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JANUARY, 1934

Editorial Notes:
Professor Hans Driesch on Psychical Research: Determination of the Speed of Light.

Mr. Thorogood's Report on the Finger-Print Phenomena of the 'Margery' Mediumship - WILLIAM H. BUTTON
(With Illustration.)

Record of the 'X' Group
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Two Further Verifications

The Inspiration of Glastonbury (Part IV) - FREDERICK BLIGH BOND

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The Secret of Immortality

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

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

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

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

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for

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Vol. XXVIII, No. 1; January, 1934

EDITORIAL NOTES

* * * * *

PROF. HANS DRIESCH ON PSYCHICAL RESEARCH*

The appearance of Dr. Driesch's Handbook to the Method of Psychical Science;—for so we think we may venture to term this work,—will have been expected sooner or later by those acquainted with the work of this distinguished investigator and man of science who for many years past has afforded us so brilliant an example of sympathetic willingness to examine the whole question of psychical phenomena with an impartial mind and to accept whatever conclusions he might find necessary upon an order of facts which the large majority of his academic colleagues were unwilling even to envisage, much less to discuss.

To Dr. Driesch, however, as a leading exponent of the Vitalist school of biology, it must seem that such an enquiry as is detailed in his book would in course of time be inevitable. The Vitalist view is tending more and more to supplant the older mechanistic theory of life and its functions which shows itself increasingly inadequate to explain the concepts of nature and causality. The radical 'negativist' who says that there 'cannot be' supernormal phenomena is usually to be found in the ranks of the true materialist who holds the dogma of a psycho-physical parallelism which denies the existence of the mind as an independent (empirical) entity and only recognizes 'mental phenomena' as the interior aspect of mechanical processes in the brain. Dr. Driesch says: (pp. 56-57) "People logically and philosophically limited in this way can be fundamentally convinced,—if they are open-minded,—by a demonstration that their attitude is 'dogmatic', that is, ungrounded. But this must be done by elucidating the concepts of nature and causality."

*Psychical Research: the Science of the Super-Normal by Hans Driesch, Professor of Philosophy in the University of Leipzig: authorised Translation by Th. Besterman, London: G. Bell & Sons, Ltd., 1933. Small 8 vo. pp. 176. Price 5s. net.

In a short Foreword by Sir Oliver Lodge, a brief outline is given of the antecedent phases of Dr. Driesch's scientific career. His reputation was first built as a distinguished biologist and it was he who first emphasized the view that the actions of living beings exhibited a purpose or design, significant of the presence of a principle which he termed 'entelechy'; a co-ordinating and directing principle existing apart from all bodily organs and their secretions. He thus came to adopt the Vitalist philosophy and this ultimately led to his acceptance of the Chair of Philosophy at Leipzig.

Dr. Driesch, in his new book, does not assume on the part of the novice in psychical theory any experience comparable to his own, but would rather assist him in his uncertainties, realizing that what is wanted chiefly now is a sure basis of genuine facts of observation. The whole of the first part of his book is thus written from the standpoint of one without 'supernormal' experience but habituated to the methods of orthodox science.

Later in the book he allows himself to make use of the work of the London S. P. R., of which he became President in 1926 and 1927. The phenomena he discusses fall into two groups;—the parapsychical and the paraphysical. For experimental purposes he considers that the paraphysical stand first, though they are admittedly on a lower plane and have less important consequences than the psychical variety. He allows, moreover, their greater claim to the ready attention of the man of science. Sir O. Lodge aptly quotes, on this head, the view expressed by the Editor of *Nature*, namely, that if that Journal admitted the account of any supernormalities to its columns, it would be more likely in the first instance to select those more akin to its usual contents and which might be explored by more or less ordinary apparatus. "It is probable" says Sir O. Lodge, "that very few of those who call themselves spiritualists will be attracted by this book: throughout . . . and yet it may be good for them, as showing the kind of evidence necessary to the establishment of supernormal phenomena before they will be repelled by the extremity of scientific caution which is displayed they are acceptable or credible to orthodox science."

Dr. Driesch, in his own Preface, asks first, how the avoidance of all deception may best be achieved; and secondly, what would constitute a crucial experiment for the establishment of a theory? In order to reduce all phenomena to the least number of fundamental types, he sets out to determine just how many such 'fundamentals' there are. As to facts now regarded as genuinely established, he says: "When all the necessary precautions . . . in regard to any particular phenomenon have been observed and the phenomenon still occurs, then it is clearly 'established' and can be regarded as a fact. If I were not convinced that there does exist a certain number, even though not a very great one . . . I would not have written this book, but would have abandoned the 'occultists' to themselves and their fate.

The attitude of 'official' science to psychical research, Dr. Driesch stigmatizes as one that will hereafter appear quite irresponsible. Rooted as it is in academic indifference, it must, he says, be condemned in unmistakable terms, once and for all. "Universities should certainly take up a critical attitude towards new ideas; but surely they are not mere institutions for the preservation of existing ideas, acting as if everything essential were already known, and concerning themselves only with trifling improvements in points of detail. It is a fact that barriers are raised against 'vital' new ideas, and such a thing is insupportable in the present state of affairs.

To the believers—those whom he would describe as credulous—he would point out the absurdity of taking offence when the phenomena of mediumship are under suspicion. "The conditions are so incredibly difficult,—particularly in the field of the physical phenomena,—that probably every investigator is occasionally deceived. To establish ideal conditions of certitude is a task which, since the subjects of the investigation are human beings, almost exceeds the powers of the investigator. Nevertheless, in view of the profound novelty of the phenomena, the conditions *must* be 'ideal' if the facts are to be accepted. The medium also should not feel offended . . . even when the suspicion of conscious as well as unconscious fraud is expressed. The importance of the subject is such that there must be freedom to express such suspicions; but with the proper reservation (p. 4) that moderation is necessary, and that "conscious fraud should not be openly alleged until absolutely no other possibility remains open to the critic . . . and if an investigator be involved, he should not be made the object of offensive observations."

The certitude and uniformity of expectation which characterizes scientific experiment are absent in psychical research. For this reason, negative experiments (in which a specifically awaited event fails to occur) must be studied with great caution before they are regarded as radically negative.

OBSERVATION (1) SPONTANEOUS: (2) ANTICIPATORY.

The phenomena of psychical research Dr. Driesch classifies provisionally into the three categories of spontaneous observation; anticipatory observation; and experiment. The first include cases of true telepathy, some of thought-reading, clairvoyance and prophecy; hauntings, telekineses, etc., in their primary manifestation, i.e., when unexpected. Anticipatory observation follows, and it is undertaken in so-called 'sittings' for certain physical phenomena . . . or in the investigation of these by 'commissions'. But as regards the third stage,—that of scientific investigation,—he says that, so far, only conscious telepathy and thought-transference have, in the strict sense of the word, been made the subject of experiment, and, quite recently, telekineses, by Osty. Here he seems to have overlooked the work of Crawford, to which we find no allusion in his book.

TRUE OR SPONTANEOUS TELEPATHY

The author cites four conditions required to establish the fact of genu-

ine telepathy, and affirms it to be a matter of fact that there do exist occurrences in which all these conditions are fulfilled, and these are numerous. The English investigators found that as regards temporal coincidence in alleged telepathic monitions of death, these were 465 times greater than the law of probability would indicate. Clairvoyance and Prophecy he distinguishes from true telepathy, as also Thought-reading, though he allows for the possibility that clairvoyance may be referred in some cases to thought-reading.

PHYSICAL PHENOMENA

Although, in the initial stages of investigation, a condition of darkness may be allowed, it should, he says, be regarded as an imperative duty to free oneself from these conditions . . . "The replacement of darkness or weak light by good light is really of quite fundamental importance, and I am not afraid to say that I cannot admit as quite certain any paraphysical phenomenon that took place in darkness or even in a dull red light. Of course, this is not to say that all phenomena alleged to have taken place in good light are certain! For there are such people as conjurors and they are often very skilful! When I was travelling to China, an Arab came on board at Port Said who, without assistance and without preparation of the smoke-room in which the performance took place, extracted living chickens which afterwards ran about gaily, from the waistcoat pockets of the passengers. Nobody discovered how the trick was done, even though it was admittedly nothing but a trick!"

PRECAUTIONS IN PHYSICAL RESEARCH

Both medium and sitters, remarks Dr. Driesch (p. 25) must be, *a priori* regarded as 'suspect'. Unfortunately, amiable generalizations are worthless here. For man is a strange creature! Anybody who says, 'How could this person cheat?' . . . forgets, in the first place, that conscious fraud is not necessarily in question and secondly, that even a medium of high social position can occasionally be a strange creature, perhaps possessed by an out-of-the-way passion for self-expression, even if not merely by a taste for practical joking. "It is precisely an honest medium . . . who should look at the matter in a purely scientific way. He should not regard a reference to fraud as insulting, but rather as a consideration which is justified in view of the extraordinary character of the phenomena. And he should not forget that he is not responsible for his subconsciousness. For who indeed knows his own subconscious?"

The work of various notable mediums is discussed. The phenomena of Mirabelli, though impressive, proved not acceptable as reliably genuine. What Dr. Driesch saw of Valiantine in Berlin he describes as a 'lamentable farce'. Of the present status of the Margery mediumship he offers no opinion, but merely records the fact that various improvements in control seem to have been made since his proposal of certain conditions in 1926.

PHENOMENA OF HAUNTINGS

"It is a fact" says our author, . . . "that the existing reports of hauntings yield an appreciable probability that these phenomena are genuine. . . . At any rate, hauntings have attained a much higher degree of probability than such phenomena as the direct voice, apports, etc., and it is certainly the duty of science to investigate them."

MENTAL PHENOMENA

In the phenomenon of thought-transference, there are a whole range of unconscious indications to be guarded against: and apart from these, the investigation by Marbe into psychological preferences present very valuable precautionary methods in certain cases: e.g. if requested to think of a color, by far the larger number of people will think first of red and then of green: whilst as regards figures, the number 5 is preferred, and among cards, the ace. If the medium knows these facts, thought-reading will be an easy matter for him. There is also the fact of hyperaesthesia to be guarded against. It is often manifest in the hypnotic state. In the field of physical phenomena, the exaggerated suspiciousness of sceptics expresses itself thus: Supernormal phenomena alleged to be genuine *could* be fraudulently imitated, and consequently they *are* all fraudulent. Only that which is incapable of being imitated is genuine. "Leaving on one side the formal fallaciousness of this conclusion, it must be pointed out that, given complete freedom of conditions, every experiment can be imitated, even in chemistry and physics. But this cannot be done when the conditions are prescribed. The conditions are what is essential; and even under the proper conditions, the phenomena must actually *be* imitated, and not merely *capable* of imitation, to make the falseness of the phenomena probable. . . . This is the attitude we take up ourselves." Here Dr. Driesch places his finger upon that large body of facile criticism which concerns itself with the suggestion of ways and means of fraud. Of this type we have seen a great deal. Nothing is simpler to the inventive mind, and nothing more fascinating where the will exists to a destructive criticism. Unfortunately the research files are full of it, and it passes for science.

We have already transgressed our allotted space in dealing with the first part of Dr. Driesch's book and for that reason we will reserve the consideration of all that he has to say on the subject of the higher problems of Psychical Research until February. This we find very stimulating and believe that the expression of his views, laid as they are before the reader with clarity, cannot fail to advance in a notable degree the formation of a better-instructed opinion among the laity at large, even if he does not succeed in making a serious dent in the armor of the academic 'negativist'.

* * * * *

THE SPEED OF LIGHT FOUND VARIABLE

The conclusion of the great Michelson experiment in determining the question of a variation in the speed of light-radiation is reported from Pasa-

dena by the Associated Press, under date December 15th, 1933. It records the finding of a definite and measurable variation, at once disconcerting to those physicists of the Einstein school who saw in the speed of light an absolute and invariable factor and hence a constant datum of reference in a cosmos of perpetual change and variability: and, on the other hand, a new support for theorists of the Lodge school, who assume an ether of space not only interpenetrating and interacting with matter but in itself highly organized and differentiated.

Had the conclusion been otherwise, then the existence of an ether of space would be no longer a necessary assumption, and with it would disappear much of the philosophical ground for the whole metaphysical structure which would relate our physical universe with a higher universe of Mind through the agency of an intermediate quantity of dynamic nature psycho-physical in its attributes.

* * * * *

Whilst the investigators are careful not to pronounce an irrevocable verdict, but to hint at the need of further equipment of a more sensitive nature in order finally to establish the presence of the irregularities observed, there can be but little doubt that these are already so well-marked and so consistent that the further quest of proof will be really of a formal kind. The work, since the death of Prof. A. A. Michelson in May, 1931, has been caried on by Dr. Francis G. Pease of the Washington Carnegie Institute, and Dr. Fred Pearson of the University of Chicago. The main variations noted appear to correspond to the solar and lunar cycles, inasmuch as the lesser variation is given as 14¾ days, or the period between new and full moon; whilst the greater variation is stated to last "about a year" and may, we venture to conjecture, turn out to be coincident with the length of the sidereal solar year.

* * * * *

The assumption of an absolute constancy in the speed of light dates from 1887,—that of the famous Michelson-Morley experiment at Cleveland, when the power of a hypothetical "ether-drift" to retard or to accelerate the rays of light was made the subject of a special test, the result being that although a minute variation *was* detected, it proved so much smaller than was to be expected according to theory, that it was set aside as inconclusive and perhaps due to errors in the recording instruments. Consequently the very existence of an ether of space was relegated, in the minds of leading physicists, to the limbo of discarded hypotheses.

* * * * *

It is too soon to say what will be the effect of the latest revelation upon astro-physics and one of the first questions to be answered will probably be: "Does the lesser variation of 14¾ days coincide with the actual lunar phases, or does it not?" In the case of the greater "annual" variation a more recondite factor seems to be involved and we would like to know

whether the conditions of variability have been observed to have any connection with the times of aphelion and perihelion in the eccentricity of the earth's orbit? No doubt further data will soon be forthcoming which will add to our understanding of this fascinating disclosure. But we may at least feel that in the announcement already made we have a notable new support from physical science for those theories of etheric interpenetration and interaction which are so closely linked with our own metapsychical and metaphysical studies as well as with the Vitalist view of the cosmos above discussed.

* * * * *

The Editor has been instructed by the President of the A. S. P. R., Mr. William H. Button, to publish the following general outline of Mr. B. K. Thorogood's finding in the matter of the "Walter" thumbprints which he has specially written for the information of members. The details of the investigation are recorded in the volume now printed and in process of circulation among all members of the Society.



(A) "Walter" (B) Dr. "X"

FIGURE 102.

From Mr. B. K. Thorogood's Report.

Micro-photograph, showing differences of structure between the delta of the "Walter" right thumb and the delta of the Dr. "X" right thumb. (See p. 11.)

MR. THOROGOOD'S REPORT ON FINGERPRINT PHENOMENA IN THE MARGERY MEDIUMSHIP

By William H. Button

Mr. Thorogood's report upon the fingerprint phenomena that have occurred in the Margery Mediumship during the last seven years or more is being sent to all members of the Society.

The immediate occasion for the report was the alleged discovery in March, 1932 (published in October, 1932) by Mr. E. E. Dudley that the right and left thumbprints long attributed to "Walter" were in fact identical with the right and left thumbprints of Doctor X, a living man.

To appreciate the amount of careful work done by Mr. Thorogood it is necessary for one to read his report in full. Nevertheless it seems proper to make some general comments upon it in the JOURNAL.

Mr. Thorogood demonstrates that Mr. Dudley's conclusions, so confidently promulgated in October, 1932, are without foundation, and that the "Walter" thumbprints are neither those of Dr. X, nor of any other living man so far as known. The evidence which existed when Mr. Dudley published his conclusions was such that it should have convinced any competent investigator that the phenomena were supernormal.

Among other things that had been published there were the sittings with Mr. Hamlin Garland in June, 1927 (*vide* Psychic Research, Feb., 1930) in which various thumbprints were produced under most impressive circumstances.

There were the thumbprints of Chas. S. Hill, procured after his death, and under strict conditions of control (JOURNAL, February, 1932, p. 48).

There were the thumbprints obtained by Dr. Robin J. Tillyard, alone with the medium, in August, 1928, under conditions that cannot be criticised successfully. (Psychic Research, April, 1931; p. 137.)

There were the prints of Sir Oliver Lodge obtained at Lime Street in July, 1931 whilst he was in London. (JOURNAL, March, 1932, p. 97.)

There was a thumbprint obtained by the writer on March 13, 1931, at a *solus* sitting, with the medium lashed with surgeon's tape so that she could not move even her fingers. (Psychic Research, April, 1931; p. 146.)

On February 16, 1932, the writer obtained a thumbprint inside a heavy locked box which could not be opened without the fact becoming immediately apparent. (JOURNAL, March, 1932, p. 133.)

On February 23, 1932, Mr. Thorogood likewise procured a print in the same box. The sitting is described in detail and certified to by Professor Adams, Mr. Fife, and Mr. Thorogood. (JOURNAL, July, 1932, p. 268.)

On May 3rd and 4th, 1932, the writer obtained right and left hands in relief. The control was drastic and the exhibits themselves show they were supernormally produced. No such hands could be produced normally in

the time consumed;—two minutes in one case and forty seconds in the other. They probably could not be produced normally in any length of time. (JOURNAL, September, 1932, p. 335.)

All of this evidence and much more was known to Mr. Dudley in October, 1932 and should have given him pause. He had repeatedly expressed himself substantially to the effect that the phenomena were supernormal. In his October pronouncement he relied upon opinions of police experts, although he himself has recognized that their opinions are of little weight in such a situation. Also he had none of the original waxes to submit to them—only photographs; and in such an inquiry, as Mr. Thorogood has shown, such photographs may be very deceptive. The above evidence, and the above circumstances should have convinced Mr. Dudley that there was something wrong with his conclusions. Mr. Thorogood not only considers and analyses the evidence mentioned and the considerations above set forth, but produces a mass of new and conclusive evidence.

It has been a frequent criticism of psychic phenomena that they can not be repeated on request, and therefore their validity cannot be established. This claim has been refuted many times heretofore in the Margery mediumship. Again, in connection with the experiments involved in this report, the repeatability of the phenomena has been demonstrated in a startling manner.

Prior to Mr. Dudley's announcement, the impressions that had been produced were of single thumbs or fingers; or sometimes of two or more such impressions on one piece of wax. Mr. Thorogood first procured complete impressions of both the hands of Dr. X. He then consulted "Walter" and requested him to produce, not impressions of his separate fingers or thumbs, but complete impressions of both of his hands. This Walter proceeded to do in a series of sittings in April and May, 1932.

The results were partial fingers, thumbs, etc., gradually growing into larger sections of hands until finally there were produced complete replicas of both right and left hands,—these being in relief. For the first time then it was possible to co-ordinate the different fingers, thumbs and other portions of the "Walter" hands.

The circumstances attending these experiments were such as to preclude fraud, confederacy, or other normal action. The wax slabs used were of large size. They were most ingeniously marked for identification. Nothing could have been substituted for them. The sittings were held in the presence only of the medium, Mr. Thorogood and his immediate associates, and even then, the personnel of the experimenters varied considerably from sitting to sitting. As a result of these experiments Mr. Thorogood has demonstrated that these exhibits so procured were produced supernormally.

A consideration of these exhibits themselves again demonstrates their supernormality. They are in relief—that is, they are positives—appearing as the original hands would appear, palms up. They are large and unwieldy. No way of producing them normally suggests itself.

An examination of these new hands showed that the right and left thumb patterns were identical with most of the old right and left thumbprints at Lime Street. This fact is persuasive evidence that the older ones were likewise produced supernormally. The new hands in their entirety proved to be very different from those of Dr. X.

The next step was the determination that the left thumbprints of these new exhibits, and the old ones, so far as Mr. Thorogood had them, bear none of the characteristics of Dr. X's left thumb.

It then developed that there was a striking similarity between the right thumbs on these new exhibits and the right thumb of Dr. X but that the two were not identical. Mr. Thorogood has demonstrated this fact beyond peradventure.

It seems to be true that in ordinary fingerprint practice, many experts engaged in criminal investigation and the like, who find that a comparatively few characteristics on two prints agree, are apt to pronounce the prints to be those of the same digit. It is, however, obvious that if there is even one persistent different characteristic in the two prints, the conclusion is unavoidable that they were not made by the same digit. To illustrate one of these differences between the Walter right thumb and the right thumb of Dr. X, it seems worth while to reproduce herewith Figure 102 from Mr. Thorogood's report, which shows the deltas of the right thumbprints of "Walter" and Dr. X respectively, very much magnified. We reproduce these illustrations for the reason that a casual inspection of them will convince any one that the two patterns are not the same, and that therefore the impressions could not be of the same thumb.

Upon the old evidence, supplemented by that which he himself obtained, Mr. Thorogood announces the positive conclusion that the "Walter" prints are not those of Dr. X, nor of any other known living man, and that there is no evidence of fraud in the production of any of them.

Another important episode was the demonstration anew by Mr. Thorogood's experiments, that the "Walter" voice is independent of any normal mechanism. This has been proved many times by previous experiments but Mr. Thorogood has added a demonstration that is again conclusive. He installed a sensitive microphone in a locked and sealed box, impervious to penetration by any sound-producing waves. The microphone was connected with a loud-speaker in a distant part of the house, and Walter's voice was produced from the loud-speaker with no sound audible in the séance-room. This demonstration is connected with the fingerprint experiments, as Mr. Thorogood points out, because it proves that Walter's direction of the experiments and his statements that the resulting fingerprints are his own, are announced by a voice that is supernormal.

Mr. Thorogood's conclusions are unequivocal, and we believe that his report is an outstanding contribution to psychic knowledge.

There is one problem connected with the situation, however, that is puzzling, and it is the writer's opinion that it can never be conclusively

solved. It relates to the left thumbprint that was published in the JOURNAL in 1928. (Psychic Research, October, 1928, p. 564.) Prior to Mr. Thorogood's recent experiments, "Walter" had produced few left thumbprints. The first ones were produced by him on August 23rd, 1927, in pursuance of an unexpected request from Mr. Fife. All the records of this sitting are specific to the effect that three thumbprints unlike any produced theretofore were produced that evening and were stated by "Walter" to be prints of his left thumb. The records also state that on the same evening Mr. Dudley and Mr. Fife announced the three to be alike.

One of these three purports to be the one illustrated in the JOURNAL as above mentioned. What became of the wax we do not know, and it is not in the possession of any one at Lime Street. The strange fact however, now appears that the one so published seems to be identical with the left thumbprint of Dr. X, but to be entirely different from the two others produced the same evening, now in Mr. Thorogood's possession;—which two correspond in every detail to the left thumbprints procured in the recent experiments. The solution of this problem I will leave my readers to speculate upon. It is apparent, however, that there must be some mistake about the wax that was reproduced in the JOURNAL, or there must have been some substitution made. This complication, I believe, will never be adequately explained.

The records also state in regard to the same evening that one of these left thumb impressions was given to Mr. Hutchinson of Cleveland. That print is now produced, and it is stated that it agrees with the left thumbprint published in the JOURNAL in 1928 and therefore with that of Dr. X. Mr. Thorogood had no opportunity to examine this thumbprint, and cannot say whether this claim is correct or not. There is, however, considerable confusion in the records as to who gave this print to Mr. Hutchinson. Mr. Hutchinson states that Dudley gave it to him. It seems improbable that one of the three left thumb impressions first obtained would be disposed of thus casually. The two waxes Mr. Thorogood has are conclusively demonstrated by Mr. Dudley's marking and by their history to be two of the three originals and, as has been stated, they correspond exactly with the left thumbprints recently produced through Mr. Thorogood's new experiments and are obviously unlike Dr. X's.

In regard to the right thumb used by Mr. Dudley as a basis of comparison, also illustrated in the JOURNAL (Psychic Research, April, 1928, p. 201) it is impossible to say from the illustration—and Mr. Thorogood did not have the wax—whether it corresponds to the authentic right thumbprints of "Walter" or not. Optical illusions play so large a part that such illustrations are of little use in this regard. It is easy enough to hold such an illustration at different angles, or in different lights, and in the one case to get the impression that the dark lines are ridges and in the other case that the light lines are ridges. It is impossible to tell which is correct.

The fact remains, however, that new experiments have shown that

both of Walter's thumbs are entirely different from those of Dr. X or any other person whose thumbprints are on record at Lime Street; and that these recent impressions are identical with most of the old ones.

* * * * *

Another circumstance is interesting to consider. Mr. Thorogood submitted photographs of the new hands together with a number of the old waxes to Dr. Cummins of Tulane University. After considerable discussion, Dr. Cummins came to the conclusion that the pattern of the right thumb on the new hand is identical with that of the right thumb impression of Dr. X. It does not appear that Dr. Cummins has any familiarity with, or interest in psychics; but having come to the above conclusion he had quite a problem on his hands.

There were only three possible solutions, which were as follows:

1st. To conclude that two different individuals could have the same right thumbprints, —the rest of their hands being greatly dissimilar.

2nd. To conclude that he, Dr. Cummins, was mistaken, and that the Walter and the Dr. X right thumbprints were not identical.

3rd. To conclude that the thumbprint on the hand was artificially made and had been stuck on to the hand as a separate operation.

Dr. Cummins rejected the first explanation because the whole body of fingerprint literature, and the statements of all fingerprint experts, are to the effect that no two persons have ever been found who had identical prints. Of course he rejected the second explanation. He could not be mistaken in his identification. That left him only the third alternative, which was to maintain that on Mr. Thorogood's new hand the thumb had been artificially made and stuck on; and this is his conclusion.

We agree that the first explanation should be rejected. Mr. Thorogood has conclusively disproved the third explanation. Therefore the only explanation is the second,—that Dr. Cummins is mistaken.

The fact, of course, is that Dr. Cummins did not proceed in his examination far enough to detect the differences between the two thumbprints. It is also true that Dr. Cummins had nothing but a photograph of the hand to work from which, as we have pointed out before, is very unsatisfactory.

Mr. Thorogood comes to forty-four specific conclusions and finally condenses those in regard to the fingerprint phenomena into the following three:

1. There is no evidence of fraud, trickery or the use of any normal mechanism in connection with the seance production of the "Walter" finger-print phenomena.

2. These "Walter" phenomena are definitely proved by the evidence to be supernormal.

3. Neither of the "Walter" hands as a whole nor as to any of the component parts, is identical with that of any known person or persons.

We commend to our readers a careful reading of Mr. Thorogood's report and a considered judgment as to his conclusions.

December 19, 1933.

RECORD OF THE "X" GROUP

PRELIMINARY NOTE BY THE EDITOR

Readers of the chronicles which have been appearing for some time past in the JOURNAL of the A. S. P. R. under the distinctive title 'Le Livre des Revenants' will be greatly interested to learn that the series of communications, so largely verifiable in their nature, which was so regrettably interrupted first by the serious illness and finally by the death of Mrs. X..... has been resumed with extraordinary success through the enterprise of her friend Mrs. Van Antwerp (also a member of the original group), aided by a small circle of personal friends meeting with the quite accordant intention to carry on the work and with the hope that it might be possible to enlist the continued interest of their deceased colleague in the furtherance of the work which had come to so untimely a conclusion through her passing.

This expectation would seem less unreasonable when it is remembered that Mrs. X. had been the principal agent in obtaining the former results. The gift which she exercised was the unusual one of a power to read intuitively by alphabetical process and at great speed the delicate vibratory movements of the little card-table at which the sitters were grouped, when the alphabet was rapidly spelled out by one or other of the sitters—usually Mrs. Van Antwerp. The curious thing about this faculty was that it could not be exercised with the same certainty if the spelling was slowed down. Mrs. X. with her hands upon the table-top like the rest of the group, would usually concentrate her attention upon the lips of the speller and give out in quick succession letters or syllables read by her: so the process was by no means so slow or clumsy as might be imagined by anyone who had not attended the sittings. And again, when it is borne in mind that Mrs. X. was not only deeply interested in the work of recording the history of the strangers—the miscellaneous concourse of 'revenants' who passed successively into manifestation, but was without doubt greatly disappointed that her feeble health should have interfered with the continued success of the experiments, it can easily be understood that granted that the conditions of her post-mortem experience would allow of a resumption of her part in the work, it would be her first thought and wish to return and assist her friends in completing the task they had from the first borne in mind.

The work of this group lies open to a very facile criticism from the fact that in so many details it has been possible to establish verifications from local Directories and suburban telephone books. In such cases, of course, the spirit-hypothesis may be set aside as unnecessary by those who find a readier and more probable explanation in the exhibition of supernormal faculty or 'metagnomic' awareness on the part of some one concerned. Exactly how this would work is a proper point for study, as it involves the agitation of the table under the joint control of five or six persons, neither of whom seems to be aware that she is taking a dominant part in the movement which is responsive to the alphabet as uttered by one of them.

The only alternative—one quite unthinkable to anyone knowing the ladies concerned—would be that the speller had, (to follow the estimable Bostonian critic) raked over old papers and books of reference and memorised certain items with a view of fooling her friends. But even so, could she have obtained *all* the details given through the table? A study of the items will probably furnish the best reply to this question.

REGISTER OF SITTINGS

The series proper includes the following, of which a careful record has in all cases been taken at the time and subsequently entrusted to the Editor, together with the correspondence concerning the verification of names and addresses, etc., of communicators. It is understood that unless so stated, these have been entirely outside the knowledge of any of the group.

Sitting No. I. Date: Feb. 8, 1932. Sitters: G. W.: E. T.: M. T.: M. H. and M. V. A.

Sitting No. II. Feb. 15, 1932. Sitters as No. I.

Sitting No. III. Date: March 14, 1932. At Mrs. Webster's. Sitters: Mrs. G. Webster: Mrs. Van Antwerp: Mrs. Seeley: Mrs. Traver: Miss Marion Traver: and Mrs. Emery Hall.

Sitting No. IV. Date: March 21, 1932. At Mrs. Webster's. Sitters: The same six sitters.

Sitting No. V. Date: April 4, 1932. At Mrs. Webster's. Sitters: The same six sitters.

Sitting No. VI. Date: April 18, 1932. At Mrs. Webster's. Sitters: Mrs. Webster: Mrs. Van Antwerp: Miss Marion Traver: Mrs. Hall.

Sitting No. VII. Date: April 25, 1932. At Mrs. Webster's. Sitters: Mrs. Webster: Mrs. Van Antwerp: Mrs. Traver: Miss M. Traver: Mrs. Hall.

Sitting No. VIII. Date: May 2, 1932. At Mrs. Webster's. Sitters: Mrs. Webster: Mrs. Van Antwerp: Mrs. Traver: Miss M. Traver: Mrs. Hall.

A detailed transcript follows:

(N.B. Pseudonyms are in all cases used in the printed record.)

* * * * *

Sitting No. I.

First Control. (C.1.) "TERRY."

Sitter. "What is your first name?"

C.1. "EDW."

Sitter. "Where did you live?"

C.1. "DOUGLASTON."

Sitter. "Where is Douglaston?"

C.1. "LONG ISLAND."

Sitter. "Can you give us your address at Douglaston?"

C.1. "Yes: HAZELGROVE AVENUE."

(At this point, Mrs. Hall removed her hands after the first three letters of 'Hazelgrove' had been spelt out, remarking: "I never heard of the name TERRY and I think it is Hazelgrove *Road;* but I'll keep my hands off because I live in Douglaston and don't want to influence the table.")

Sitter. "Will you give us the address again?"

C.1. "HAZELGROVE AVENUE."

Sitter. "You are sure that it is 'Avenue?' "

C.1. "Yes."

Sitter. "Can you give us the number of your house?"

C.1. "No. 331."

(Subsequently verified as correct.)

Sitter. "Will you give us the name of a neighbour of yours?"

C.1. "Not interested . . . nosey."

Sitter. "Did you live in the Old Section, or another part of Douglas-ton?"

C.1. "Old part."

(M.H. here remarked 'Oh, the old part'—and table spells out a 'y', making 'Old party'.)

Sitter. "You mean that you were an old party?"

C.1. "Yes."

Sitter. "How old were you when you passed over?"

C.1. "Ninety-two."

Sitter. "Were you called by any title, like 'Judge' or 'Major'?"

C.1. "Yes,—Captain:—Was veteran of Civil War."

Sitter. "Where was your body buried?"

C.1. "CORONA."

Sitter. "From what illness did you pass away?"

C.1. "So old."

Sitter. "Did you attend any church?"

C.1. "No."

Sitter. "To whom can we write, if you can not give us a neighbor's name?"

C.1. "To my son—he lives in house I did."

Sitter. "What is his name?"

C.1. "EDW.—same as mine."

Sitter. "Is his name in the telephone book?"

C.1. "Yes."

(Subsequently M.H. found in the local Telephone Book the full name correctly given: Edwin G. Terry: *Address*: Hazelgrove Avenue, Douglas Manor.

Sitter. "Are you happy?"

C.1. "Yes: glad to go."

* * * * *

Second Control. (C.2.)

C.2. "RACHEL LEO."

Sitter. "Where did you pass away?"

C.2. "HOUSTON."

Sitter. "Texas?"

C.2. "Yes."

Sitter. "Where was your home there?"

C.2. "No home."

Sitter. "You mean you had no residence there?"

C.2. "Visiting."

Sitter. "You passed away whilst visiting someone?"

C.2. "Yes."

Sitter. "Was it through accident or illness?"

C.2. "Illness."

Sitter. "How old were you at the time?"

(Here there was a pause, and some one said 'In the neighborhood of 30?' as a query.)

C.2. "Yes."

Sitter. "Where was your house?"

C.2. "LARCHMONT: NEW YORK. I lived with Father."

Sitter. "What is his name?"

C.2. "Father an M.D.: name BINFIELD . . . G."

Sitter. "How long ago did you pass into the spirit?"

(Here there was another pause.)

Sitter. "Was it within the present year?"

C.2. "Yes."

Sitter. "Is your mother in spirit?"

C.2. (hesitatingly) "Yes."

Sitter. "Have you found her?"

C.2. "No. Mama living: her name is THEODORA."

Sitter. "Have you any sisters?"

(Table tipped once for "No.")

Sitter. "Any brothers?"

(Table tipped twice, but uncertainly, and sitters assume that this means "two".)

Sitter. "Are you happy?"

C.2. "No: miss Dad."

Sitter. "Does he believe in psychics?"

C.2. "No."

Sitter. "Do you think he would answer if we wrote him?"

C.2. "No."

Sitter. "Did you go before you wanted to?"

C.2. "Yes. Life is sweet."

Sitter. "Is your father's name in the telephone book?"

C.2. "Yes."

(This was subsequently fully verified both as regards name and address.)

* * * * *

Sitting No. I. Note by Mrs. Van Antwerp dated February 9, 1932.

"M.H. called me up today to say that she had been speaking over the 'phone to a Mrs. Z..... who lived in the same town as the first control (TERRY) who called himself "an old party" of ninety-two years. M.H. asked Mrs. Z..... if she knew the Terry family who lived on Hazelgrove Avenue, and her reply was

"Strange,—I don't know a thing about them, but I think there was a funeral yesterday."

M.H. asked who it was who had died, and the reply was:

"The old man: I believe he was over ninety."

M.H. then asked where the burial had taken place, and Mrs. Z..... said she thought '*in Corona cemetery.*'

* * * * *

Note Feb. 18th.

M.H. tells me that Mrs. Z..... confirmed by phone that *Captain* Edwin Terry was *a veteran.* She also said that she had looked up Dr. Leo in Larchmont Street Directory for 1926 and had found that Dr. G. Binfield Leo was the name given.

* * * * *

Note Feb. 16th. (Mrs. Van Antwerp.)

"I called up a friend, whose address I had to enquire for, as I had not seen her in years, and she used to live in Larchmont. I asked her if she knew anything about Dr. Leo's daughter, and her reply was:

"You mean Rachel Leo? Why, she died in Houston, Texas, a short time ago."

* * * * *

As a result of this conversation, I have in my possession the obituary notice published in the Larchmont 'Times' of Feb. 4th, 1932, which said that Rachel Leo, who was born in 1907, had passed away in Houston, Texas, four days before (i.e. Jan. 31, 1932). My friend also told me that Dr. Leo had been married twice,—which may account for Rachel's uncertainty about her mother.

* * * * *

Sitting No. II. Date: Feb. 15, 1932. Sitters: G. W.: E. T.: M. T.: M. H.: M. S.: M. J.: and M. V. A.

First Control. (C.1.)

C.1. "SLANE . . . FREDERIC."

(The names were given in this order and the surname was so unusual that the group thought it was someone who had been slain.)

Sitter. "Will you please repeat?"

C.1. "FREDERIC SLANE."

Sitter. "Does 'Frederic' end with a 'C'?"

C.1. "Yes."

Sitter. "Where did you live?"

C.1. "CANADA."

Sitter. "Where in Canada?"

C.1. "WATERFORD."

Sitter. "What province?"

C.1. "ONTARIO."

Sitter. "Can you give any details to help us?"

C.1. "M.D."

Sitter. "You were a doctor, then?"

C.1. "Yes."

Sitter. "Did you leave any children?"
C.1. "Yes. Two."
Sitter. "Were they boys?"
C.1. "Boy and girl."
Sitter. "Can you remember their names?"
C.1. "Yes: FRED Jr. and FRANCES."
Sitter. "Is your wife living?"
C.1. "Yes."
Sitter. "What is her name?"
C.1. "DOROTHEA."
Sitter. "Would it be all right for us to write to her?"
C.1. "Danger."
Sitter. "Dangerous to write to her?"
C.1. "Yes."
Sitter. "Why dangerous?"
C.1. "Grief."
Sitter. "Is she so grief-stricken?"
C.1. "Yes."
Sitter. "To whom, then, can we write?"
C.1. "D.D."
Sitter. "You mean, to your minister?"
C.1. "Yes."
Sitter. "What denomination?"
(To this there was no answer.)

The personality was very unhappy and apparently refused to be comforted,—a positive 'no' being banged out by the table to all our reassurances.

M.H. found in the Central Library of New York, in the file of one of the N. Y. newspapers under date Feb. 4 and 5, 1932, the following notice: "SLANE: Frederic H. M.D. Feb. 1st, at Waterford, Ontario, Canada: husband of Dorothea T. Selby. Funeral and interment at Waterford, Ontario, Canada."

Sitting No. III. March 14, 1932.
First Control. (C.1.)
C.1. "ASTER WALKER . . . Game to come."
Sitter. "Where did you pass out?"
C.1. "WHITE PLAINS, old sport."
Sitter. "When did you die?"
C.1. "Fourteen years (ago)."
Sitter. "How old were you?"
C.1. "Seventy-nine."
Sitter. "How can we verify this?"
C.1. "Daughter."
Sitter. "Is she in this life?"
C.1. "Yes: White Plains."

Sitter. "Is your daughter married?"
C.1. "Yes."
Sitter. "What is her name?"
C.1. "HOWE."
Sitter. "What is her husband's name?"
C.1. "RICHARD F."
Sitter. "His address?"
C.1. "VISTA AVENUE . . . 24."
Sitter. "Is it in the 'phone book?"
C.1. "Yes: Died Hudson Road . . . 101. Home sold. Lived RED BANK, New Jersey, before going to White Plains."
Sitter. "Have you tried to reach your family?"
C.1. "Yes."
Sitter. "Do they know it?"
C.1. "No. Home ideal."
Sitter. "Is your wife in spirit?"
C.1. "Yes."
Sitter. "Can you give your wife's name?"
C.1. "SARAH: reach family."
Sitter. "Would Post-office tell us about you?"
C.1. "Yes."
Sitter. "Red Bank Post-office?"
C.1. "Yes.—Demolished home."
Sitter. "Home in Red Bank?"
C.1. "Yes."
Sitter. "Any other children?"
C.1. "No."
Sitter. "Any relatives in Red Bank?"
C.1. "Yes."
Sitter. "Name of WALKER?"
C.1. "No."
Sitter. "Can you remember their names?"
C.1. "No."
Sitter. "Are you happy and contented?"
C.1. "Yes . . . Music . . . Art . . . here."
Sitter. "Have you ever come before this time?"
C.1. "Yes."
Sitter. "Through whom?"
C.1. "VALEINTINE (sic)."
Sitter. "What did you die of?"
C.1. "Why recall that?"
Sitter. "What was your business?"
C.1. "Worked for mankind."
Sitter. "You had an independent fortune?"
C.1. "Yes . . . Tired."

(This ended the communication. The suburban telephone book was consulted and was found to give Richard F. Howe, 24 Vista Avenue, White Plains.)

The Directory for White Plains, N. Y., 1915 gave: ASTER H. WALKER, Druggist (N. Y.). RICHARD F. HOWE, Salesman, address as above.

The same for 1918-19 . . . ditto.

The same for 1919-20: A new address given which proved to be exactly as it came over the table and was the last insertion of the name Aster Walker.

Mrs. May Emery Hall wrote on or about the 22nd March 1932 to the Postmaster of Red Bank, N. J., receiving the following reply dated March 24th.

"Dear Madam.

Mr. Walker was a former resident of this town and worked as a drug clerk in several of the drug stores here. I have made inquiries at the places where he worked, but the only information I could get was that he died several years ago. No one seemed to know anything about his relatives or his wife's name.

I regret I could not obtain more information for you.

CHARLES E. BECK,
Suptd. of Mails.

* * * * *

LE LIVRE DES REVENANTS
Two Additional Verifications

(1) In Part X of the record (see JOURNAL for June 1932, p. 255) will be found the following entry:

Tenth Control. "Name LEY . . . Son lives at Plaza. I was cigar store keeper . . . FRED was a motorman . . . Look at him now. . . .

FRED T. LEY.

Miss Ethel Holt Vivian, in a letter to Mrs. Bigelow dated Nov. 23, says:

"Regarding the question of an identification in "Le Livre des Revenants" about which I spoke to you on Wednesday, the name given to you was LEY (pronounced 'lie') and there was a reference to 'FRED, now living at the Plaza'.

In Springfield, Massachusetts, the LEYS are a very well known family. The founder (whom I believe your communicator to be) had a cigar store at the corner of State and Main streets. He had several sons who have all "made good", financially speaking. The best known of them is Fred. T. Ley, a contractor, who made a fortune, starting with government contracts during the last war. He has done some building in New York and (I believe) lives here permanently. I have heard it rumored in Springfield that he retains ownership of the building in which his father had his cigar-store. The rest of the information can be verified through the usual official channels. . . ."

(2). re HARRY HAWN. (November JOURNAL, 1933, p. 318.)

Jamaica, N. Y., November 11th, 1933.

Dear Mrs. Bigelow:

I was intrigued about the name Hawn. Henry Gaines Hawn lived in Brooklyn many years and was at one time a teacher of English in the Brooklyn Polytechnic School. I took English and Elocution from him for a number of years and knew him well. Lost track of him for many years past. He had a studio at one time in Carnegie Hall. Was a very interesting character and a so-called "case" but a fine fellow nevertheless.

It is reasonable for me to suppose that he died. His name is no longer in the telephone book. No "Hawn" listed in Brooklyn and only two in Manhattan. He had one daughter, who led a Suffragette march to Washington many years ago. Forgotten her name. Listed in Manhattan, Beatrice E. Hawn and an S. Zena Hawn. His friends called him Harry. Was well known as a teacher of Voice Culture, etc. among Singers, Speakers, etc.

JOHN B. REIMER.

THE INSPIRATION OF GLASTONBURY

Part IV.

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Frederick Bligh Bond

* * * * *

I commence this instalment of the script of J. B. S. with the tale of the royal visit to Glastonbury Abbey as told by Johannes. If this be the same occasion as the one referred to in the script of John Alleyne (15 Oct. 1909) —when poor Johannes was in trouble through a broken rope and a rolling cask (see "Gate of Remembrance," p. 94, 1933 ed.)—then it was some years before the end, when Cardinal Wolsey was still in power; and the Abbot at the time might be Richard Bere, the builder of the Edgar and Loretto Chapels. And this is how it comes through J. B. S. I recall the opening words given in the last instalment. The occasion is the Fourteenth Sitting, and the date October 11th of the present year;—the hour being about 11:30 a.m.

"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. Abbot to the fore, in robes fair to see, and all of golden tracery, very nobly wrought. And from high altar step to kitchen-spit all be as a hive of bees a-working and a-buzz with chat which must be set ready for the King.

Small the part of Johannes, though he to sweat as the ox to do his best. Rude laughter in the Hall and foul jest:—and Johan to turn as young lass away at the unsavoury jesten. And ale as water flowed: and walloweth the swine therein. And mud was the alben* floor that Johan hath whitened.

And a-sleeping lolled the fair lords,—mouth oped for flies to enter therein. Johan saith to crony: "Mine gossip, if this be the odor of sanctity that filleth the halls, —well would I the clean stench of old sow in the fresh straw we laid for her!

And would they then to make a mock of the Court Jester whose bells be out of tune for reason of his too much;—and his quips be but a snoring. Then hauled they up Johannes and cried to him to set them dancing: and Johannes would not. And a great oaf in royal pageantry did set to trip Johannes: so fell he upon the floor,—and as a crackle of thornen went up the dazzled laugh of the high-set Jack-in-apes.

Red flared the watch-fires on the hill:—moon sickeneth pale, and to her bed, aweary of the sight: and cock croweth from the byre, and clean morn cometh o'er the hill.

Drawn apart and filled with shame, those of the Abbey saw the ungodly sight of sleeping greatness: and then to matins, to wash our sowls† clean as our cowls—that had to be cleansed from Royal touch! Mayhap that same touch cleaseth from King's Evil‡ but I ask it not!

THE FIFTEENTH SCRIPT

(October 11th. 2.20 p.m.)

The window of the writing-room is on the twenty-sixth floor of an apartment house which rises clear of all surrounding buildings, and offers a sublime panorama of the whole range of the mid-town towers from west to east. It is fascinating to watch the shadows chasing across the mellow sunlit surfaces, and to see the windows take fire as the sun sinks low.

*Whitewashed: J. B. S. was not familiar with this word. FBB.

†I.e. souls: so spelt!

‡Scrofula. It was a prevalent belief that the King's touch healed this disease.

Maybe Johannes can see through our eyes: for he finds the spectacle inspiring and it seems to recall for him the stately walls and pinnacles of his beloved Abbey. So his first words are these:

"Johannes at the joyous task . . . Johannes is by the casement. Looketh he to the towering greatness of sunlit stone, and over all the sun-filled skies as a great cup inverted. So looked Johannes' eyrie as he the world would see. Small the forest giant from his high lookabout:—a land so new, so clean, and ever so still with the great hush of a brooding time. And Johan joyed in it.

To the flitting swallows sang he, and below,—with eyes a-squint—cowl fallen back'ard,—did the olden ones that doze in the garth gape at Johan and cackle—a bit o' laughter—to see him a-mowing to the birden.

"Come down, bratling!" shrilled the granther of ninety years. "Time sits a-sleeping while thou to the flitter-mice makest love. Work is holding hands with patience while thou dost tarry!"

(Here we notice an entire change in the style of writing.)

"And so the men of strength must wait while ye spin a tale of old wives' weaving?"

"Nay! but Johan hath the floor. Wait you, Father Tomaso. And shall Johan to the tale of the Holy Well?"

(FBB. "By all means, Johannes, give it; and ask Father Tomaso to wait and speak later.")

"Most holy indeed was it;—of Holy Rood,—a thing apart and blessed. Cometh a dawn, and even:—bell-time—pilgrims a-many; and one sat by the spring to guard it well. And some that came proudly,—giving of this world's gear,—and would to buy them siller-worth o' wholeness, went forth again no better than they came.

But cometh one,—a man of little worth in tattered gown, and knelt he for blessing. And all the night was lit with glory; and he did before our fixed eyes turn to a Shining One of holiness so great, we trembled at his presence. So was it in the Chapel of Our Lady that a vision was unto me shown as little lad of our Lady Mother, who did smile on the lad and to him hold arms as (though) she loved him. And Johan was no more as lonely child weaned too soon from mother-love, but as a wee bird may flutter to the shelter of a shrine, so the boy Johan to the heart of his Saint. Ever loved he,—and ever shall love,—his holy Mother, though time be dead and earth past to dust.

Ask ye why I be set to unwind the riddle of the losten Chapel? Through the dead years he hath kept the key of silence—a patient hound ever on guard for love of Her he worshippeth."

(Here the script changes to a large firm hand.)

"NONE SHALL ENTER UNBID: BUT TO YOU ALONE THE KEY MAY BE DELIVERED."

(Here a firm broad line was traced across the sheet.)

FBB asked "Can you tell me anything you remember of the floor of the Lady Chapel?"

"Tesselment, and of color golden and blue:—and clean, mind ye, for scrubbed not Johan till the knees of him were as worn as good priers* from many prayers.

(FBB "Do you remember the great circle on the floor?")

"Black stone in-let? Know ye? The Year. Be there not ever Twelve to the Year, Brother? . . . Laid they in gold. they were. VIRGO the first,—for she whose House it was."

"And one cometh who knoweth more than I."

*Praying-chairs or stools.

Johannes is by no means exempt from the credulity which would at all times find fruitful soil in the imagination of these simple-minded monks. We have already seen how Johannes accepts tales of magic and of miracle. To him there is nothing unbelievable in the report of an imp of darkness posing as a penitent at the gate and then vanishing with a wild yell of laughter. The transformation of a beggar into an angel of light is also to him a fact of unquestioned authenticity. We can well understand, therefore, that the venerable traditions concerning the advent of the earliest saints took on a legendary aspect, and that any kernel of fact would be clothed in the motley of mediaeval fancy. And to the mind of the humble brother, the Abbey was as old as the immemorial hills; nor could he picture a time when it was not. Consequently, when he tells of the coming of Joseph of Arimathea, it is to the security of an already existing Abbey House that the traveller arrives, and it is the Father Abbot who receives him. So we have this tale:

"My son, would ye of one that came of olden times to this thy cold land of Britain? And one Joseph came;—and he hath gone on to Paradiso meo.

But once dwelt he humbly, and did vaunt himself one thing only;—the Golden Thing he carried in his heart close hid. Warm with his heart's warmth held he that which would ill be hid for its very shining.

Sanctuary sought he: and afar fled from raging hounds of hell that quarried after. At Glaston's gate,—to a safe shrine,—came he at close of day, cold as ice and afar from home:—clad as pilgrims go, and staff to carry him,—tonsured head—at the port.

And "What wilt thou, stranger?" And, for answer, Josephus showed the heaven-lit thing. Down on knees, awed and afraid, met they him. And Abbot bowed to earth; and, bare of shoon, did humble homage before him."

* * * * *

SIXTEENTH SITTING
(October 13th. 2.30 p.m.)

J.B.S. had been disturbed in mind over the "nonsense" about Joseph. F.B.B. explained that it would reflect monkish tradition which was often very fanciful. As Glastonbury is believed to have been a centre of the Druidic cult, it is conceivable that the strangers from the East might have been received by the "Abbot" or arch-flamen of one of their colleges. Perhaps this suggestion may have contributed to inspire the following, which came immediately:

"I here set down my word . . . ZARKUS hath . . . (words undecipherable here) . . . I think me thou would'st of mine own time;—and I be before that of Johannes.

When from the lands of Holy Lord came folk by ship, nought find they but wide water where now be earth:—a land a-wash and sodden of the sea. When back drew the power of water, black mire and green blades spread disclosed. And ever more the sea to land gave place; and Glaston rose, an isle new-born.

For long the coast did to the sea conflict; and little wot ye little men of Iberian blood that Britain was in the making. Far back from tide-wash, towers of stone stood circled, dark and big with mystery;—and none could read the riddle in stone.

I be GUNDRED, Keeper of the Flame; and I (be) in tongue CEDRY ATH COLLN.* The day shall . . . (here the handwriting changes) . . . "He hath gone. It is as a dim echo comes his voice from beyond the horizon of Time.

*I cannot vouch for the correctness of this as the script is almost illegible. FBB.

"Johannes thou didst call;—and Johannes,—ever at the door,—comes as one to a merry-making. What would ye this day of our Lord?"

(FBB. "Can you give me any reminiscences of your Prior?")

"Prior AMBROSE:—a godly man whose beads were ever on the click; and (one who) did Ave Maries and journeys of the Cross,—and all to no purpose: for the devil tore him sore, with longing for that he should not.

In dead o' night, from pallet o' straw rose he, and the devil led him: and when he would to the prier-stool, his feet, all of their own guiding, did to the vat! And there did Johan find him.

And the devil flew from high window a-bursting with glee.

* * * * *

"Shame on ye!" quoth Abbot. "It is not fit thy tongue should wag to so ill-smelling a tale."

And rather would he that Johan tell of holy book and broidered page inset with colors many,—and made from ye skin of new lamb. Now hath Johan no joy in book:—tasks were they ever; and he but a blubbering dunce at larning. May he not to the Book o' the Woods? . . . Oaks—holy, 'tis said, and with long green bearden of mosses—, stand a goodly company even at our Abbey walls. Wait they for those long gone that to them gave heed. Altars still stood in that, mine own, day,—where blood had flowed ere holy Christ did come.

"MATHIAS . . . RODERICK . . . ERIC-RED and EAWULF and GODERICK at thy call."

(FBB—recognizing in Eawulf a friend of former days—see Gate of Remembrance.—"Let Eawulf speak.")

"EAWULF: I be better at sword than pennet. I be not in love with Norman hounds. Wolves ne'er breed in dog's kennel: and if I did to slay,—and mine hand was red with blood,—it was long agone. Killed was I at last* and by that olden one thou knowest. Now stand I washed of my sin."

* * * * *

"One that is dumb to words cries to speak. He holdeth in his hand a scroll, and thereon be strange markings; and to the great stones in brooding circle pointeth he:—and to the north, and to the sun that riseth. And he would tell ye of things long agone. . . .

And he, with face lifted to the dawn, chants that which is, to him, a Voice upspringing to eternal life:—he a mouthpiece from earth to (the) Great Life-Essence above.

As cometh the sun from out the dark, and day is born; he would to sound the rams' horns and call those that, in long flowing line, come to diurnal chantings, and at the flame upraising prayer as flares the tongue of fire."

* * * * *

THE EIGHTEENTH SCRIPT

(October 23rd. 2.25 p.m.)

FBB. "I would ask our friends on the other side to arrange a series of communications uninterrupted by any interference from others. The purport shall be left to them to determine."

CONTROL. "Shall it be Johannes?"

FBB. "Certainly—he will be quite welcome to speak."

JOHANNES. "This is at last mine own time:—Gloria Deo! Many moons have waxed since the time I would to speak of;—and thoughts crowd as (the ripples on) a running brook."

*G. of R. p. 31.

(Here several undulating lines were drawn across the page and Johannes wrote—"So go my thoughts.")

Then came the story of the raid, and how Johannes knocked out his man. This has already been told. At its conclusion, a British princess for a few moments held the pencil. Challenged by FBB, she said:

"Nay, not so fast, mortal man! I be not what ye think. A princess I in very right, and I would to speak, thought ill befitting to pipe up midst monkish moaping and sad-gowned . . . and I be a popinjay, if ye will;—yet I be a good maid in truth, that did sell all—all—to aid her lord."

There was a little more to this, and signs of a conflict of influences in a difficulty in the writing. FBB put out his hand to steady the writing hand of JBS, covering it to still a twitching of the nerves. The writing recommenced in another hand, strong and steady:

"Thank you, Mr. Bond,—I think your help is needed. Perhaps a very modern spokesman may aid you, if you decree?"

EDMUND SPENCER (pseudonym)

"This room is full packed with monkish applicants for a chance at this our very wonderfully good medium: so I will clear a space and let Johannes speak. Perhaps you would like me to describe Johannes? Now, it's hard to picture him, and he changes even as I look:—first a boy,—red head and freckled—laughing—a sprite of mischief: then a man—a man with a voice to raise 'Laudos' to his Lord;—then a man of great girth,—and so great, I have seldom seen his like.

"Let him speak."

(Johannes now speaks in person:)

"Yea and of the wrong of that greatness may I not (speak)? And Abbot cries: "Now a strap about him,—and if it burst, then on bread and water till he be thin again!"

And Johan did (go) an-hungered to the wood; and even as the cook held back the sup of good broth he craved, so growled he as growled the she-bear when she would to the wild honey and squirrel scattereth, tail a-jerking, when he would to her store of nuts.

So hungry went Johan when blind beggar sat at wayside and (he would to) filch a bite from the begging-bowl. And frier, who seemed to sleep, woke betimes and opened seeing eyes, and clouted Johan i' the knob, so he ran laughing away.

And old woman sat on step—threshen*—and did mix an oaten cake: and for a blessing and a shriving she did sell a cake to Johan. Then back to Abbey, and quoth Abbot: "He cometh,—the fatted calf: methinks his shadow be not the less!"

So was it ever. Yet loved he him: and when others slept, would to his side call Johan, and as to a son,—the son he would to have had,—he did tell much that eased his mind.

* * * * *

*Door-step,—threshold.

THE SECRET OF IMMORTALITY*

By Frederick Bligh Bond

Review by J. Hugo Tatsch, Litt.D.

The plethora of psychic literature which has flooded the world during the last eight decades, and especially since the World War, has created keen interest among critical individuals in psychical and metapsychical phenomena. Much that has appeared in print is decidedly elementary: in fact, a vast deal of it is so banal and so puerile that it can be dismissed without consideration. There has been, on the other hand, a small but steady stream of books which are refreshing, instructive, and stimulating. It is such literature which commands the respect of the earnest investigator—of one accustomed to the systematic marshalling of facts and deductions logically and scientifically drawn.

Among volumes in this category Frederick Bligh Bond's "*The Secret of Immortality*" takes exceptionally high rank. Those who are familiar with his other works will find this a complementary volume of greatest interest. Related as it is to the earlier scripts, it nevertheless strikes the dominant note of a higher octave; for it opens vistas in the mental and spiritual worlds which have not been approached by other writers.

The present work is related to the archaeological labors performed by Mr. Bligh Bond and Capt. John Alleyne as speculative masonry is related to operative. It records the spiritual values to be associated with the practical work of the architectural revelations. The former, as some of our readers know, are recorded in the *Gate of Remembrance* (of which a fifth edition has recently been published by Dutton & Co. New York).

The script came spontaneously on the cessation of the architectural script, as a series of metaphysical discourses which developed into a philosophy fascinating to those whose concept of psychical phenomena transcends that of individuals who can think only in terms of the material world. One friendly observer—Ralph Adams Cram, Litt.D., LL.D.—considers the philosophy of the writings a development of mediaeval scholastic philosophy;—a conclusion in which students of mediaeval history and its academic by-paths will heartily agree. These by-paths in architecture, art, music, language, literature, science, and religion contribute constructively to the essence of the scripts, and develop a spiritual philosophy which compels admiration because it is as practical as it is lofty.

The continually growing agreement between science and philosophy stands out predominantly in the scripts which form the substance of the volume. The researches of the material scientist—cold, calculating, uncompromising,—reach higher and higher into spiritual realms where the cosmic concepts of the Watchers reach down to meet the workers from the mundane planes. The physicist in his search for the secret of the atom penetrates the realm of spirit, even though he may deny the fact vehemently, unaware that in his pursuit of the ultimate he has extended the limits of his physical world into the outer courts of the spiritual. The impersonal omniscience of the illuminated mystic coalesces with his materially-minded co-worker, and they agree in a system of ethics and philosophy in which the path to greater unfoldment must be found. Man's responsibility to God's Great Plan cannot be shirked: lofty emotions and sentiments cannot be indulged without putting them into practical expression.

One section of the book, pages 174-177, promises to be epoch-making; for it touches deeply upon two issues looming largely before America today. It treats of the Jewish and Negro questions, and the place held by these peoples in the Great Plan. The first has been a problem since the Jewish people were disrupted as a nation and spread, unamalgamated, throughout the civilized world. The second had its origins in the deportation of the Negro from his native soil and his subjection to the white

*(Marshal Jones, Inc., 212 Summer Street, Boston, Mass. Cloth 8 vo. pp. 200. Price $2.15 post paid.)

race. In all such cases it is taught by the Watchers that there is a blending of the psychical characteristics of the subject peoples with the dominant traits of their tyrants. Of war, for example, they say:

> "The intention of War (is)—the interpenetration of the material force of the victors by the spirit and soul of the vanquished."

The necessity of war, however, they declare a thing of the past; and instead of it, the same end is to be achieved in the future through a process of peaceful interpenetration. An appeal therefore to the arbitrament of war is a reversion to obsolete methods. "Ever" they say:

> "when the world has sunk from a false civilization into the darkness of barbarism and ruin, then, from this condition, the blossoms of the garden are scattered and diffuse their scent through all. Thus, for the first time, these no longer must fall and though, after the war, there will be much pain and suffering and much pruning and grafting needed; instead of the destruction of civilization for the betterment ultimately of the race, Civilization is adjudged unworthy of the penalty and is allowed still to exist, faulty, defective, but capable of being pruned and converted to higher perfections."

"It is offered" says Mr. Bond in his commentary upon the thirty-sixth script, treating of the birth of a racial consciousness,—"as a definite proposition, that the spiritual future of America depends now, and will depend upon the leaven of the Negro race and its power to re-awaken in the minds of the people of 'white' descent those subtle elements of spiritual intuition which have well nigh perished in them. . . . The only obstacle to the due fulfillment of the destiny of the race-to-be a fusion of negro spirituality with the intellectual brilliancy of the European is the survival and perpetuation of race prejudice and the color bar. . . . The two elements must blend, for that is their destiny; and it rests with both elements alike to ensure that this shall be so."

Here is a challenge which will arouse tremendous comment; it presents a test of universal brotherhood from which the bravest will shrink; for the miscegenation which must take place before this ideal can be demonstrated will not be accepted without the most violent protest. If the commentator be correct in his conclusions, the human race is confronted with problems reaching into infinity; we of the present hour can solace ourselves with the fact that our personal cares are of little consequence in the larger picture before us.

Mr. Bond's commentaries challenge attention even though we may disagree when we reach phases that touch us individually;—such is human nature. Those seeking commonplaces in his book will be disappointed; those who can bear consideration of universal questions will concur with the commentator that "the true evidences for the survival of death and the indestructible nature of the human personality are to be sought, not in the phenomena of physical mediumship or the objective side of spiritistic research, but on the subjective side, and especially in the right understanding of the powers of spiritual cognizance and intuition which lie latent within the soul of man."

Mr. Bond's final chapter, which ably sums up the philosophy of the scripts as "The Secret of Immortality" should be given repeated reading: for in it is found the essence of the entire volume.

J. Hugo Tatsch.

FEB 15 1934

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Editorial Notes:
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The Inspiration of Glastonbury - - FREDERICK BLIGH BOND

The Spirit of Nadine - - - - - RUTH M. JOHNSTON
Relating a personal experience.

Psyche, The Immortal, Part VIII - - SAMUEL E. ANDERSON
The Will.

A Case-Report of Psychic Healing - ELIZABETH WALLACE CLARK

Book Reviews
(a) Prof. Hans Driesch's Psychical Research - - HELEN A. DALLAS
(b) Dr. Nandor Fodor's Encyclopaedia of Psychic Science - THE EDITOR

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EDITORIAL NOTES

* * * * *

We supplement the notes made in our last issue on Dr. Driesch's latest book 'Psychic Research' by a review which will be found on p. 54 contributed by that very competent critic, Miss Helen A. Dallas. There remain a few points in his work on which we should like briefly to touch.

These concern what he terms the higher problems of psychical research and especially his theoretical chapters which form the second Part of his book, commencing on page 107. The discovery, by inductive process, of those principles which determine the fundamental nature of phenomena must, at best, be hypothetical. Nevertheless, a reasonable certainty can be arrived at. His object has been in part to discover and to classify the fundamentally distinct types of phenomena. One of these is telepathy; and a second is clairvoyance, which he regards as due to a faculty of an order distinct from mere telepathy. He is disposed therefore to look upon the power of supernormal apprehension of situations as something outside the mere acquisition of the mental content of another. (p. 80.) True Prophecy again seems to him to call for independent explanation, and, if its existence be proved, then it constitutes another fundamental of psychic science. He regards such proof as probable—indeed, highly so in view of the reports of Richet, Osty and others (p. 104). Lastly, the facts of psychometry are admitted by Dr. Driesch to be sufficiently well established to enable science to accept it as a fact: but whether, and how far, it is a basic fact, he says we do not know.

Those cases of haunting of an objective nature which are not bound up with the presence of any particular person are naturally a puzzle, if we admit their reality. They confront us with a problem which would force us to regard them as *ab origine* entirely spiritual, and philosophically they seem to call for something like 'universal spirit'—or the spirit theory—as a solvent. They are totally different in this respect from any of those physical

phenomena which are associated with the body of an individual *paraphysically* endowed—for such activities are explainable on the basis of the assumption that the unconscious-mental part of that individual has the capacity for purposive action on matter beyond the normal physical range (just as, for example, the electric eel can apparently direct a stream of energy towards a point external to itself. Ed.). In this way, materialization would not only be *organized assimilation* in an extended field, but at the same time, a *supernormal embryology*. (p. 119.)

The theory of radiation of mental influence is not, in itself, sufficient to account for the fact that the telepathic message reaches the precise person whom it concerns, and perhaps no others. (Unless the power of sympathetic attunement be premised. Ed.) Therefore Dr. Driesch turns to the non-physical theories in explanation and he brings forward the idea conceived by the school of biologic vitalists, namely that there is a unifying agency of unknown nature and scope (which his translator calls a "whole-making 'X'-agency") in relation to the formation and maintenance of a living person. "But in psychical research" he says "we need more: we need something . . . that relates to several persons,—that is, something super-personal, and something that, like everything vital, is concerned with space only in so far as it manifests in it, but which *is not in space and does not work through it*. (italics ours. Ed.). . . . We in fact require . . . a non-spatial framework for many souls,—a framework which must now, however, be expressly valid as a field of communication for *single* causal happenings. . . . Every parapsychical theory requires the introduction of this non-spatial mental field . . ." (p. 133). The facts of supernormal knowledge allow of two alternative theories only in explanation. One is this—really the doctrine of a 'plan-bearing' cosmic consciousness (as supported by James and Osty)—and the other is spiritualism proper. Both call for the concept of a mental field (though without directly affirming this): that is to say they demand "a general non-spatial super-personal framework in which interactions between different minds take place. Pure animism itself had already (found it necessary) to introduce this mental field."

However much the spiritualist, therefore, may dislike the idea of a 'cosmic consciousness', he would, according to Driesch, be driven by sheer logic to admit it in order to explain his own theories or beliefs. But the cosmic consciousness, though super-personal and hence, at first sight, indefinite—a sort of framework of connection between living minds,—is nevertheless a *subject* possessing a universal awareness since it "contains in itself all the plans of the lives of all human beings" (p. 145). Hence he prefers to the term "cosmic memory" Osty's term, *plan transcendental*.

The work has been very faithfully translated by Mr. Besterman who of course has the advantage of that familiarity with the German language of science so necessary for the task; and if, for that very reason, we find a little fault with the English construction and idiom, the intent is apparent enough, so we are not disposed to complain.

THE INSPIRATION OF GLASTONBURY

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PART V.

* * * * *

I have reserved for the present instalment the latter part of the record of the Eighteenth Sitting, which carries on the tale of the events which preceded the final fall of the Abbey in 1539.

(In a different hand.)

"Merry days and sad: yet ever grew the storm-cloud that menaced our Abbey. I, Abbot, that saw the fall thereof*—and did mine own self fall,—would to ring the curfew of things agone. They did crown me:—not so,—they did miter me in full pomp; and I would not. . . . And then, "Down with the traitor!" And the head so honored brought they low.

(FBB. He was quite an old man when they executed him.)

"Old, sayest thou? Yea, I had forgot. It was silver hairs that hung in that last day; and as an old man begged he for mercy. Yet would he not give to the gaping maw of devils the Bread of Life, or all that holy was;—latten** and pure gold. And no robber he:—that ye know. Yet would he not speak though he bit through his tongue that he might not, in age and pain, give way to weakness."

(FBB. "I would like to ask the Abbot if those were indeed his bones that I found buried in an oaken casket behind the High Altar and gave to Caldey Abbey?")

"Yea, mine own: but as naught to me now. Gratia, Frare,—well has thou done, and paternosters will I for thee in very sooth."

(FBB. "Do you confirm the story of the hiding of the holiest of relics under the place we were told of?")

(very hesitatingly.) "I . . . have . . . for so long . . . mine troth. . . ."

(FBB "You believe it to be there?")

"Ah! Ye know! And it be true."

(FBB. "Were you in your day familiar with the perfume of incense so often observed at the Abbey?")

"Yea, it be a thing that hath yet a place. At vespers, so swang the censers. Know ye not that, now this very day, at eventide and morn they to processions and slow chanting go; and the incense rises to heaven? Yet to mortal sense all is desolation.

Fine is the perfume and of an essence more rare and to the senses more quickly sensed than sight or sound. Heard ye never the dull beat of feet that passed oft by ye; and saw ye not the cowled forms that drifted,—so closely, they brushed thy side?"

At this point there occurred an interruption of a quite unexpected nature, though by no means unwelcome. The initials "J.A." were traced in large characters; and as these bear a distinct resemblance to the form apparent in some of John Alleyne's letters to myself, I am reproducing them here from a careful tracing. Since the communication itself will be likely to prove interesting to some of those who knew J.A. in the flesh and may be disposed to regard it as betraying internal evidence of its authenticity, I here give it just as it came.



J.A. (to FBB.) "Do you know an old friend?"

*Abbot Richard Whyting who was hanged at the suppression of the monastery in 1539.

**Fine pewter used for church vessels. JBS did not know this word. FBB.

FBB. "Rather. I am delighted. I knew you would keep your promise* and have been looking forward to this.

J.A. "Yes,—and I've tried often enough, The whole thing is bigger than you or I thought—you and I when we chummed together in 'oud' Glaston.

FBB. "Tell me all that is in your mind and all that is in your heart, J.A."

J.A. "Yes: and it's a lot. I wish you'd thought of this before. This person here (alluding to J.B.S., who knows nothing of J.A. except that she has read his initials and record in the "Gate of Remembrance") seems able and willing—just as I was. Do you remember? And you said "Write," and I said "Wait a bit." Well now, I'm speaking at the other end of the telephone;—and if you don't believe it,—bother take you for a doubting fool . . . And you would always to that idea of group-souls and mix them up in the miz, and never mind Tom, Dick, or Harry if they cry out to keep their own identity.

Now if this be not I,—then whoever can it be?—as the old woman said. Now I'm just plain "I" and none other under the sun.

I'd like to give a dozen messages in one;—and not to you only, F.B.B., but to my lady—that girl I left behind me . . . tell her I love her about ten times more because I'm where love is a thing bigger than any earth-love, and *stronger.*

We don't forget;—and mind *you* don't, Peter Pan."

* * * * *

THE NINETEENTH SCRIPT
(October 26, 1933.)

On meeting at 11 a.m. for the purpose of writing, J.B.S. reported to FBB that before rising this morning, and whilst yet only half awake, she had the following clairaudient message from Brother Johannes:

"Mine tales be as plums in duffle, and if ye skinch the plums and there be too much o' duff, who will eat thereof,—lest they scorch their fingers a-filching o' the sweetness?"

But the sitting opens on a very different note. As so frequently happened in the old days, with J.A. as automatist, a brief chord of transcendent solemnity is struck, as though to remind us mortals that these sittings have an underlying purpose greater than our mundane intelligence is wont to realize. So it is not Johannes who first enters on the stage, but one unnamed, who says:

"Controller of things that be, and of things that be to come,—watch we ever, as the wheel of change turneth.

Great spirits of power,—mortals never,—giant Colossi of the compass;—guardians of the North and the Sud (South)—of the gates of the East and of the setting sun: can'st thou see the vast Forms that ride the earth-currents—the Powers *that be* in very truth?

So would ye comprehend Intelligences far beyond ye, that stoop to earth and make small to mortal ears. Now come we at call of earth's need, to direct with super-force the thing that comes to birth at these sittings."

The chorus ends; the play begins: and it is our old friend Johannes who now comes forward to play his part in the opening.

(Johannes.) "Would ye that out of the mouths of babes, wisdom shall speak? Then shall great little Johannes to play his small fiddle while great drums be silent.

Greeting. This wee cock be a-crowing. Will you to set the clock,—to strike the hour in proper sequence?"

*Made in one of his farewell letters written during his last illness.

(This invitation FBB interpreted as indicating that the choice of a period for the continuance of the narrative was to be left to himself. He therefore said: "If I am asked to select a period, then let us hear of the time of Abbot Richard Bere's return from his embassy?)

"It was the great time o' glory, pomp, and pride:—Abbot to come, and all to be ready. " 'Set the house in order—scurry to tasks—bake the Abbot's great cake,—and brew the mead and lay forth the gold-garnished robes o' State.'

And Johan to be at choir with old canticles o' Gregory to learn—fit and proper to welcome in good Father, come so far o'er sea bearing store o' gifts and honeypot o' hived wisdom.

And ran we pell-mell down the road to meet him;—for we loved him much, and father to us all was he. And stepping down from his white palfrey to greet us on foot, and to embrace this proud Johannes as very son,—and tears in his eyes, so like a lass,—and he a great fellow.

And Abbot, bursting with news and much to tell from late voyage over angry seas, and Neptune up and at war, and great ship like mad steed 'neath the spur.

And so landed they before the time,—on isle a-wash, and jumped on shore smothered in spume and welter o' the sea,—yet quick and not mort. And dragging ashore much o' great worth from the hungry man-o'-sea that would to swallow them

And from Bella Italia much o' worth and a great setting-out o' plan:—a chart o' great Temple to Laus Dei that he would to set on cold shore o' Britain:—like, and very like (to) Chappel once set in far times since: and so it was."

(Note by FBB. In the old script of 1916 Bere says he built the Loretto Chapel in 'the new and wonderful style that he brought from Italy'. FBB here made the comment that it had always been strange to him that so much beauty should have been permitted to be destroyed at the time of the Dissolution of the Abbeys.)

"Why to build up and why to tear down? So build the Powers that Be.

(Again the Watcher speaks.)

"From cosmic mist, to chaos of Time,—so saw we burning fumes of etheric (essence)—powers of Being that cradled Life-force—to whirling suns in the making. And ever sat we—great gods that watched: and the Earth WAS and one day shall be no more. Yet we live on.

So grew Glaston: and so, at the zenith of power, fell Glaston: and we who watched could not stay the fall. For must not the carmic Wheel to turn? And loth were we to see the fall thereof."

(At this point a short rest for the automatist was ordered by the control. General conversation ensued, in the course of which some amusement was expressed at certain things said of a personal nature. The script was then resumed on this note.)

"Foolishness? Yes!—and that is why old Johan loves you and will to you write as to none other (this is addressed to JBS).

Little friend of bird and beast ever, as I be;—little brother to the folk o' the wood: so art thou, sister.

. . . And if Johan and you too, sister, can to our beads best in temple o' the forest, in the company of little folk that know better mattins at sun-up than old Herbert the choirmaster,—why, so be it. . . . They know not what they sing, nor give it name as music-score. But Love be as a fine essence and not as words:—perfume,—music,—color of rose;—all be the language of love.

And so, little tit-bird of the bell, that bell—Master Thomaso,—may be silent while he to his little twittering prayer in the belfry . . . and Johan ne'er told!"

* * * * *

"THE SPIRIT OF NADINE"

(AN ACTUAL OCCURRENCE)

Note: The physical and material facts in the case, with which the following narrative is connected, were front page news of the city papers, in the city of Portland, Oregon, March 3rd, (if my memory serves me correctly as to the exact date) the year 1915. The occurrences in the following narrative, to which I willingly make affidavit, as to the truth in detail, were actually experienced by me.

THE AUTHOR.

The year of 1915, one of the most delightful years of my life, was spent in the beautiful city of Portland, Oregon. Being engaged in the retail selling of a little commodity of my own manufacture, I was returning to my place of residence one afternoon, about one o'clock; (the forenoon being the time devoted to my business of selling).

Crossing the street, almost directly in front of my home, I met a woman, richly dressed, and, glancing up at her face, its marvelous beauty held my gaze, and, as she looked directly into my eyes, *something* like a draft of chilled air,—as when one suddenly opens the door of a refrigerator—enveloped me, and for the instant she seemed on the verge of speaking to me. All this occupied a few seconds only, but those who are enlightened in the workings of the more subtle energies of spirit, realize that worlds of the past and present, even the future, may be lived in the million vibrations of one second's time. I saw she was of the brunette type of beauty, and it came my mind that she must surely be a member of a Grand Opera Company, that week playing in Portland. (Later I learned the stranger's name was Nadine.)

Going on my way, my thoughts again took on their usual trend and the incident of the meeting with the beautiful stranger was practically dismissed from my mind. The memory of her would, however, in some way intrude itself into my mind. The following day this meeting again occurred at almost the identical time and place. I sometimes wonder if that part of it was planned by us, each unknown to the other, or, if it were not a spirit guidance arranging it. Three times we met thus, each too thoroughly bound by conventions, evidently, to address the other in words. For almost a week I did not see the stranger again.

Suddenly, one day, a thought struck me, which amazed me. Having no cause or reason for such thought, and being a person really filled with the joy of living, yet it occurred to me *that I was going to commit suicide!* At first I smiled at my own idiotic thought; then it became serious. I set about putting my apartment in perfect order, made my own toilet more carefully than usual and finally I wrote and addressed a letter to my family who lived in a distant city, to be sent them when I was gone. I turned the thought over in my mind and could not seem to get away from it. These preparations had been made, one might say, automatically. Then obtruded a desire to

work for a little while on an unfinished picture, and, getting out my painting materials which I had carefully packed away, I set to work, and painted on for hours. Engrossed in my work, the suicide thought had very strangely left me, and did not again come back into my mind.

That night I slept soundly, or at least without wakening during the night, but a dream presented itself to me thus: I was reading a newspaper, which, on the front page, had *my picture* in two or three poses, one in particular, in which I was seated in a high backed, massive, carved chair, my elbow resting on the arm of the chair, my cheek resting upon my hand, the index finger against my cheek, in that easy restful pose, and, my face smiling and serene. The purpose of the pictures of me in the papers, was an attempt to locate me for some reason for which I was very much wanted by the law! In my dream I laughed at the pictures and thought "why does no one recognize me? Here I am going round publicly and free: yet the pictures look exactly like me." Then, in my dream, I wrote home asking my people to destroy all trace or memory of me, my pictures, paintings,—everything that would indicate they had ever known me. *What* had my dream to do with the story of *Nadine?* Later in the story I shall tell you.

On the day of, I shall say, March 3rd, the weather was chill and misting. I remained indoors all day, and, having drawn my easel close to the front window, I stood there painting, when, suddenly glancing out of the window, I saw Nadine, directly in front of the house; and now, almost instantly, opposite the window at which I stood; and as she walked toward town, she looked at me, and for an instant paused, continuing to look directly at me. It occurred to me that I had never seen anyone look more beautiful. That was the last time that I saw Nadine alive.

Continuing on with my painting, I could not get the memory of this beautiful stranger out of my mind: I kept wondering who she was— where she lived— realizing now that she must be a resident of the city and not with the Grand Opera Company, which had closed its engagement the previous week-end. About four o'clock, an "extra" was being sold on the streets. I went out and bought one; *Nadine had committed suicide!* A single shot through the heart did the work, and, covering the front page of the paper, was *a replica of the page I had seen in my dream* the night before; same chair, same pose, only that it was Nadine's picture in the paper instead of *mine,* as I had seen in my dream. Also, a life story of her; from a life of luxury and the Primrose path, in California, back to a life of loneliness and poverty, having in her possession, just some clothes from another day and seventy-five cents in money, when the end came, back there in the city where lived her former husband, whom she still loved, and who was again married. And, Nadine had lived just around the corner from me, alone, needing someone at least to comfort her—perhaps advise her.

In her apartment, which she had left in perfect order, was found an open book, lying face down, indicating she had been reading it; and on the fly leaf were written these words: "Vice for breakfast; iniquity for lunch and horrors of all kinds to sleep on!"

In some manner her suicide had shocked me, as though it were someone I had really known, and when, at the funeral home where she lay, they were so besieged by those wishing to see the remains of this poor victim of her own hand, they issued a statement that none but friends of the woman would be admitted, I was privileged to see her, and, looking upon her, robed in her wedding gown of earlier days, she looked beautiful beyond words to express. My heart went out in pity for her and the thought came to me that, if I had but known her, had but spoken to her, I might have, in some way, prevented what had happened, as, by just a word sometimes, the fate of a whole nation is changed. Thinking these thoughts, I leaned over and kissed the cold, still, and beautiful forehead. The funeral service I did not attend, as, by her request, she was cremated and her ashes scattered on the Willamette River. But, think you that was the end of Nadine and her troubled spirit? Never, afterwards, did I see the Willamette River without the thought of Nadine.

One night, a week from the day of the tragedy, I was sleeping soundly, when suddenly I was wakened by a violent pain in my heart; actually gasping for breath. I opened my eyes, and saw, standing at the foot of my bed, robed in white, and with her hands outstretched resting on the frame of my bed, clearly and plainly as one sees another in the living form, was *Nadine!* Gazing, spellbound and powerless to move, in terror (I'll admit) for a moment, and realizing that I was fully awake, the voice of Nadine spoke to me in these words "*You* must release me from my earth-bound condition." As I gathered motive power sufficient to move, I threw the covers back and sprang out of bed, and with my first movement the spirit of Nadine was gone. Terror stricken, I turned on the light, my heart beating almost to suffocation. The pain had instantly left my heart, upon my awakening and recognizing the spirit of Nadine, as of course now, I realize it was only her placing upon me the condition under which she had passed out, to waken me and make herself known to me, when she came to me for help. Creeping back into bed, and still shivering from terror at my first experience in having such a materialization and also the voice, I could not sleep any more that night, even though I left my light on.

I tried with all my powers of understanding to interpret her words, as they were really new to me in the brief study of spiritism that I had experienced up to that time; and believing that bidding her to be at rest and at peace, and to try to find someone in the spirit-world to lead her out of the darkness into which she had plunged herself, was the only way I knew to help release her from her earth-bound condition, I did this over and over again in thoughts and in spoken words. For several nights I left my light burning, for I was "afraid" I might receive another materialization. Today, years later, I wish she *would* sometimes appear to me. She did not come again in that way.

October of 1916: back in my own home city: going one night to a trumpet séance, (my first one) the trumpet medium Mrs. P....., who

was considered a most honest and conscientious trumpet medium, and, not having related these past told experiences to anyone in the séance, I was quite astonished when the medium came very near passing out, while under control, through a pain in the heart and a spirit endeavoring to make itself known and acknowledged. Another medium, who had a wonderful and powerful Indian Guide, allowed her guide to take control of her and he spoke to me in no gentle terms—"Brown Haired Squaw! Settin' next to lady with white hair, shame on you not rec'nize the spirit of squaw that shoot herself, out in big open plain country!" Actually startled I said "Is it to me you speak, spirit?" "Yes, this is Nadine." "Why did you *do* it, Nadine?" I asked. "I was wrong, I know it now, but you have helped me so much, oh! so much." I then asked her "Why did *I* have the suicide intention and why did I have that dream?" She answered me "You are in the same vibration that I am in, but you had the stronger will, and the dream was showing you what I was going to do." Then the trumpet crashed to the floor and Nadine's spirit was gone again. She came no more for almost a year. Then, one night I was in a trumpet séance, with a different trumpet medium. There were about thirty in the circle. The medium had been under control only a few moments, when the trumpet touched my hair and the voice of Nadine spoke to me, saying, "This is Nadine. I have wanted so much to come and talk to you." I greeted her and then said "Nadine, please tell these people what you did, will you?" "That was way out in Oregon. I took my own life." Then I asked her "Can you remember the words you wrote on the leaf of the book?" She answered me, saying, "Yes, didn't it go like this? Vice for breakfast, iniquity for lunch and horrors of all kinds to sleep on?" "Yes, that is it," I answered. "You have helped me out of the darkness and now I will say goodbye," she spoke to me. That is the last time I have heard her talk in the trumpet. In fact, I have been to no trumpet séance for several years, but I know that, if I ever have an opportunity to attend a trumpet séance, Nadine will come and talk to me and tell me how she has progressed in the spirit world, for, *I know* that the spirit of Nadine still lives.

RUTH M. JOHNSTON.

AFFIDAVIT

Kansas City, Mo.
Nov. 10, 1933.

I, Ruth M. Johnston, the undersigned, herewith declare and make affidavit to the fact that the manuscript by me, named "THE SPIRIT OF NADINE" is the true experience, as narrated in the story, and experienced by me, in the year 1915 AD and in the city of Portland, Oregon, as stated in the manuscript.

(Signed) RUTH M. JOHNSTON.

On this 10th day of November, 1933, before me a notary public, personally appeared Ruth M. Johnston, who is personally known to me, and who being by me first duly sworn, on her oath says she executed the above instrument of writing.
My commission expires December 16, 1934.

ELIZABETH PORTER,
Notary Public.

PSYCHE, THE IMMORTAL

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SAMUEL E. ANDERSON

PART VIII.

THE WILL

In order that a stimulus may be converted into consciousness or a memory remembered there are many things that must be working properly. It is necessary that there be available an electro-motive force of an intensity sufficient to force a passage through the electrolyte from one electrode to the other. To convert the stimulus into a form suitable for transmission requires that the sense receptors be in good working order. Blind eyes or deaf ears or numbed nerves will not properly convert the stimulus. The wiring system must be right. The line of transmission from the receptor to the brain must be intact. A numbed or severed nerve is fatal to transmission. Temperatures but little below thirty two degrees Fahrenheit or above one hundred and sixteen interrupt the communications.

If the fibrillae come into proximity through the waving motion postulated, the formation of ice would present a mechanical obstacle sufficient to destroy the ability to meet. A temperature of one hundred and sixteen degrees Fahrenheit coagulates the materials of the nerve cell* and when in this condition it is easy enough to imagine that all power of movement has been lost. Other mechanical obstructions are occasionally in evidence, such as tumors and blood clots. In some cases of shock there seems to be an insufficient amount of current to make the jump across the synapses.

The electrodes must be in their proper position: neither too close together nor too far apart and what is too close and what too far apart depends in great measure upon the concentration of the electrolyte. One readily understands that when the electrolyte is much diluted the current must be stronger or the electrodes must be brought somewhat nearer to one another. It is conceded that an intense stimulus, such as the explosion of a near by cannon, appears in consciousness without any aid from the will and it must be granted that in the midst of a great din there must be a decided effort of the will to enable you to catch the conversation of the neighbor at your elbow.

What is this effort of the will and how does it operate? The effort of the will appears to be the introduction of a magnetic current into the neuro fibrillae whereupon the poles of the opposite sign attract each other and approach near enough for the stimulus to cross from the one to the other.

In the discussion of sleep it was suggested that it was the breaking down of the red blood corpuscles that made phosphorus available. Every

*Prof. D. F. Fraser-Harris, in the "ABC of Nerves" says, "The physico-chemical integrity of the nerve cell depends upon a certain upper limit of temperature not being exceeded.

In the mammal this temperature is 47 C (116 F) which is exactly the temperature at which one of the chemical constituents of the nerve cell coagulates. At this temperature the cell is killed."

red blood corpuscle also contains iron and the same breaking down process makes that substance ready for use.*

Iron, of all the elements, is the one most easily magnetized. Sir Oliver Lodge has informed us that electricity is not magnetism. However it is very easily converted into magnetism as any one who has seen a live wire wrapped around an iron core will tell you. How the conversion is accomplished within the body is a complete mystery but the effects produced are such as would take place had such a thing in fact taken place. Such things are persuasive but not conclusive and of their value you are to be the final judge.

Thirty six or more years ago, when M. Ribot was preparing his "Diseases of the Will," mention of the endocrine glands was scarcely ever made. Nothing was known of the secretion of the adrenals and it was not even dreamed that this hormone gave rise to the numerous manifestations observed during emotion. If we will but bear in mind that the word "feelings" as used by M. Ribot, means nothing more than the sum of adrenalin effects, we get a perfect understanding of that strange malady of the will known as abulia. "Each of us can, moreover picture to himself this state of abulia; for there is not one of us who has not been through hours of dejection in which all incitements, exterior and interior, sensations and ideas, remain inoperant, leave us cold. It is a touch of abulia. There is only the difference between a less and a greater, between a transient condition and a chronic state.

"If these patients cannot will, it is because all the projects they conceive awaken in them but feeble desires, insufficient to impel them to action.† As we have shown above, every state of the nervous system, corresponding to a sensation or an idea, expresses itself so much the better in movement as it is accompanied by those other neural states, whatever they may, which correspond to feelings. It is from the weakness of these states that abulia results, not from the weakness of the desires, which is only a sign.

"The cause is then a relative insensibility, a general impairment of sensibility; what is attacked is the emotional life, the possibility of being moved. Whence does this morbid state itself come? The problem is chiefly of a physiological order. Beyond all doubt there is in patients of this class a notable depression of the vital activities. It may reach such a point that all the faculties are affected and the individual becomes an inert thing. This is the state that the physicians designate by the names of melancholia, lypemania, and stupor, whose physical symptoms are a slackening of the circula-

*This element occurs in living tissue to the amount of 0.1 to .01 mg. per gm. of cell substance, and appears to be universally present. If the contention of Otto Warberg is true there is need for it since in its absence oxidation can not proceed at the necessary speed. Important evidence supporting Warberg's view lies in the action of cyanide, which in low concentrations completely inhibits the oxygen uptake of many living cells, both of the tissues of higher animals and of yeasts and bacteria. A similar part is played by other substances reacting with iron, such as arsenious acid, hydrogen sulphide and the like."

†"I express myself thus to conform to the current phraseology; for it is not the weakness of the desires, considered as simple psychic states, which indicates the inaction. That would be to reason from appearances only."

tion, a lowering of the temperature of the body, and an almost complete immobility. These extreme cases go beyond our subject; but they reveal to us the ultimate causes of the impotences of the will. Every depression in the vital tone, slight or profound, fugitive or lasting, has its effect. The will so little resembles a faculty reigning as a mistress that it depends at each instant upon the most trivial and hidden causes; it is at their mercy. And yet, as it has its source in the biological processes that take place in the inmost depths of our tissues, we see how true it is to say that it is our very self."

How graphic these descriptions! We have but to translate them into terms of adrenalin action and they drop into the mosaic of our theory as if they had been expressly written to go there. If anything more is needed to convince, the cure should accomplish it. The physician attending a most remarkable case of the kind notes, "Thus, on arriving at Lyons, our mail coach running over a woman, my patient recovered all his energy, and, without waiting for the carriage to stop, threw off his cloak, opened the door, and was the first to descend to the woman's side." In a footnote M. Ribot adds, "I have learned from Dr. Billod that this patient recovered his activity in consequence of the events of June, 1848, and the emotions they caused him."

You will observe that it was the shock to the emotions, the thing that we have seen causes a great quantity of adrenalin to be discharged into the blood stream, that was the efficient factor that started the improvement in this particular patient. The gland that might have been in a state of atrophy again resumed its work and, once begun, it may have been easy to go on.

The popular picture of the drug addict is that of a weak-willed creature who uses the drug for the pleasure that it confers and hence has no real wish to discontinue it, but not all physicians hold to this view. Would it not be well then, to have a victim's experience from his own lips? In the North American Review a former "Snow Bird" gives us his. We take some excerpts from that article. "The failure to adjust one's self successfully to the contingencies of living beings brings into play a conflict. Unhappy home conditions, thwarted ambitions, uncongenial work, all bear an important part, and to understand people who find their relief in abnormal ways one must keep these facts in mind. * * * * We watched our posts hour after hour, the drizzle became sleet, the gray day became foggy dusk, the Germans increased the intensity of their fire, there was a tenseness in the darkness, a raid was imminent. Cognac! I fairly prayed for it. I reached out my hand and my companion smiled as he placed in it the tiny box. I was awkward, but I took one, two quick sniffs of the snowy powder. There was a momentary burning sensation, quick, free breaths, a suffusing warmness, and with it my timidity disappeared. The whining shells became louder—I smiled. A few broke near—I laughed. Half an hour later we were successful in driving off a well-organized raid. I patted the shoulders of my French benefactor—God, how I cursed him later!" * * * * Mine

was another world. Alluring fancies, elusive ideas, a rapid procession. I would try to catch and hold one for my own, but with an aggravating and charming fleetness a new one would crowd the other from view. A thousand pictures flashing across the silver screen of my mind, the endless cinema of stimulated fancy, the pitiless drive of a tireless driver. * * * *"

How do you suppose that he brought himself back to a sane, normal condition? He bought a boat and in that small craft he sailed the seven seas. "Mercifully, Nature usually took a part, bringing a sudden gale and high seas which demanded long hours of cautious tiller work, much toil on ropes and sails, with at last a warm morning, the storm over, and exhausted I would sleep the clock around. With wholesome fatigue and rest came new strength, so that for weeks I was conscious only of the joy of living and the joy of freedom."

Here is a companion piece to hang with that painted by Mr. Huxley.

Have you ever met the opium addict? Permit Dr. Ernest S. Bishop, formerly resident physician, alcoholic, narcotic and prison service, Bellevue Hospital to introduce him. "He may have been primarily defective, degenerate, depraved or vicious; his primary administration of the drug may have been deliberate indulgence, disreputable associations, idle curiosity, any combination of conditions which may be stated;—he may, on the other hand, have been an upright, honest and intelligent, hard-working, self-supporting, worthy and normal citizen in whom the primary administration of opiate drug was a result of unwise, ignorant or unavoidable medication;—or he may have been an ignorant purchaser of advertised patent medicines containing addiction-forming drugs. Whatever his original status, mental, moral, physical or ethical, and whatever the circumstances of his primary indulgence: once addiction disease has developed in his body the vital fact of his history is the same—subsequent use of opiate drug means not pleasure, not vice, not appetite, not habit—it means relief of physical suffering and the control of physical symptoms.

My present definition of narcotic drug addiction is as follows; a definite physical disease condition, presenting constant and definite physical symptoms and signs, progressing through clean-cut clinical stages of development, explained by a mechanism of body protection against the action of narcotic toxins, accompanied if unskilfully managed by inhibition of function, autotoxicosis and autotoxemia, its victims displaying in some cases deterioration and psychoses which are not intrinsic to the disease, but are the result of toxemia, and toxicosis, malnutrition, anxiety, fear and suffering."

To express this somewhat differently—a narcotic drug addict is an individual in whose body the continued administration of opiate drugs has established a physical reaction, or condition, or mechanism, or process which manifests itself in the production of definite and constant symptoms and signs and peculiar and characteristic phenomena, appearing inevitably upon the deprivation or material lessening in amount of the narcotic drug, and

capable of immediate and complete control only by further administration of the drug of the patient's addiction.

In plain English, the sufferer from narcotic drug addiction-disease is one who experiences the symptoms and signs referred to above and which will be discussed later, as a result of lack of supply or physically insufficient supply of opiate drug. I know of no definition along any other lines which will include all who suffer from narcotic drug addiction. This symptomatology, and the mechanism or process which produces it, are the only common and characteristic attributes and possession of all opiate addicts.

How these are developed and how they may be controlled and arrested is the demand which the sufferer from narcotic drug addiction, and society as a whole, are making. Until a competent and acceptable answer to this demand is in the general possession of those handling narcotic addiction, all other discussions will remain inconclusive, and all other considerations incidental, for the purpose of definite and final solution. This is the medical problem of narcotic drug addiction, and until those who handle narcotic addicts, and those who control the handling of narcotic addicts, have recognized it, are familiar with it, and can to some working measure explain and control its sufferings, physical phenomena and symptoms and signs, they are unprepared to assist intelligently and competently in the solution of a problem which now as never before menaces the welfare of society.

It is pertinent to ask, 'What type of class of individuals become narcotic addicts?' The only correct answer unquestionably is, any type or class or individual to whom opiates are given for a sufficiently long time. It has yet to be demonstrated that there is any warm-blooded animal, which following sufficiently prolonged and constant administration of opiate drug, is immune to the development of the symptomatology and constant physical phenomena of addiction disease. * * * * We find that we are dealing fundamentally with a definite condition whose disease manifestations are not in any way dependent in their origin upon mental processes, but are *absolutely and entirely physical* in their production, and character. These symptoms and physical signs are clearly defined, constant, and capable of surprisingly accurate estimation, yielding with a sureness almost mathematical in their response to intelligent medication and the recognition and appreciation of causative factors; forming a clean-cut symptom-complex peculiar to opium addiction. Any one—whether of lowered nervous, mental and moral stamina, or a giant of mental and physical resistance—will, if opiates are administered in continuing doses over a sufficient length of time, develop some form of this symptom-complex. It represents causative factors, and definite conditions which are absolutely and entirely due to changed physical processes which fundamentally underlie all cases of opiate addiction, and which proceed to full development through well-marked stages.* In the types of narcotic addicts most widely recognized inhibition

*What characteristic action exists to establish the above described mechanism? It seems to me that it is, above all, their power to inhibit body function. They tend markedly to inhibit metabolic processes. They inhibit glandular activity. They largely control physical tone and physical reaction.

of function and autointoxication is marked, and the opiate drug is used in excess of body-need. The addict of this description becomes a deteriorated wreck, requiring high doses of opiate for the satisfaction of abnormal body-need, mentally and physically incompetent—the generally accepted picture of the so-called "dope-fiend', a deteriorated, degenerated, malnourished wretch, degraded, avoided and condemned. * * * *

Dr. Bishop mentions four stages of addiction development (1) Stage of normal reaction to therapeutic and toxic doses. (2) Stage of increased tolerance. (3) Stage of beginning addiction. (4) Stage of established addiction. "In this stage the 'withdrawal' symptoms and signs become more evident as results of opium deprivation. They proceed through the mild discomfort and nervousness of the previous stage to the definite manifestations and constant unmistakable withdrawal phenomena to be described. The patient endures physical suffering and displays all the clinical evidence of it. There can be no question of will-power at this stage, nor of desire for narcotic drug for any other purpose than to escape physical suffering. Whether the patient was primarily an innocent and unconscious recipient of the drug, or of the class of the vicious and weak, he is now fundamentally a sick man, afflicted with a physical disease. * * * * In a general way withdrawal signs may be said to begin with a vague uneasiness and restlessness and sense of depression; followed by yawning, sneezing, excessive mucous secretion, sweating, nausea, uncontrolled vomiting and purging, twitching and jerking, intense cramps and pains, abdominal distress, marked circulatory and cardiac insufficiency and irregularity, pulse going from extremes of slowness to extremes of rapidity with loss of tone, facies drawn and haggard, pallor deepening to greyness, exhaustion, collapse, and in some cases death."

These withdrawal signs give evidence of an adrenalin origin. But instead of a deficiency they suggest a superabundance. This reversal calls for explanation.

The remarkably short time required to form the habit suggests that the body quite readily adjusts itself to the prevailing rate of the flow. Perhaps a comparison with what happens during exercise may not be out of order. A marathon runner trains long and hard prior to the race. Let us say he builds up his adrenal glands to the point where they will be able to supply sufficient adrenalin to carry him through those gruelling twenty five miles. He retires upon his laurels and within a very short time is living at a fairly good level with practically no exercise. From one cause and another he slowly slips down the hill until he becomes bed ridden. He still makes shift to live although upon a much lower plane than at first. Suppose that in this condition his adrenal gland should suddenly shoot out the amount of adrenalin that it emptied into his blood stream during that marathon. We incline to the opinion that it would end disastrously.

The continued administration of an addiction developing drug for a sufficient length of time—usually ten to thirty days—produces definite phy-

sical symptoms which are chronic. Let us say that such dosage reduces the addict to the stage just above the bed-ridden one. If he holds that dose at just that point he makes shift to live fairly well. It is wonderful how the body accustoms itself to a gradual increase in the daily consumption. This is known as tolerance. Then when the drug is suddenly withdrawn from one who has acquired this tolerance the gland is no longer inhibited and responds with an outpouring of its secretion. That would have been fine for the man making the marathon race, but this victim, with his now undernourished body, is unable to cope with such a deluge of the poison. For the ADDICT, living on that lower level, it is a deluge which may manifest itself in a "pallor deepening to greyness, exhaustion, collapse, and in some cases death."

Turn back to the withdrawal symptoms. They are indicative of epinephrine poisoning, on a scale gradually ascending to that of shock and death.

The most successful treatments seem to be the inhalation of oxygen or the administration of atropine or hyoscyamus. The administration of oxygen would tend to increase the electric charge and so build up tone and additional will-power. Atropine and hyoscyamus, those substitutes for adrenalin, should gradually accustom the body to larger doses of the hormone, so that when the inhibition upon the glands is removed the patient is not so poisoned by the increased flow.

Not only are the adrenal glands the "brains" of the sympathetic system but there is a subtle connection between them and the cerebrum. The adrenals control body tone and they themselves are now disabled. They also control psychic output and it is to that side of the picture that we now turn. Dr. Harrington Sainsbury says, "The general characteristics of loss of control call for first consideration. They may conveniently be classed as moral, mental and physical, in this order. Thus the victim of a pronounced habit will exhibit early the marks of a moral decadence; upon this the evidence of a mental failure will be likely to show itself: and then, more or less strikingly, a physical decay will set in. The organism in its totality will in this way become deteriorate, but the point upon which special stress must be laid is that failure appears first in those higher faculties called moral, which together, make up that which we designate as character. We shall observe, for example, that the man, the subject of a rooted vice, has lost that keen interest in life which belongs to health,—this loss marks a blunting of the faculties: that whereas in the past he had been quick to apprehend and pass judgment, he is now indifferent; that whilst he was wont to be sensitive to the opinions and comments of others, and anxious that the respect in which he held himself should be shared by them also—this no longer concerns him. We had looked upon him as essentially truthful, reliable, scrupulous, but it has become impossible to place credence in his word or confidence in his actions, and his scruples have vanished with his principles. He was a man of endeavor, painstaking and capable of sustained effort, equal to

the emergency. Now he is purposeless, impatient of detail, fickle and wholly unfit to cope with that which the occasion may bring. Lastly, we miss in him those niceties of dress and person, of manner and bearing, which had been his. This man may still be able to reason acutely and draw the correct conclusion, but he will not trouble to pursue his conclusions from their vantage ground because he has lost interest in the mental chase. Sooner or later the powers of the mind will begin to show a more obvious decline. Failure of memory will creep in, a failure in excess of mere want of effort, and thenceforth the gradient of intellectual descent will continue to decline.

As the higher powers fail, so the physical powers tend to flag, and in this likeness, degeneracy, moral, mental and physical, stands or slouches before us."

These traits, as you shall have occasion hereafter to see, are as characteristic of the born degenerates as they are of the man whose adrenal glands have been ruined through drug addiction. They are definite clinical symptoms of a diseased condition of the adrenal glands.

If we say that the magnetism is dependent upon the electric charge, the electric charge upon oxidation, oxidation upon adrenalin, and adrenalin upon the glands, we understand that will ultimately rests upon the foundation erected by those organs.

It remains to explain why too much is not better. It is not better for the same reason that too much sulphuric acid in your storage battery is not better. The chemical short drains the stored charge.

Some one is sure to deny that will is even remotely connected with electricity.

The Rolandic area of the cerebrum controls, in man, the voluntary movements. It has been argued that when the will chooses to initiate such motions it draws the neuro-fibrillae of the nerves controlling the muscles taking part into proximity and that an electric current flashes to the muscle cells and causes a contraction. The magnetic action must rest upon deduction. However, after that current reaches the neurons of the efferent nerves the proof has been made by actual experiment: in fact twice so made. As the surgeon in charge observes, "The experimental study of sensation in animals, being limited to the interpretation of reflex actions, is most difficult and unsatisfactory. Needless to say, it is a matter which requires on the part of the subject not only an analysis of his sensory impressions, but their transference by descriptive speech to the observer, who in turn must interpret this description; for at best it is difficult to find words exactly indicative of many forms of sensation."

If you will turn to page forty four of the thirty second volume of "Brain" you may read a description of an operation performed by Dr. Harvey Cushing. With the brain exposed and the patient completely conscious

"the same movements as before were easily elicited with a mild faradic current from the precentral strip."*

"It is to be noted that the subject was perfectly aware of these movements, and in the attempt to express the sense of feeling which was occasioned by them, he said that it was the same sort of a drawing sensation appreciated when the muscles are "pulled" by peripheral stimulation—a familiar experience for him, owing to a long course of electrical treatment before admission to the hospital. The movements, in other words, gave him the sensation of active muscular contraction."

An alien battery, an alien will, have produced all the manifestations of voluntary movement.

This experiment is lacking only in evidence of any control from within: that is of the ability to bring the desired neurons into proximity.

Striking evidence of that fact is shown by the following experiment. Two men, A and B are in a dark room in which is a single small illuminated area or spot of white light. A puts a red glass before his left eye and looks directly at the spot with that eye only. B puts a blue glass before his right eye and looks at the spot with that eye only. A sees a red spot, B a blue one; a sensation of quality red is experienced by A, blue by B. Then A, keeping the red glass before his left eye, puts a blue glass before his right eye, and, looking at the spot with both eyes, sees a purple spot, i. e., he experiences a sensation of which the quality is neither red nor blue, but rather blue-red, a composite quality which has affinity to both blue and red, but which is widely different from both.

Professor William McDougall enlarges somewhat upon the subject but the thing to which attention is called is his statement that "By voluntary effort either color may be made to predominate over the other."

Purple is a color that is a mixture of red and blue. It is self evident that as more blue is poured in the more does blue predominate. When both eyes are open and no effort is made to control their work the color that is registered is a composite of red and blue, i. e., purple. When with both eyes open, through an effort of the will the electrodes—neuro-fibrillae—of the right eye are brought closer together it becomes easier for the current travelling along the nerve of the right eye to cross the synapsis of that nerve and hence a current of greater energy arrives at the farther side, consequently more blue is poured in and hence predominates.

The muscles of an arm outstretched soon tire. Concentrated mental effort soon tires the adult and moments mark the attention limit of a child. Energy disappears. Mr. Garnett says, "Fatigue is often studied in psychological laboratories by the use of a mechanism called the ergograph. The hand is strapped in this and a weight attached by a string to the finger. This weight is lifted up by flexing the finger, and when lifted a certain dis-

*He then details the movements of finger and thumb opposed, extension of index finger, flexion of the wrist, flexion of the elbow and, under a somewhat stronger current, contraction of the side of the face, movements of palate and fauces, movements of the tongue.

tance the machine gives a click. When the weight is thus lifted a number of times at regular intervals the finger at length becomes so exhausted that it refuses to flex any more. The subject makes the effort but no movement follows. But if, immediately this point has been reached, before time has been allowed for the finger to recover even momentarily from its fatigue, the nerve to the muscle which moves the finger is stimulated, the finger will flex again. And it may be thus made to continue to flex for a considerable number of times. The stimulus usually used is a weak electric current, applied to the skin below the arm, near the armpit, a point where the nerve passes close to the surface. This current does not add power to either the nerve or muscle; it merely stimulates the nerve; pinching the nerve would have the same effect. The fact that the finger continues to react, therefore, shows that it is neither the nerve, nor the nerve ending, nor the muscle that is fatigued when the willed movements become no longer possible. Fatigue has set in at some point behind the nerve to the muscle. If the fatigue is purely physiological, it must be in some higher synapse in the chain of neurons concerned in the movement. * * * * With the continual flexing of the finger the subject has become increasingly conscious of fatigue—at length painfully conscious of it. The effort of will necessary to continue the action becomes greater and greater. The subject longs to stop the painful process, but doggedly keeps on until at last the finger fails to move. Why? Not because he can no longer will to move it; he does so, but it fails to respond. Neither is it because the nerve, nerve-ending, or muscle is exhausted, for under artificial stimulation they continue to react."

The magnetic energy, locally available for the bringing into proximity the neuro-fibrillae of the nerves concerned with the flexing of the finger, seems exhausted by the repeated efforts. No longer can it bring the neuro-fibrillae sufficiently close for current transmission across the synapses. But when an artificial supply of current is put on that line at a point beyond the synapses concerned with the flexing, the movement may be continued until the charge in the cells of the muscle is exhausted. Meanwhile the resistance of the electrolyte has been increased.

There are other ways in which a will may be tired and then controlled. Methods have been discovered through which the will of one individual is able to obtain temporary control of that of another. The means adopted seek to deceive the judgment, to pass the sentinel at the door, or as Dr. Louis Satow puts it, "To enter the alien psyche by force. * * * * A suggestion is the direct conveyance of ideas, emotions, or other psycho-physical conditions in such a way that it passes his personal consciousness and his criticism. * * * * The individual will, according to the depth of the trance and the suggestibility of the subject, is greatly reduced or annihilated. * * * * In the deeper phases of hypnotic sleep, the memory may be controlled according to the operator's will. But the most striking phenomenon is that of the post-hypnotic personality of suggestion, the remarkable phenomenon,

that after waking, certain suggestions made during hypnosis are unfailingly carried out."

Not always does the hypnotist seek to implant new memories. Sometimes he seeks to revive memories that long have lain dormant. One of Dr. Morton Prince's patients suffered from an intense fear of cats, especially white cats. In her normal conscious condition she could recall no experience of her life which could account for the phobia. Efforts made with the patient under hypnosis proved equally unsuccessful. At length a pencil was put into her hand while she was still hypnotized, and the hand then wrote automatically, without her knowledge, the following account of an episode of her childhood.

"I think I know about the cats. I can remember myself a little child playing on the floor with a kitten, and it began to run about the room, and had a fit, I think, and it jumped on me, and I was alone, and I screamed and cried and called my mother, but no one came, and I was very much frightened. I do not believe that I ever told anyone. It was a white kitten. It ran out of the room, and after a bit I went on playing."

The experimenter next asked that the hand should describe the furnishings of the room in which the incident occurred, and the plan of the house. This was done in considerable detail, although the patient had left that house when six years of age, and on being awakened could give no account of it, or of the furnishings of the room, and could not recall them even after reading the automatically written description. That this description was correct was confirmed by testimony of older members of the family.

In the face of such facts does it not grow a trifle more difficult for the Rationalist to maintain his position that the "I" resides exclusively within the self?

* * * * *

A CASE-REPORT OF PSYCHIC HEALING

By Elizabeth Wallace Clark

NOTE BY THE EDITOR. The following record, which is in the form of a letter addressed to Dr. William H. Wilmer of the Johns Hopkins Hospital, Baltimore, Md., has been placed in our hands by Mrs. Helen T. Bigelow with the full permission of the persons concerned to publish it. As it will interest readers of the Journal we give it *in extenso*, together with the biographical detail in the correspondence which is appended.

My dear Dr. Wilmer:

You may recall meeting me at the last meeting of the Society of the Cincinnati, which I attended with my husband, Dwight Clark, in Philadelphia last May. You and I had a few minutes talk in the hotel lobby, into which I tried to crowd a brief account of the psychic healing which I had experienced, and which had resulted in curing my eyes from an infection caused by an obscure sinus condition. You were kind enough in your broad tolerance to ask me to give you a written record of my case.

Before proceeding to the physical healing, in such a case as this, you will want a little background of myself and the influences which formed my thought-life, previous to this experience. *I had never read a book on*

psychic phenomena or attended a seance. Being a graduate of the Pratt Institute School of Library Science (class of '97) I held positions of responsibility in that profession, first following my student days, at the Pratt Institute Free Library of Brooklyn, N. Y., from 1897 to 1900, then the Carnegie Library of Pittsburgh, 1900-1909, The Seattle Public Library, 1909-1912, the New York Public Library, 1914-1916. As a librarian, I knew the history of the subject of psychic research and the leading current authoritative writers. At the time, the subject did not interest me enough to look into it.

As a little girl and afterward as a young girl, living in Brooklyn, I had come under the influence of liberal religious leaders, such as Henry Ward Beecher and Lyman Abbott, of the Plymouth pulpit. I have always read the popularizers of science, such authors then as John Fiske, and now Eddington and Jeans, who have the grace and art to write with such lucid simplicity for the lay person. I have been an attendant of the Unitarian Church from 1901 and am now a member of All Souls Unitarian Church of Washington, D. C. My trends in philosophy were toward rationalism, but I always delighted in the idealistic and intuitive philosophy of Bergson.

My mother had been a vivid and inspiring influence in my life, and our happy and close companionship had been almost uninterrupted; a relationship not broken by my marriage, but continuing, with a husband who adopted my mother almost as his own.

On April twenty-fifth (1930) she was overtaken by a stroke and was not released until July ninth. During the eleven weeks of her illness I watched a process which made me realize the truth of the old Yogi philosophy—"Your body is not yourself" and when my mother died I knew that *she* had just gone elsewhere. To me she demonstrated that the human spirit is free and can rise above every physical limitation. During her sickness with her increasing immobility, as one means failed, she would improvise another way to express appreciation and consideration for all those attending her, and to show her quenchless love for her dear ones. She was so deathless in dying that she demonstrated her own personal immortality. With blind faith, I said again and again, to her during those trying weeks, "Mother, your spirit still will lead me and my love will find you." *It has all come true.* After her death, three times she manifested her presence to me visibly: first, at my country home, the latter part of July, or the first of August, 1930; then again in my Washington apartment in October 1930, and again between then and Christmas, 1930. Although I knew nothing about psychic research at the time, these luminous, translucent appearances, once, with the aura in ovoid shape, compared to many similar cases investigated by and confirmed by psychic research, with the accumulation of evidence from disconnected sources throughout the world. At Christmas time I went to Hyslop House, to become a contributing member; meeting Mrs. E. A. Bigelow, the Executive Secretary of the N. Y. Section A. S. P. R.

In looking about Mrs. Bigelow's office I inquired who the subjects of the photographs were: the whole setting was novel and interesting to me and I was anxious to know the leaders of this mysterious group and to identify them. Mrs. Bigelow pointed out the photographs of Dr. Hyslop, Mr. Theron Pierce, and "Dr. Rush." "Who is he?" I said. In measured and poised tones which added to the impressiveness of what she said, she told me: "He is a wonderful psychic doctor who is performing marvelous cures." I said, "What does one have to do to be cured?" She said, "Just give him your faith and thought and when you are relaxed and ready for sleep at night call upon him." Mrs. Bigelow did not know that I was ill. I was suffering from a baffling sinus infection, which had entered my right eye, and the infection was also beginning to show up in my glands. I said to Mrs. Bigelow: "I know this is true; I have faith; send Dr. Rush to me." I then arranged with Mrs. Bigelow to have Dr. Rush call upon me after my return to Washington, and she made a note of the time and date in a very matter-of-fact way. So much for the psychic experiences and the introduction to Hyslop House which prepared the way for my cure.

Following is a brief review of my physical condition:

In 1925: Tonsillectomy, followed by continued infection in the throat. (Undiagnosed by nose and throat specialists for three years.) Treatment for sinus. Upon advice of my physician, Dr. Sterling Ruffin, consulted Ross Skillern of Philadelphia. (First X-rays taken by Dr. Grover of Washington and filed with Dr. Skillern) who recommended immediate operation; he explained that there was not more than the width of an index card below the brain, and behind the eye in the field in which he would have to operate; a sensitive and delicate operation, with twilight sleep anaesthesia; first operating on right and then on left side. Dr. Louis Starrow Greene, my oculist, and my nose and throat specialist, all advised against this hazardous operation. They said, "Make it your last resort." Dr. Greene said, "If it becomes necessary to save your eyes, I will tell you when to have the operation." Full records of the history of my eyes may be obtained from Dr. Louis Starrow Greene, including Dr. Skillern's letter to him. For over a year, under the care of another nose and throat specialist, I took costly treatments, the doctor using a germicide which did not arrest the growth. Finally I got help from the bacteriologist, Dr. Robert A. Keilty of Washington, whose report is enclosed. With this help I later abandoned all nose and throat specialists and gave myself treatments, irrigating the sinuses with the germicide Dr. Keilty prescribed. The condition was relieved but not cured, and much aggravated again in December, 1930, after the strain of my mother's sickness and death, and at the time I went to Hyslop House. (Enclosed are reports from the Life Extension Institute, Dr. Keilty, and the second X-rays taken by Dr. M. I. Bierman, showing my condition in October, 1929 and another report of the Life Extension Institute for January, 1931.) The names of the nose and throat specialists who had failed to diagnose, and the doctor who gave the wrong germicide are not mentioned in these enclosed records.

Again taking up the psychic aspects of the case: after leaving Mrs. Bigelow, Christmas week, December, 1930, the following Monday night I called for Dr. Rush and was conscious of his response and of his presence in my room. I had no fear; I fell asleep tranquilly, having faith that I had received a helpful treatment, and being impressed by the validity of this experience. The next morning a plaque of solid mucus cleared from the back of my throat different in texture and shape than anything I had seen before.

Following this, one Saturday afternoon, between January and April, 1931, I fell into a deep and profound sleep. On awaking I had the memory of a sharp thrust, deadened, but such a pain as one remembers when only dulled by taking gas. In the stillness following sleep, when the mind has clear-cut impressions, before the body has stirred, such a moment as one sometimes experiences at dawn, I sensed a strong, swift-vibrating presence at my bedside and felt that I had undergone an operation. I wrote my sister, Mrs. Harry Rogers, who lives in Brooklyn, and said, "Go over to Hyslop House and ask what has happened to me. I feel that I have been operated upon." She wrote, after inquiring there, that Mrs. Bigelow said, "Dr. Rush found your sister, Mrs. Clark, had an abscess back of right sinus (my sister could not remember which sinus was indicated); he found it would be necessary to operate, but did not want to frighten Mrs. Clark by having her told in advance."

I had never heard of Dr. Rush (Dr. Alfred Benjamin Rush) before my interview with Mrs. Bigelow of Hyslop House.

Dr. Rush's "instruments" as he calls them, are two mediums who work together; W. E. Hart and J. P. Clark. My own arrangements for healing were made without my direct contact with the mediums, through Mrs. Bigelow. A year later, Christmas, 1931, I had my first séance by direct voice with Dr. Rush, at Hyslop House.

Through this demonstration of healing I have found there is no disregard of the reality of the physical basis of life; but rather of cooperation with it. Dr. Rush usually cautions all those whom he treats not to expect miracles, as he can only stimulate the patient's own system to perform the cure. He does not always succeed.

You may be amused to know that doctors on the psychic plane retain the professional etiquette of their former life, and will not accept the patient of another without proper formalities. I had hoped that we might leave some of this behind.

In April, 1931, I went for my usual examination to Dr. Louis Starrow Greene. He said, "*Mrs. Clark, the infection has entirely cleared up in your eye.*" In spite of Dr. Greene's always friendly approachability, I did not dare tell him at this time of my psychic cure. Knowing the general skepticism of doctors and scientists on this subject, I thought he might reasonably say, "Your eyes are now well, but you are ready for St. Elizabeth's." The following December, I told Dr. Greene of my psychic experience. He listened with an openness of mind and sympathetic receptivity, for which I shall always hold him dear, as well as for his saving counsel, in time of great need.

During April and May of that year I had a tremendous psychic upheaval; developed the power of automatic writing, and have since experienced the beginnings of elementary clairvoyance. Through my ignorance of psychic law I had to find out painfully and alone the need for accepting

guides on the psychic plane, again confirming the findings of psychic research that all psychic experiences are not happy ones. The idea of guides was strange and repugnant to me. I wanted only God, Jesus, my father, and my mother, the familiar guides I had grown up with. Of course, now I realize that we are surrounded by guides, right here and now. Our parents, our teachers, our doctors, our ministers, and all the great leaders of the human race. Projection into the psychic realm shows the same order of life advanced and only become invisible.

Beyond this, however, in a state of partial trance, I took a little transcendental journey across the span of my own spiritual firmament, from the depths to the heights of my inner consciousness as it seemed to open up before me and as it related by affinity from within, to that to which I am attuned without; reached the place in consciousness where the human and divine meet; a condition of pure joy, and found the meaning of these words, that "not a sparrow falleth to the ground without your Heavenly Father's notice," for the realization came to me for all time that God is in all and through all. (These experiences were later related to Mr. Bligh Bond of Hyslop House, who was most helpful in his ready human sympathy, backed by his expert mastery of this subject.)

Not at the time of my healing treatment, but at this later time I was at first frightened and afterward mystified when I had this mystic enfoldment. However, I held firmly to the certainty that my experience was only a psychic and spiritual awakening, with all that had gone before to make me know it. It was quite otherwise for my husband, who knew nothing about this subject and did not know how to account for my unusual state of mind. He was naturally alarmed and disturbed. With my consent, and for his assurance, we called in Dr. R. Massie Page, of Dr. Sterling Ruffin's office. Dr. Page knew something about the reality of psychic experience and was understanding, judicial, and wise in his advice. To him we shall always be devotedly grateful. A man of narrow, inflexible judgment, or one uninformed on the subject of modern psychic research might have created a tragedy in such a situation, by a wrong diagnosis.

Through this experience, as well as through my reading, I feel that physics is approaching nearer to psychics. The psychic world interpenetrates and impinges upon the material; the etheric upon the physical; the spiritual being infolded and inherent in all.

Am I not warranted in this apprehension when a physicist like Eddington in his "Science and the Unseen World" quotes a former Swarthmore lecturer, J. S. Hoyland, as saying:

"There is an hour of the Indian night, a little before the first glimmer of dawn, when the stars are unbelievably clear and close above, shining with a radiance beyond our belief in this foggy land. The trees stand silent around us with a friendly presence. As yet there is no sound from awakening birds; but the whole seems to be intent, alive, listening, eager. At such a moment the veil between the things that are seen and the things that are unseen becomes so thin as to interpose scarcely any barrier at all between

the eternal beauty and truth and the soul which would comprehend them."

Thank you, dear Dr. Wilmer, for your courtesy in letting me bring this case from the eerie border-line of a field of research, perhaps accepted as yet, only as a little step-child or illegitimate waif, in the legitimate family of medical science. My individual experience adds only one more case to the vast store-house of testimony which already has been collected, verified, and classified by the Societies of Psychical Research throughout the world.

I feel that I know from a direct personal experience the truth of these words by Sir Oliver Lodge:

"I tell you with all the strength and conviction I can utter that we do persist, that people over there still take an interest in what is going on here; that they still help us and know far more about things than we do, and are able from time to time to communicate with us."

I am glad to share this experience with any whom I may help. You need not regard it as confidential.

With my deep esteem,

Very sincerely yours,
ELIZABETH WALLACE CLARK
(Mrs. Dwight Clark)

LETTER FROM MR. J. P. CLARK

Detroit, Michigan
November 12th

My dear Mrs. Clark:

Your letter reached me this morning—Saturday—just before Mr. Hart was scheduled to hold a private sitting. In this sitting he asked Dr. Rush the questions you asked.

It is almost impossible to persuade him to talk about himself and his accomplishments. He rarely mentions his relatives yet living, although we know that he visits them. But he did in this sitting direct us to write you that you could get the information, if needed, from his son and daughter-in-law, Mr. and Mrs. Ben Rush, who live in Richmond, Indiana. Address the letter to his daughter-in-law, Mrs. Cora Rush.

Either you misunderstood Dr. Rush, or Dr. Rush misinterpreted your question. He is not the doctor in whose honor the Rush Medical School, now a part of the Chicago University, was named. He is, however, of that same family of Rushes.

He practiced in Palestine, Ohio—a small inland town in Dark County, Ohio. The county seat is Greenville.

According to information which we have gleaned from Dr. Rush's conversations with other doctors, he graduated from the Eclectic School of Medicine in Cincinnati. In addition to this, we have learned that he has been on the other side for about forty years.

When on this side he was a Universalist. In fact, he was, I think, a Sunday School teacher in the Universalist Church at Palestine. I may be wrong about his being a teacher; he might have been an officer of the church. But you can get this information from his daughter-in-law.

Yours sincerely,
J. P. CLARK.

Richmond, Indiana.
November 16th, 1932.

My dear Mrs. Clark

I am very glad to hear from you and more than delighted to hear of your being healed by Father Rush, who has been in spirit life so many years.

You have all the facts concerning his graduating from the Eclectic Medical College, (Cincinnati, Ohio), his church and Sunday School affiliation (Universalist Church, Palestine, Ohio).

He was born in Harrison Township, Darke County, Ohio, on a farm, January 19th, 1844. Moved to Liberty Township where he married Sarah Smelker in 1864.

He had three sons—Jacob Benjamin, (my husband) John E. who lives in Arcanum, Ohio, and William P., who lives on a farm close to Hollansburg, Ohio. He (Dr. Rush) went to college and graduated in 1877, after he was married.

He was a big fine-looking man—a kindly face—a person you would know was a professional man and would want to know him. . . .

He passed on September 8th, 1888. He had typhoid fever—there were so many cases that fall and he was overworked, with so many patients that he couldn't throw off the disease. I don't need to tell you how he was mourned by a whole community.

Sincerely,
CORA RUSH

BOOK REVIEWS

PSYCHICAL RESEARCH

By Professor HANS DRIESCH

Translated by THEODORE BESTERMAN. Bell & Co. 5/ net.

Those to whom the name of Prof. Driesch is unfamiliar will find in Sir Oliver's foreword a guarantee that this book is a valuable contribution to the subject it deals with. The work will appeal to readers who, having a scientific mentality, regard with justifiable caution alleged facts which seem to involve a breach in the continuity of nature. For such students this book will prove valuable, for the author fully recognises the fundamental character of principals in Nature already established, and the demand of human intelligence that new experiences should be co-ordinated with them.

The earlier portion on Methods in Psychical Research contains a warning to students to realize their liability to be mislead by inadequate attention to canons of evidence; they are reminded that if Psychical Research claims to be regarded as a branch of science it must be treated with the same critical scrutiny as other branches. It is because spiritualists have often failed to support their observations in this way that Psychical Research is differentiated from Spiritualism; but it is only fair to bear in mind that spiritualists have possessed, in marked degree, one important scientific virtue. They have experimented regardless as to what seems impossible, and when they have witnessed occurrences which seem inexplicable by ordinary laws of nature they have testified to what they have seen, in spite of the incredulity and scorn to which their testimony has exposed them. For this reason Prof. DeMorgan wrote, in his brilliant Introduction to his wife's book, "From Matter to Spirit," "Spiritualists beyond a doubt are in the track that has lead to all advancement in psychical science . . . the spirit of universal examination, wholly unchecked by fear of being detected in the investigation of nonsense."

The book is divided into two parts. The first and second chapters of part I* deal respectively, with (a) the possibilities of deception in Psychical Research, and (b) the Higher Problems. Under the latter title the author enumerates those facts which he considers to be proved. Part II deals with the theories of Psychical Research. The previous hundred pages the author regards as preliminary to this section. At the out-

*Vide Editorial Notes in the January number of the JOURNAL.

set he defines the object of a theory which, he says, "is to fit basic facts into . . . the entire framework of our knowledge." The *motif* of this part is to indicate the underlying unity of all that happens in the universe whether normal or supernormal.

He considers that physical phenomena are related to biology and psychophysics. He writes, "Biology inclines nowadays more and more definitely . . . to the view that organic life is not capable of being understood from the properties of what is called 'matter'. . . . In other words, organic life cannot be understood on the basis of interaction of the ultimate parts of matter." Therefore he adds, "So we already have a fundamental breach in the normal field of science, namely, a breach with the mechanistic view . . . I once spoke of vitalism as a bridge connecting the normal with the field of Psychical Research." Of course the Prof. recognises that the phenomena dealt with in Psychical Research present new aspects of the principals at work in normal life. "In the strict sense of the word we 'understand' neither the one nor the other."

In chapter III various theories are discussed which have been suggested to explain the facts which in his opinion have been fully established. In spite of his sifting criticism he claims, "that the stock of facts in the mental field of Psychical Research is very ample. Much is really certain, the rest can conscientiously be described as probable even from a strictly critical point of view." He reproaches men of science for their neglect of such well attested facts. After dealing at length with suggested explanations he dismisses them as quite inadequate. "Thus," he says "an explanation has to be sought in quite another direction." The direction in which Prof. Driesch seeks it is definitely non-materialistic. Thought transference, he says, does not take place through spacial paths; "we must go out of space into unknown modes of transference." He points out that normal organic processes compel us to introduce agencies operating as it were "into space rather than out of matter." (P. 131.) "That which is in question" he says "is something which is connected with space only in so far as it finds expression in it." This *SOMETHING* which operates in biology and psychology and supernormal phenomena "this superpersonal thing, must be there just as something nonspacial must be there." In these closing pages the author always keeps in view his aim to co-ordinate the supernormal with the normal.

The chief interest for the reader is to discover the conclusion to which this acutely critical investigator has been lead. Having rejected all normal explanations as inadequate he considers that only two alternatives remain; namely, "the doctrine of cosmic consciousness and spiritualism." The former he appears to identify with what have been called "Akashic Records."

He devotes some pages to discussing the *pros* and *cons* of both theories; and he prefers spiritualism. He uses this term on page 143 but considers that in Germany it has prejudicial associations, he therefore coins another word Monadism to denote exactly the same thing. One of his reasons for preferring this theory is its selective and "personificatory" character. "Would it not be the simplest and least artificial assumption?"

The work is of special interest because it records the mature judgment of a very impartial and extremely critical mind. Although the Professor says that he regards the Spiritualistic theory as preferable, he does not affirm in favor of either alternative. In his Afterword he says, "That which has been objectively established out of all the infinite logical possibilities . . . must, however, be accepted; it is not permissible to put it aside and refuse to see it. 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."

HELEN ALEX. DALLAS.

AN ENCYCLOPAEDIA OF PSYCHIC SCIENCE

By Dr. Nandor Fodor, LL.D., Published by Arthur's Press, Ltd., 34 Bloomsbury Street, London, WC. 1, pp. 416, + lv. (Introduction, Illustrations and Index). With Preface by Sir Oliver Lodge, F.R.S.

The need of a good Encyclopaedia of information on the many branches of psychical and metapsychical knowledge has been acutely felt but the production of such a work is one that requires not only an immense sacrifice of time and pains and a large general acquaintance with the numerous ramifications of the subject, but also a courage and patient determination which comparatively few possess.

The author modestly says in his Introduction: "First attempts in the encyclopaedic line are usually fraught with enormous difficulties. I should have been assisted by an editorial committee to make this work perfect." With this opinion we may be permitted to agree in a purely academic sense, though without the least disparagement of the work which is the outcome of the author's individual effort.

It would have been humanly impossible not to have fallen into any of the thousand and one pitfalls which beset the path of one who would undertake so colossal a task; and for this reason we would be disposed to regard with great lenience the defects—chiefly of omission—which are here and there noticeable and not to visit the author with reproof if in some cases his sources of information have not been altogether reliable.

The work will certainly fulfil—and efficiently fulfil—the constant call for information on the part of new enquirers which is so deeply impressed day by day upon the officers of a Society for Psychical Research. Until now, in the absence of any such work of general reference, it has been a hard matter to satisfy the wants of the general enquirer. But now, with Dr. Nandor Fodor's volume at hand, the difficulty is at an end. Practically every subject of importance in the domain of psychical research is covered in the work, and we note with pleasure the scholarly quality of the articles which are explanatory of the various kinds of phenomena both subjective and objective —physical, paraphysical, and mental. In this, Dr. Fodor has had the advantage of proof-reading and consultation by Mr. Stanley de Brath, Count Cesar de Vesme, and others.

It may perhaps be questioned whether the work gains by the inclusion of so much biographical matter concerning mediums and the very necessity of restraining the notice of their work within publishable limits may all too likely give rise to complaints of inequality in the publicity given to some, and the non-mention of others. A like criticism may be pointed in respect of the mention of authors; and in this there are some singular omissions which are to be regretted. For example, whilst Mrs. Violet Tweedale, the psychic novelist, is to be found in her place, the Revd. Charles Tweedale, whose work is of outstanding importance in the eyes of many good judges, fails to find a notice. We think that, in the general interest of enquirers, the author has done wisely to include a summarised list of Proceedings of the SS. P. R. and other representative societies, since a ready reference to their subject-matter should be more accessible to all. Amongst the notable errors we would cite one found on p. 20 where the script of Philip the Evangelist (Gospel of Philip) is attributed to Miss G. D. Cummins as medium, whereas it was the handiwork of Mrs. Hester Dowden. This mistake appeared in Conan Doyle's "History of Spiritualism" and was never corrected by him. Mr. de Brath's editorship of "Psychic Science" is spoken of as dating from 1923, whereas it was 1926.

The mention of the philosophical scripts inspired by the Company of the Watchers (p. 34; sub. F. B. Bond.) is in error, but not through any fault of the author and compiler. The book of these now published in 1934 appears under the title "*The Secret of Immortality*" and not as stated "*The Wisdom of the Watchers.*" That was the title originally chosen at the time Dr. Fodor was informed of the coming issue.

All things considered, we feel we may with sincerity offer to the author our cordial felicitations on the accomplishment of a notable work. We regret that his publishers have done him scant justice in the binding of the book, which is not of the best.

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Editorial Notes:
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The Inspiration of Glastonbury (Part VI) — FREDERICK BLIGH BOND

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The Real and the Unreal as a Psychical Problem
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EDITORIAL NOTES

* * * * *

THE PHILOSOPHICAL ASPECT OF SURVIVAL

On the question of the survival of the human personality certain thinkers have assumed an attitude of philosophic detachment which recalls the 'Kismet' of the oriental fatalist. They have said, in effect "The question cannot rightly be a matter of concern since we cannot, by our thought, influence the fixed decrees of destiny. Either we survive as individuals, or we do not, and in either event, we are powerless to change the decree. If we are doomed to extinction as conscious beings, we have nothing to fear, as we shall be none the wiser, being non-existent. If, on the other hand, our personal consciousness survives the dissolution of the brain, and existence be perpetuated under conditions unknown and unknowable to us in our present state, then we find no practical use in speculation on such an intangible theme. One or other alternative being a necessity, we accept that necessity and give it no further thought, but prefer to apply ourselves to the immediate concerns of the only life which we can realize and to make the best of that life whilst we have it."

Since there is, to human reason, no escape from the dilemma thus presented, and all argument from biology turns the scales in favor of the disintegration and dispersal of the individual focus of life and thought, the creed of the fatalist and that of the sadducee has throughout human history found and claimed material justification. And it has never failed to bring with it a paralysis of mental and spiritual effort of a constructive nature, because it kills out all enthusiasm for spiritual ideals as indeed it is bound to do. "Where there is no vision, the people perish." To the one bound by fatalist or materialist creed involving a mechanistic concept of the universe, work or enterprise may be an anodyne, but never an inspiration.

To the logical conclusions of the intellect, the instinctive part of the mind is opposed,—and quite illogically opposed, since it can offer no rational argument in support of its convictions. But to the majority of men and women, the notion of extinction of the personal intelligence is repugnant. The whole scheme of conscious being is in a position of defence against an intellectual view which is felt to be subversive of a balance subliminally achieved and for the maintenance of which the powers of the soul will intuitively rally into action. It is here that the doctrine of Evolution is seen to be, in its higher implications, a most powerful ally of the instinctive ideals of mankind. The discoveries of Darwin offer in physical symbol an analogy of growth, development, and perfectibility to be interpreted in a psychical and spiritual sense which for the first time opens a way of escape from the dilemma on the horns of which the intellect is impaled. Neither personal annihilation nor personal survival appear any longer as a fixed and irrevocable necessity, universal in its scope and inescapable in its nature. In the light of the evolutionary thesis, properly appreciated, there is room for a third alternative and this is one which reconciles the logic of intellect with the demands of the subliminal part of the mind, its emotions and ideals, and yields satisfaction to these permanent elements in our psychical constitution. This third alternative might be stated thus:

> The true individual mind—Personality—is in process of emergence from the mass-consciousness of the race, and is now manifesting itself under evolutionary law in increasing numbers of individuals and in more varied modes. The trend towards differentiation seems unrestricted and incalculable in extent and variety, though the percentage of individuals so developed will be a relatively small one as compared with the aggregate of humanity. It will make always for the perpetuation of the personal entity in any and every way available under the laws of physical and mental heredity and by any and every mode of self-perpetuation.

The root-idea contained in the foregoing definition may, of course, be far better and more eloquently stated; but even as here given, it will be seen to remove us once for all from the shadow of a fixed predestination, and to offer us in place of this a prospect of infinitely varied personal choice, running the whole gamut from the effacement of the individual consciousness and its absorption in the social or racial (or even cosmic),—right away to the opposite extreme of the most intense and clear-cut individuality of personal mind. And it would make our future in this way dependent upon our own free-will and power of self-determination. For most men and women the path preferred would be that of self-integration—the growth and co-ordination of all sub-personal elements in the psychical and mental environment. This intent would receive the strongest reinforcement from the religious instinct of all ages, which has never ceased to recognize an evolutionary process in the soul of man, but has often expressed this in doctrines of 'conditional immortality' and proclaimed therefor the necessity of 'salvation'.

* * * * *

The philosophic counterpart, then, of this religious dogma—that of a soul to be saved—will appear in the evolutionary hypothesis of an individual approach to a status of emergence from the racial or ancestral life into that of a permanent or continuous personality. And this philosophic doctrine of continuity argues the building of a vehicle of non-material substance endowed with organs of sensibility which will render it capable of functioning ever more and more effectively in the psychical and metapsychical realms which lie between spirit and matter, or mind and matter, and uniting in its functions both means of expression.

In the parable of the Talents the reward of diligence in the exploitation of individual powers is figured as an endowment of rulership over cities. These cities are symbolic of added powers and faculties,—an extension of Personality over a larger mental and spiritual field. By the diligent use of the mental and psychical equipment, man as an individual can create for himself a principality of personal consciousness and this may embrace within its scope elements hitherto outside the area of his conscious or subconscious control. He may even achieve the welding into his own framework of being an indefinite number of racial and ancestral soul-elements which, themselves too weak to claim self-determination independently, may find their salvation in a fusion of consciousness with that of a more powerful 'ego' in sympathetic relation with the character-germs whose imprint they bear, latent and undeveloped. "Multiple Personality" is abnormal or pathological only in so far as its elements are not rightly or fully co-ordinated. Such elements may be grouped in association with a single individual. Their ultimate destiny may be, for some a re-grouping;—for others a promise of independence.

* * * * *

The doctrine of palingenesis—or, in modern parlance "re-incarnation" has a potential bearing upon the problems which we have discussed. It is an idea of undying vitality because it indicates one of the several modes by which self-perpetuation and the progressive enlargement of the individual personality may be achieved. In studying this aspect of the evolutionary law on its spiritual side, it is above all things necessary that we clear our minds of the vulgar error of thinking that it is the earth-personality which re-appears. Perhaps the truer notion of what takes place in palingenesis—assuming it to be a fact—would be to imagine the creation of a series of symphonic movements by an inspired musician—some related as parts of a larger and more comprehensive work and thus bearing a certain relation one to another. Through some of these a *leit-motif* will run and repeat itself as an echo carried from one to another, expressive of the underlying intent of the whole. Carry this similitude into the domain of life, and you may have a series of earth-lives, each a distinct personality, but one and all dependent upon an intelligence of a higher order which has successively inspired them and has expressed his thoughts in the details of their mundane career. Thus the memory of a former phase of being—whether on

this earth or in some other sphere—would not argue any actual identity of the two personalities but would point more truly to a common spiritual origin and a linking of evolutionary purpose and intent between the two lives, or series of lives concerned. But there is another phase of the law in sympathetic association, and we may here recall the remark of Johannes the monk who, speaking of his widened area of consciousness in the after-life says: "So being united and yet separate . . . do we have and live a hundred lives where once we lived but one."

* * * * *

The categorical distinction between Life (as a biologic factor) and Mind as the controller of Matter through the agency of Life, is admittedly a fundamental one. This control may be rhythmic or recurrent in its successive phases subjective and objective—thus allowing for many possible modes of re-incarnation; either individual, sub-individual, super-individual (or collective) and what not.

Once the formative power of Mind and its power to handle Life—i.e. the living organism—be conceded, and the ability of Mind to find sustained expression in a sequence of vehicles be also allowed, there will appear possibilities indefinite in number and scope.

If the trend be to the differentiation of the Individual and to the perfecting of Individual Types, it would seem to follow quite logically that individual character will tend to self-perpetuation by the most direct means. Hence, as the race advances, we might look for a progressive manifestation of consistent personality-tokens in successive lives.

On pages 67-69 of this issue will be found a record of an aspect of this problem which, so far as we are aware, is entirely new:—the confrontation of two personalities linked or supposedly linked in something of this manner:—the one a present-day individual and the other a defunct personality of eight centuries ago: but it is clearly manifest that it is not that defunct personality which is the communicator, but rather the nameless Intelligence which has created the past and present individuals and now recalls and draws together the cords invisible which bind the two.

* * * * *

PROGRESS OF PSYCHIC RESEARCH IN EUROPE

By Dr. Gerda Walther

It was a very great honour and pleasure to me when *Dr. Dietz* of Leyden University asked me to repeat my lecture on the development of Rudi Schneider's mediumship and my experiences with him (which I had delivered (in German) to the Dutch S. P. R. in the Hague) for his students at that university. He ceded an hour of his college time on physical phenomena to me for that purpose. The college is held in the great auditory of the botanical institute of Leyden, and Prof. *Baes Becking*, the director of that institute, kindly welcomed me. He told me in fluent English, that he was quite ready to accept psychical phenomena if they were really established, and that he had even given an alleged magnetopath an opportunity to show the influence of his "fluids" on the growth of plants. Unfortunately the result of these experiments was entirely negative, but he was quite ready to try again with the same or another—perhaps better gifted person. Although I spoke in German about 80-85 students attended my lecture, among whom I noticed several Japanese, and their questions afterwards showed me, how deeply they were interested, especially also in the theoretical explanation of psychical phenomena, not only in their reality and the methods of control by which they are established.

Now Dr. *Tenhaeff*, who has already been assistant of Prof. *Roels* at the psychological institute of Utrecht University for some years, has been appointed as second official lecturer on psychical research at the University of Utrecht, where he had already before delivered some lectures on psychics. (Dr. Tenhaeff is also well-known as lecturer on psychical research in the Dutch radio and Dutch People's Universities.) On December 4th 1933 he delivered his inaugural lecture on "the apparition of ghosts." (I will review this in detail in my Continental Notes.) So now *Holland* as the first country in Europe, nay, in the world, has already got two official readerships on psychical research!

Besides some other professors at Dutch Universities are more or less interested in psychical research, and—the same as in other countries—mention it in their lectures on other things connected with psychics (theology, psychology, psychotherapy etc.). I have already mentioned the benevolent attitude of Prof. *Baes Becking*. Another Dutch scientist, Dr. *M. C. van Mourik Broekman*, professor of theology at the University of Utrecht, president of the Dutch S. P. R., has often lectured on the importance of this new science, the same is the case with Dr. *A. H. de Hartog*, professor of theology at Amsterdam University. Both regard psychical research as an auxiliary science for theology.

One of the founders of the Dutch S. P. R., late Prof. *G. Heymans*, the well-known philosopher and psychologist of Groningen University, conducted some very interesting telepathic experiments together with Dr. H. J. W. F. W. *Brugmans* in the psychological laboratory of Groningen Uni-

versity already in 1920 with a psychically gifted student Mr. *van Dam* as medium (published as communication No. 1 of the Dutch S. P. R. in 1921). Also Dr. G. *van Rijnberk*, professor of physiology at the University of Amsterdam, who had the kindness to invite me to his home in order to discuss psychics with me, is greatly interested in psychical research, though very critical. In his "Nederl. Tijdschrift voor Geneeskunde" (a well-known medical journal in Holland) he has published a series of articles on modern investigations of mediums.

Thus Holland still is the only country in Europe possessing officially appointed lecturers on psychical research. In all other countries however there are also official scientists interested in it. The development of occultism into scientific psychical research in *Germany* has already been published in this journal in the articles of late Baron *v. Schrenck-Notzing*. As will be remembered, Prof. *A. Ludwig* of the Catholic High-School in Freising near Munich was the first to lecture on psychics in spring 1919, in the same year Prof. *Osterreich* of Tubingen University also lectured on psychical research. Dr. *Engert*, professor of theology at the Catholic High-school in Dillingen on the Danube followed this example in 1920, professors at other Catholic High-schools or theologians (mostly catholic) at universities are also interested in psychics (thus e.g. Prof. *Scherer* at the Catholic High-school in Passau, Prof. *Eberle* at the Catholic High-school in Dillingen, Prof. theol. *Walter* at the University of Munich, Prof. *A. Mager*, Benedictine, of Salzburg, Prof. *A. Gatterer*, S.J. of Innsbruck etc.). As can be seen from the articles of Dr. v. Schrenck-Notzing there were also many non-theological German professors, mostly philosophers, who interested themselves for psychics and partly lectured on it. The present situation however is, that now Prof. *Verweyen* of Bonn is the only professor who lectures on psychics in Germany. In 1933 his pupil Dr. *Bender* took his degree as doctor at Bonn University with a psychic investigation. (It will be published in the Dutch Tijdschrift and I will review it then.) All the other professors in Germany, who treated on psychical research in their colleges have resigned their lectureships or been dismissed last year out of various reasons, e.g. age, non-Aryan descent, "pacifist" views etc. (thus Prof. *Driesch*, Prof. *Osterreich*, Prof. *Dessoir*, Prof. *Messer*).

In *Switzerland*, as far as I could find out, there is no official lectureship in psychics either. But famous scientists, as the psychiatrist Prof. *Bleuler* of Zurich and the renowned psychoanalyst *Jung* are deeply interested in psychical research and have themselves investigated some mediums. The co-editor of the German "Zeitschrift fur Parapsychologie" Dr. *Bernoulli*, is lecturer at the polytechnical school in Zurich.

In Austria the protestant theologians Prof. R. *Hoffman* and Prof. *Entz*, both at Vienna University, deal with psychical research as an auxiliary science of theology. Prof. *Karl Camillo Schneider* (biologist, Vienna) lectured on psychical research in special colleges. Recently he has been dismissed because he shot at a colleague of his at a funeral, whom he thought to be his enemy (he was exculpated as not being quite sane). Other Aus-

trian scientists, as especially Prof. *Thirring* (physicist at Vienna University) are greatly interested in psychics and have also investigated mediums without however lecturing on psychical research.

In *Czecho-Slovakia* Dr. O. *Fischer*, professor of psychiatry at Prague University, well-known through his investigations of the clairvoyant graphologers R. *Scherman* and O. *Reimann*, is the only scientist who lectures on psychics in special colleges. Other scientists, such as *Mikuska*, Dr. *Pfleger*, Dr. K. *Kuchynka* also occupy themselves with this domain there.

In *Yugoslavia* there is a psychical research society of the Russian students of Belgrade University, which also arranges non-official lectures and courses on psychics, and investigates mediums. It intends to hold an exhibition this spring, which is to show the progress of psychical research in the world.

In *Hungaria* the theologian Prof. *Jos. Triklal*, in 1930 dean of the theological faculty of Budapest University, is deeply interested in psychical research and has recently published a very good and objective book on "occultism and philosophy."

In *Greece* three years ago Dr. *Th. Voreas*, professor of psychology at the University of Athens, introduced experiments of thought-transference into that university. The Greek S. P. R. was asked to help him to find some adequate mediums for this purpose and Dr. *Tanagra*, president of the Greek S. P. R., brought him four of the best mediums of the society, so that the telepathic experiments conducted in the psychological laboratory of the university were very successful. Besides Prof. Voreas three other renowned Greek scientists and professors of the University of Athens are members of the Council of the Greek S. P. R.: Prof. *Katsaras* (neurology), Prof. *Livieratos* (pathology) and Prof. *Bensis* (pathology).

In *Italy* the late Prof. *Santoliquido*, successor of Prof. Pagliani as general director of Italian public hygiene, president of the international hygienical office in Paris, technical counsellor of the international Red Cross, for several years president of the Institut Métapsychique in Paris, proposed officially to introduce psychical research into the Italian universities. Unfortunately this was prevented by his premature death in November 1930. Strange enough Sig. M. A. *Marzorati*, the late editor of the Italian psychical journal "Luce e ombra" (now "Revista psichica") was against this project, because he feared that a lecturer on psychical research would be in danger of putting forth things in a too one-sided manner, be it only from the spiritualist, or only from the animistical point of view. (Cp. C. de Vesme "L'enseignement officiel de la Métapsychie" in "Psychica" of Nov. 15th 1933.) As the case of Dr. Dietz and Dr. Tenhaeff and other scientists lecturing on psychics shows, this danger seems to have been very much exaggerated by Sig. Marzorati. The project of Prof. Santoliquido has not been taken up again since his death, though, as in other countries, there are some official scientists who personally interest themselves in psychical research in a more or less positive way, (e.g. Prof. *E. Sorge* from the University of Naples) but they do not seem to have the influence and

energy of Prof. Santoliquido. Mussolini himself is supposed to have some sympathies for psychics, so perhaps in some near future one may hope Italy will follow the example of the Netherlands. Already now Prof. Cazzamalli, teacher of neurology and psychiatry in Milan and Rome, with a special laboratory for the investigation of cerebral radiations of his own in Como, also deals with psychical research in his colleges.

It is well known, that, with regard to *France*, Prof. *Richet* dealt with psychics in his lectures, in fact his last lecture before his discharge was on psychics. Besides of course many scientists are interested in the work of Dr. *Osty* and the Institut Métapsychique and assist at its investigations, yet there is no official psychical readership in France. However a number of well-known French scientists are members of the council of the Institut Métapsychique, e.g. Dr. *Calmetter*, Prof. *Leclainche* (from the Institut de France, chief of the sanitary services at the Agricultural Office), Dr. *Cuneo* (professor of surgery, member of the Medical Academy), Dr. Fr. *Moutier* (chief of the Laboratoire la Faculté de Médecine, Paris) Dr. *J. Ch. Roux* and others.

In *Belgium* there is no official readership on psychics either but some scientists are interested in them, e.g. Prof. *Bessemans*, the present rector of the University of Ghent, who however holds rather negative views concerning the reality of psychical phenomena.

In *Poland*, as I hear, the political leaders of that nation are sympathically interested in psychical research, but here official scientists are against it, so that their prejudices would have to be overcome even if the authorities would be inclined to establish readerships on psychical research there.

In *Lettonia* Prof. *Blacher* (experimental chemist) of Riga University has investigated psychical phenomena (especially apport-mediums) for many years and also lectured on psychical questions occasionally.

In *Russia*, as will be known, psychical research is strictly forbidden officially by the government. When a renowned Russian scientist, a pre-war friend of Dr. Osty, wrote to him and asked how psychical research was developing, Dr. Osty sent him his report of his investigations of Rudi Schneider in the "Revue Métapsychique." The parcel came back with an official remark, saying that "such literature" was forbidden in Russia!

In *Finland* there exists a psychical research society, which was founded already in 1907. Its first president was A. *Grotenfeldt*, professor of philosophy at Helsingfors University. His successor was the Rector *Uno Stadius*. This society is collecting important material on cases of spontaneous psychical phenomena in Finland, which is to be published in book-form some day.

In the Scandinavian Countries also many scientists are interested in psychical research, but there too no official readerships exist at present. At the University of Copenhagen Prof. *Rosin*, director of the laboratory for experimental psychology, has often expressed himself against psychics publicly. His (non-official, I believe) assistant Mr. *Faustinus* has lectured

and written a great deal on psychics, mostly against them. He played a great part in the exposure of the medium *Einer Nielsen* in Oslo in 1922. Prof. *Chr. Winther* of the polytechnical school of Copenhagen on the other hand has investigated several mediums in his own laboratory. His interesting experiments with the medium Mrs. *Anna Rasmussen* have been published in this Journal. He has founded a Danish S. P. R. in 1905. In *Iceland* the protestant theologian Prof. *Haraldur Nielsson* of Reykjavik University was greatly interested in psychical research. He investigated some mediums (especially late Mr. *Indri Indridason*) and published some treatises on psychical problems (partly in connection with religious questions). I have not been able to find out whether other scientists in Iceland have followed his example after his death.

In *Norway* one of the founders and for many years the president of the Norwegian S. P. R. was Dr. *O. Jaeger*, professor of national economy at Oslo University, who died last autumn. Owing to his activity the library and the rooms of the Norwegian S. P. R. are in the building of Oslo university and several Norwegian scientists are members of its council, e.g. Dr. *Wereide* (physicist at Oslo University), who is also the editor of the journal of the society.

In *Sweden* late Prof. *Sidney Alrutz* of Upsala University was actively interested in psychical research. After his death there was no professor who investigated psychical phenomena as he did, though some of them are interested in them in a more platonic way. However there has just been founded an international university-circle for the investigation of psychical phenomena by members of "*Svenska Centralen for Psykisk Forskning.*" It is called "*Internationella Universitets-Kretsen*" and *Selma Lagerlof*, the famous Swedish novelist, is its honorary president. The international secretary of this new foundation is Mrs. *Eira Hellberg*, the editor of the new journal "Ur det okandas varld" (cp. Journal Am. S. P. R., December-issue 1933, p. 360). The purpose of this society is to spread psychical information in all countries, and communicate with scientists interested in psychics there, who perhaps don't want their names to be published in connection with psychical research. Another organisation, mostly consisting of academical graduates, called "*Fritt Forum*" is closely connected with "Universitets Kretsen." It has paying members and representatives in all countries (e.g. Prof. *Richet* in Paris, Mr. *Harry Price* in London, Dr. *R. Tischner* in Munich, Prof. *R. Hoffman* in Vienna) and a special fund—called "Schrenck-Notzingfond"—for the investigation of mediums. It will also publish interesting reports on psychical experiments now and then. (Nr. 1 by Mrs. Eira Hellberg has already come out with the title "Thought engravings." It deals with Dr. Osty's experiments with Rudi Schneider and Mme. Kahl Toucholka, Upton Sinclair's experiments with his wife, Mrs. Silbert, Kluski, Prof. Fukurai's experiments with some Japanese mediums and contains many illustrations.) Members of "Fritt Forum" are to be admitted to sittings with mediums in every country where there are other representatives of this organisation. The future will have to show

how much this new organisation can achieve. Some continental researchers and societies did not join it, because they say the Swedish group has elected itself as international representative on its own account and because they regard Mrs. Hellberg as being over-active, very ambitious and unreliable. (I don't know her personally. G. W.) Such groups and persons standing aloof are amongst others: the S. P. R. in London, the Dutch S. P. R., the Norwegian S. P. R., Prof. Blacher of Riga, Dr. Sunner (editor of the "Zeitschrift fur Parapsychologie"), and myself.—

Concerning other countries not situated on the European Continent I am not well informed. Only regarding *South-America* the September-October-issue 1933 of the Revue Métapsychique contains a short note saying that two renowned scientists of the University of Buenos Aires, Prof. *Joseph S. Fernandez* (physicist) and Dr. *E. del Ponte* (biologist) have founded a society called "Atman" there, which is to investigate psychical phenomena. Prof. del Pote also deals with psychical research in his official lecture at the University of Buenos Aires. It is to be hoped that other savants in South-America—and indeed, in the entire world,—will do the same, so that in some near future there will also be appointed official readerships on psychical research all over the world.

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THE LOST GLASTONBURY DRAWINGS OF JOHN ALLEYNE

An Appeal for Information.

* * * * *

About the year 1920 Mr. John Alleyne, (Capt. John Allen Bartlett), the automatist for the Glastonbury architectural scripts which were instrumental in the discovery of the Edgar and Loretto Chapels, was persuaded to lend his unique series of inspirational pastel drawings of the former Abbey to a professional friend for the purpose of their exhibition in America.

The greater part of the set was never returned, and Capt. Bartlett was quite unable to obtain any information as to their whereabouts. His widow is very anxious to recover these drawings and has asked us through the office of the London Spiritualist Alliance to have an enquiry circulated in the Journal of the A. S. P. R. We are glad to do this, and would earnestly invite any reader who may have knowledge which could assist in tracing these drawings to communicate with Mrs. J. A. Bartlett, care of Office of the L. S. A., 16 Queensberry Place, South Kensington, London, S.W.

THE INSPIRATION OF GLASTONBURY

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FREDERICK BLIGH BOND

PART VI.

The script numbered XX in the series was obtained after the mid-day recess on the 20th October, and thus follows on No. XIX. It will be remembered that memories of Abbot Richard Bere had been stimulated. Now the Abbot comes in person to tell of his beloved Loretto Chapel. He announces himself as RICARDO and this is what he has to say:

"Mayhap I do mind more of the things that touch you closest:—of the builded monuments and the whole scheming of the ancient plan. Yea, and so be it.

If ye would of the Capella Loretto and of the Church to Edgar, I can to speak: for was it not mine own—built as my vow,—a thing more fair than e'er yet saw the light of day?

And did not Our Lady her very self haste in mercy and to save?

So,—and I be man of honour—did I a shrine to her uprear: and foot by foot, yard by yard, measured on ancient measurements, repeat, as a mirage imaged in still waters, the archetype of the thing first set forth in fair Padua, where stood it amid spired cypress and plumed palms—a thing of beauty 'neath azure skies.

Lift the vision would I, and set all in our own land where oaks of Druid fame and May flowers white as frost lit the land in time of spring. But winter blighteth all and gray the sky:—that laggard sun dim looming. So looketh it never the same!

Shadows sharp as cameo-cut fell not from lacework of carven stone. Gray looked the stones that ne'er had known the kiss of southern sun. Windows that should as jewels—poems in light—send myriad flecks of glory to light the shrine and bless the penitent, fell dull as dark'ning eyes of death. And Ricardo grieved that his vision could not manifest. . . . Yet men did at it stand a-lack for word to praise enough."

There is also a thing I would to set down. It was of two seemings:—a House of Prayer, and a Mystic Word of hidden meaning. Did ye perchance when a-delving for buried ruin see at any time a *cloud of whiteness* that hung above the Host?"

(FBB. I am sorry, Ricardo, that my dull eyes failed to see this.)

"I be but to deaf ears prating: yet how should ye?"

* * * * *

(JOHAN) "Open to whom ye will."

(FBB. "Can J.A. speak?")

"J.A. Now perhaps your audience of the western world will not thank you for dragging in a Johnny Bull of no interest to them. . . . Well, if I can be of use, I bow to your decree. What would you care to know, my very good friend that I appreciate more today than ever before . . . and I do believe that I quite forgot to mention it on earth. We got pulled apart those last years—outside influence you know of—but what matters it now? All things dwindle to nothing, looked at backward from this plane: so don't set too much value on trivial transient worries. That was the true fellowship that's worth immortal life, surely."

(FBB. "Have you been able, where you are now, to find out whether there be any truth in the romance of the Abbot Robert as disclosed in the 'Company of Avalon' script? If not, would you try to do so?")

J.A. "Yes, I will, but don't you remember? You ought to. Anyway the thing is all on record here and you can read for yourself not only that, but many more. I am not permitted.

You ought to know,—you, more than anyone else, for *you were there*—that's all. . . . That's why you digged like a mole all those years. You were rooting for something which your cosmic consciousness remembered.

(FBB. here mentioned another matter as to which the truth is not yet known and remarked that it was a long time in coming out.)

J.A. "Long, to you, is long as your own nose, my dear fellow,—no longer. . . . How I wish I could slip back with you into the past and sit again among the ruins at the end of a hard day. As you smoked, you talked, and you and I had much in common. But you would to your own notions—wrong of course,—and I couldn't budge your British pertinacity."

JOHAN. "Now when day is done and the candles all blown out, and the yawning choristers to bed—all over—and now perchance Johan may speak? (A.L. laughed when she read this). . . . I know not your lady who laughs, friend o' mine. Speak for me that I be not blown out with the candles."

* * * * *

THE TWENTY-FIRST SCRIPT

(November 8th, 1933, 2:15 p.m.)

The Watcher speaks:

"Spirit is the more complete if the soul be full of light. It is the embryo of things—the First Cause latent in the Unexpressed. Why knock ye at the door? Would ye to enter? But mortal may not enter, lest he lose his hold on earth."

Johan speaks:

"Brother, may not Johan be to you a keeper of the door? Ye cannot enter, forsooth, and we that look a long way back may not return. Even as a candle be blown out by many breaths, so was Johan (pushed) to the wall and to a seeming nothingness by the clack of puppets that would the stage.

Johan cometh:—Johan, armed with that which shall keep at bay the pushing crowd about.

It is no bludgeon—no blunderbuss of ancient time . . . naught but a name alone!"

We wondered what this could mean. What name was potent to hold back the throng of those seeking to communicate? We had not to wait long. After a short pause, the writing was resumed in a large firm hand, quite different from the last:

"*In the Name of the Triune God I demand a hearing!*"

J.B.S. thought at first that this was a protest again on the part of our friend Johan but FBB. felt certain that it was not. He said: "No, it's another whom Johan has allowed to enter through the door." There was not the slightest idea in the mind of any one of the group as to who this mysterious person might be, but his solemn appeal for a hearing seemed impressive. The revelation of his identity is so strange and fantastic that I have thought twice and more than twice before deciding to record it. But as it comes through the hand of JBS who certainly has no preconceived ideas, beliefs or theories which might have suggested so unfamiliar an encounter, I give it for what it may be worth to the reader;—the communication is addressed to FBB.

"I am the one thou knowest by deep memory o'erlaid with present thought. Far below—as 'neath the troubled waves of conscious thought lies a truth that thou may'st not recall.

I be as a part of thee—a long-lost link that binds thee to Eternity: and I, who call to thee from the dark void of Time, bid thee listen and, as to an echo, hear what

hath not beginning nor yet end, but—as a note sounded in the great chord-harmony of Infinity,—goeth on in waves of conscious oneness."

(FBB. "Say on, friend, this is very interesting.")

"I call thee not *friend,* nor yet *brother.* I be closer. On goes the shuttle of Time. And would ye to reverse the wheel?"

(FBB. "Perhaps it is permitted us to glance backward.")

"Nay, then: but I, thy Self in greater being, may recall to thee milestones of the Past. What wilt thou of thy pre-natal Self?"

(FBB. "Something concerning a past connection with Glaston would be of interest.")

"J" (written as a large initial.)

(FBB. "I wonder what that initial stands for. Is it anything that links to my present task in life?")

"See you a task unfinished? Death cut the thread o'ersoon. Listen: 't'is a small note; but can ye not hear the shrill note of the pipes? It is even-time and by the wayside sits a boy—young and filled with a great inspiration—a boy of Normandy —a boy that held in his soul the flame of holy spirit.

And would he to speak as, of old, David to Saul. And at the gate of the minster sat he and played his shrill pipe, to call to heed him those passing, that with bowed head and beads to tell, heard not the small notes of cricket in the hedge, nor boy a-piping.

Then plucked he at the gown of Frere Jacques. And little wotteth he that the small one a-plucking at his sleeve was the embryo Roberto le Bon. And in chippering patois—Norman French—he did cry to be let within to tell the Papa* of the dream—the vision splendid—that had to him trois nuits,—encore, encore le même, appeared. So being none so deaf to wisdom that came as cicada-note only, he let in the child, and Petit Roberto, glad as a sunbeam, went a-shining through the dark-ling ancient ways of olden muro till, still a-smiling, he stood before the thrice-holy and learned one; who woke from a nodding patience to see before him no dull penitent—no pardon-seeking whitewashed hypocrite—but a fresh young lamb of the flock that came burning with the fire of inspiration.

And as his vision he told, he clung to the holy man and would to be let as a young vocator in the minster of Brie.

So didst thou in the darking of ancient ways begin the Via Crucia of thy Consecrate. Matins and Vesper:—Cloche de l'Eglise—and can'st thou not hark those bells of long ago that have through thy lives that be strung in long repeat to form the paternoster of thy being? The way is dark—dawn hath not lit the future."

It is at least a pretty picture and possesses something of that charm of expression which so distinguishes the script of JBS. So the reader may judge it if he will as a poetic fancy in quaint and pleasing literary form.

(Writing changes.)

JOHAN prays to up-come. Cuckoo—so calls the bird of spring. Thou dost speak charmed words that sing. And if Johan did not hold to his heart that which was,—which *is,* as lass to lover,—then dumb were the voices of all. For he can call up the spectral visitants.

(After a short recess—half an hour for coffee)

JOHAN at the window to peer in at strange things. Mortals of the day, good morrow to ye. I be not as thou thinkest."

(FBB. had remarked "Here's old Johannes again.")

"Old Johan, say you? Doddering old Granther, hopping on oaken staff—clout o' gray-drab a-cling to his bonen, and a voice as a creaking cartwheel? So see you Johan?

Nay then; wait a bit. Young giant was I. Sisyphus could lift no whit as much.

*Father Abbot.

Gay as spring morn: a laugh that caught at the wings o' the wind and went booming down the mere.

So could I heave the boat to cross the ferry when twain could scarce plow it across.

Hark! Methinks it be the Abbot who calleth me a crowing cockrell! But young was I in very sooth, and strong—none can belie me. So when mine time of strutting was o'er, I tottered not to mort-bed but fell as oak falleth in forest when axe ringeth at the root." (End of sitting 4 p.m.)

THE TWENTY-SECOND SITTING

(Thursday, November 9th, 1933.)

"J" . . . JUM . . . JUMIE . . . ROBERT . . . JUMIE . . ,

(JBS. felt that 'Jumieges' was intended, but would not write the word as she feared that her own mind might have been dictating it.)

The same strange influence noted in the previous sitting was again present. The following was written by JBS. She is conscious of the words as they come, but has no knowledge of what is to follow, and therefore the script means nothing to her until she is able to read the sequence.

"I am so far,—so far agone 'twixt dawn and day, and far as the voice of him long dead."

So speaks the spirit of one thou should'st know.

Can ye, as present *vox humani* cry to mortal ears that which was silenced by cut of shears when the voice of Robert was stilled.

Long time silence fell. Be I that greater, vaster self that speaks time and again, and then is silent?

Johan saith:—"At vesper-bell the night-jar calls,—and still again at vesper taketh he up the tale, with silent watch between. It be-eth one soul, but again and oft again repeat."

Am I then thy Self in far-off echo? May I be one nomen Roberto—one long in time afore JOHAN—a frère of . . . * that fell asleep a-telling of his beads at All Hallows and woke not though they called him oft 'Father' and again 'Father'! Deep slept he—the deep sleep of forgetting. And requiem of the dead at Candlemas told they for the one that should no more wake to conscious life till he be at font rechris (tened)—*a nova nomen* on day reborn, and *thyself* again to cry at birth."

(FBB. "It's like a long-distance telephone call across the ocean of time.")

"Johan to laugh,—and what is this child's ploy thou would'st?"

(FBB. "The telephone, Johan, is our modern toy for sending the voice to great distances.")

"And Johan cannot think. It is no whit to sentience. Thy word 'toy'—away with it—it be nought.

Yet one hath to him told that in Abbey wall there was a nick (niche) wherein one standing quo—with ears long to hear,—can across the great gap hear echo—word that creeps and doth again repeat.† And so may ye list to my own parlez when I would across the deep abyss of time to you, mine Brother who hath a memory short as the tail of a Jack-rabbit."

The script continues with the entry of a little child, Sophobisca, who apparently is drawn by some obscure chord of memory or sympathetic feeling from a distant time. She has much to say in broken French and English and is altogether a piquant little personality. But her advent must await a further opportunity.

*Word here illegible.

†The legend still survives, but JBS could not know of it. There is an angle of the choir wall which is called the haunted corner, as the story goes that the listener there will hear the blowing of St. Dunstan's forge-bellows.

A RECORD OF TWO PSYCHIC EXPERIENCES

E. E. F.

The contributor E. E. F. is a lady well-known to the Editor, and of high repute in New York literary circles. The name of J. E. is a well-known one, but initials only are given in deference to the interests of her surviving relatives.

The story of "The Spirit of Nadine," in the February issue of the Journal, is somewhat akin to a psychic experience that came to me. For weeks I had been searching for the "right" apartment. Weary and disgusted, I was about to drop the quest, when I found a large studio with a capacious fireplace and two windows that gave generous opportunity to the sun. I moved in immediately, and my new home did seem altogether right—for a time. But presently, in the late afternoons, my sense of well-being began to retreat before a peculiarly persistent depression. At first I thought it was because, at that hour, the sun had deserted my windows and moved westward. I busied myself with affairs, but was almost daily dragged into the depths of apathy and introspection. Finally, to avoid this morbid period indoors, I delayed my errands and household shopping until four or five o'clock. Several times, when I returned to the studio, vitalized with fresh air and reversed morale, I found my canary in a flutter of excitement.

"What is it, Old Sweetness? Has something frightened you?" With a chirp and a whistle I'd try to reassure him (and myself), and turn on the lights. But the little fellow would mope until bedtime.

After dinner there was always a book, or a bit of writing—until something began to interfere. I'd read and re-read a page, and turn back to read it again. I couldn't concentrate. My writing was a botch, the creative tap just wouldn't turn, except to shower confusion. Night after night I'd huddle there for hours, under a heaviness that held me chair-bound, an ever increasing heaviness that pushed me down—down—

Nonsense! Protesting, I'd escape from the chair and pace the floor. Absolutely no reason for this deadening negation. . . . Perhaps I was too much alone. . . . No, I was used to solitude and liked it. I needed distraction, that was it. Distraction and stimulation. So I went to the movies and called on my friends—and took a spring tonic. It could not be dispelled, that something about the place that was far from "right." It *was* the place, I was sure of it. . . . Yet it might be myself. Worry? I was insecure financially. . . . No! This disquiet was not material. . . . So I vacillated. I seemed to have no mental continuity, no power of decision. I was gloomy, apprehensive, leaden.

But there were contradictory interludes, when in feverish unrest I pulled my books from their shelves, and shoved them back again. Opened the drawers of my desk and closed them. Rearranged the furniture—changed the pictures on the walls, standing reckless on a stepladder that swayed.

After a few weeks of this sort of thing I made up my mind to move. I am not a quitter, but I knew disaster was ahead if I didn't. On the evening of my decision I read the papers with comparative comfort. In a short time I felt sleepy. Good! I'd go to bed. But once on my feet I hurried to the outer door, impelled to open it, rush down the stairs and into the street. For what? Driving rain and *speeding taxis?* Shocked, I drew the bolt across the door. But even then came a ruthless impulse to draw it back again. . . . Just down the stairs and across the street. Straight and swift across. No dodging, no compromise—*Was I crazy?*

Chilled with fear, I returned, stacked wood high in the fire-place and set a match to it. The warmth was soothing and I threw myself on a couch before it. I would have slept if I hadn't heard a far-off singing, a fateful, monotonous, wailing singing that might have come across the steppes of Russia. It was hypnotic. I liked it—and I didn't. But *did* I hear it? Did it really register on my physical ear? It stopped. Of course I had heard it. Else how would I know it had stopped?

A blazing log rolled close to the rug, inch-close. An evil perversity held me fast to the couch. If the rug caught, let it burn, I wouldn't move even if it burned under me. I wouldn't move if the whole place—Gasping in horror I kicked the log back. Then I saw myself in the huge mirror over the hearth. *I looked dead.* I stared at that face that was mine and was not mine. Of course it was mine! I turned to the something in that room.

"I'm not afraid! There is no power here but God! None but God!"

The next morning, nerves refreshed, I felt a sort of pity for the unrest imprisoned in that room. If only I could let it out through opened windows, into the soothing sunshine!

Later, in a changed environment, I met an acquaintance whom I had not seen for months.

"You've moved again? Didn't you like your studio?" There was something of prescience in her tone.

"Yes, but—" She would understand, so I told her.

"Didn't you *know?*" she exclaimed.

"Know?"

"Suicide! . . . I don't remember. Not so long before you went there. Yes. *Suicide!*"

* * * * *

About six months later I had another demonstration of psychic activity, a demonstration so vivid, so dramatic that I have never revealed it, fearing it would be credited to a neurotic imagination.

After retiring one night, I began mulling over a play that I had been rewriting. The leading female character has developed so powerfully that she was "running away with the show." That would never do. The star role was a man's. . . . But perhaps it would do, if I let the vital creature run far enough. . . . I mulled on, visualizing scene after scene. Pretty soon she had become so individualized that I was sure I recognized the personality that possessed her.

"Oh, but *you* are not *her!*" I objected.

"I can be *any*thing!" She seemed to answer.

Yes, I knew that voice! Staccato, slightly metallic, an instrument abused, suppressed, with strings near breaking.

"But she's mental, restrained, poised. Not at all your type of role."

"*I am an actress!*"

Yes, an actress. Possibly America's greatest. Sublimation. Genius. I could see that indomitable square brow. I could feel that flame-driven spirit— I must be dreaming! No, there was the fretful barking of the puppy across the street, the approaching roar of the Elevated.

She staid on, close beside me. The room was filled with her.

"Please! Please! I must sleep." I turned toward the wall and covered my ears, but I could not shut out weeping—weeping so terrible that I sat straight up, my feet on the floor.

"Go away! Go away from me!"

Agony, crucifixion in that weeping.

"Go away! I can't bear it!"

Soul-break—and defeat.

A great understanding surged through me. "Poor little girl!" If only I could have put my arms around her. "Poor little J..... E.....!"

In a short time she left me. Silence was there, but I could not sleep.

In the morning I went to the stand around the corner for my newspaper. Tangible and sane. That and strong coffee would banish this strange— Headlines on top of the stacked Tabloids, folded headlines that frustrated my eyes. But my soul knew. My shocked fingers unfolded the pink sheet with the big black letters:

DEAD!

J..... E.....!

E. E. F.

PSYCHIC RESEARCH IN BRAZIL

An account of three sittings for physical phenomena (levitations, apports, etc.) with the medium Carlos Mirabelli.

By MAY C. WALKER

* * * * *

When I decided to go round South America on the Reina del Pacifico, my greatest ambition was to meet and if possible to obtain one or more seances with the famous physical medium Carlos Mirabelli of Sao Paulo, Brazil. I therefore travelled out earlier in December to Rio de Janeiro so as to have some weeks in Brazil before joining the Reina at Montevideo in February.

I went armed with a long list of names of Brazilian sitters appearing in the brochure "O Medium Mirabelli" sent to me by the English S. P. R.; but had no addresses beyond that of Herr Pritze, an official of one of the German banks at Sao Paulo,—kindly sent to me by Professor Hans Driesch, who, it will be remembered, sat with this medium a few years ago and to whom I wrote from Rio as soon as I arrived.

To my disappointment Herr Pritze replied that he had had no contact with Mirabelli for three or four years and could do nothing to help me. He did not even know whether the medium still lived at Sao Paulo.

The Editor of an English paper at Sao Paulo, to whom I had been advised to write by an English resident there whom I met on the boat, did not reply at all. Nevertheless in a week's time I travelled to Sao Paulo, —a mountain city 3000 ft. above sea-level and 12 hrs. journey from Rio. (It is known as the 'Manchester' of Brazil.) Here I called on Herr Pritze and he kindly took me to the office of a lawyer, Dr. Spencer Vampré, who also used to sit with Mirabelli and was on my list of names.

Dr. Vampré went to great trouble for me in telephoning to various Drs. and other old sitters, all of whom spoke enthusiastically of the mediumship. But no one,—not even some of his personal friends—seemed to know where he was!

I had a long and interesting talk with Senhor Enrico des Goes, Director of the Municipal Library, who related to me all sorts of wonders concerning materializations and levitations, but who also had not seen Mirabelli for a long time.

In the end I discovered that the hall-porter of my hotel knew him well and actually lived near his home at Tocoroovy, some few miles from Sao Paulo and who would call next morning in passing. So I was full of hope,—only to have it dashed to the ground: for it turned out that Mirabelli was at Niteroy across the bay from Rio and there was nothing to be done but to telegraph to him at the address given by his son, asking if he would be so good as to come to Sao Paulo at my expense, as my boat was due to sail from Santos for Buenos Aires on January 23rd and it was then the 17th. After waiting two days and getting no reply, Dr. Vampré despatched a second telegram and to this also came no reply.

I knew it was of no use for me to return to Rio; for I might arrive to find Mirabelli had returned to Sao Paulo and I had practically given up all hope of seeing him,—had taken my passage and was ready to start next morning for Santos, when late that evening arrived a telegram to say that he could not come to Sao Paulo as he was working at an Institute at Niteroy, but that he awaited me at Rio.

It did not take me half an hour to decide that, inconvenient as it was for me to cut short by nearly a week my stay in the Argentine, when I was to visit friends on their estancia, yet if the Royal Mail would exchange my ticket to another boat sailing on the 28th, I must return to Rio and not lose the opportunity of seeing this medium in a country I might never again have the chance of visiting.

I accordingly took the night train next evening back to Rio—only regretting that I had not known of his whereabouts when I was there before. I found that Mirabelli was being investigated by a Dr. Thadeu Medeiros, a Doctor of Medicine whose office was only a few minutes walk from my hotel and who is planning to open a new Institute in Rio to be installed with photographic and other apparatus for the scientific study of Mirabelli's phenomena.

From what this gentleman told me, it certainly seemed as if Mirabelli was one of the greatest living physical mediums;—and I was more than glad that I had found him.

At present, he is living at the head-quarters of a small Psychical or spiritualistic Society in Niteroy. I was taken there that evening by Dr. Medeiros with another Brazilian interested in psychics,—a Senhor Vasconcellies.

Carlos Mirabelli is held in great veneration by all the members of this society. He is known as "Professor" and believed to possess healing powers. They bring to him bottles of water to be magnetized.

There were many speeches and kind allusions to England and to my visit. Senor Vasconcellies spoke English and Dr. Medeiros French, and they were able to interpret for me, as Mirabelli speaks only Portuguese and Italian.

He did some automatic writing in trance, but it was late in the evening before I saw any signs of physical phenomena; and this was after most of the members had left and they took place only in the presence of Senhor Vasconcellies and myself: the Dr.; Senhor and Senhora Guimaraes and Senhora Mirabelli remaining in the back room except during the last phenomenon when Senhor Guimaraes was also present.

There were four phenomena in all, witnessed in good white light sufficient to see each person clearly and also all the objects in the room. My camera, with which I had just taken a photograph of the medium was lying on a long wooden table at some distance from where we were standing, holding Mirabelli's hands. It began to move about on the table and jumped on to the floor. A small fan laid on my upturned palms, began to wriggle about as if alive, then falling off. In this case, Mirabelli's fingers

were near my hands, but not touching them and it almost seemed as if some magnetism issued from his fingers, causing the fan to move.

My hat, a large straw one, turned completely round on the table and three tall glass bottles filled with water all shook together. Later one of them fell over on its side. There was an interval of some minutes between each phenomenon.

II.

My next seance took place after a dinner-party at the home of Senhora Guimaraes—a charming villa at Copacabana to which the Dr., Senhor Vasconcellies, Professor and Senhora Mirabelli and myself were invited next evening. Here, owing to the fact that so many things in the house had been broken by psychic means (a china chandelier in one of the bedrooms; china vases, etc. were shown to me)—Mirabelli refused to sit except in the garden. It was a lovely moonlight night during the hottest week of the summer, and the garden and verandah were well lit by electric lamps.

While sitting on the verandah in front of the house, with Mirabelli and Senhora Guimaraes;—the Dr. keeping everyone else in the garden at the rear, including the two servants:—plants were shaken violently; a sunflower came through the air and settled facing us on the top of some ferns which bordered the verandah. A spray of roses fell at our feet—rambler roses which grew some distance away; and an apport—part of a stethoscope belonging to the doctor—fell as if out of the heavens on to the path just outside the gate.

He had already related to me that another part of this stethoscope had fallen in a café just underneath his office where he had been sitting with Mirabelli. This was just before I joined them to motor out to the villa.

We found the plant from which the sunflower had been broken off, and I tried myself to throw it over the ferns bordering the verandah. But I could not make it land in the same position, nor did its passage through the air resemble in any way what we had previously seen. I told Dr. Medeiros that the garden phenomena were less satisfactory than those indoors; for one could never feel absolutely sure that the breeze had not moved the ferns and leaves, or that some one in the house had not thrown the sunflower, the roses and the apport out of one of the windows.

The Dr. replied that he had everyone under observation at the back of the house.

Two other guests had arrived after dinner, and they, with our host, some nieces and nephews, Senhor Vasconcellies and Madame Mirabelli, were all there as well as the two servants.

I preferred, however, indoor phenomena, and had one more experience of the mediumship before leaving.

III.

This was at Niteroy again on the following evening and was after a celebration of Prof. Mirabelli's 23rd anniversary as a medium. On enter-

ing the room, he was pelted with white rose-petals. Many speeches were made by the President of the Society, by several members, and by Mirabelli himself. I was presented with a scroll signed by the President and others, and tied with the colors of Brazil; and Senhor Mirabelli said he would do his best to fulfil my desire that he should go to England and France during the summer. It was again 11 p.m. before we had any physical phenomena. This time, the whole gathering, which included a journalist of a well-known paper in Rio (The Journal of Brazil) formed a chain, holding hands, whilst Mirabelli took Senhora Guimaraes and myself with him into the small room adjoining.

Here some white flowers, growing in a window-box, were violently shaken and finally completely uprooted, falling over into the room. Mirabelli said he saw a hand amongst the flowers. I did not see this, but I did see what appeared to be a large mass of white material which might have been like teleplasm. Later, when Mirabelli was alone with the Dr. in this small room—I being amongst the others in the larger room—we heard a very loud noise of something falling in the passage outside, which turned out to be still another and heavier part of the Dr's stethoscope which had been missing for some days. This again was an apport I could not easily accept, as it could have been thrown from one of the back rooms; and apports are so rare that they need the very severest control before they can be scientifically accepted.

Of the last phenomena, however, I had no doubts. All of us adjourned to the back room, where, on a table against the far wall, were about a dozen large wine-bottles filled with water.

We formed a chain in a semi-circle at the other side of the room, Mirabelli being at one end of it, but a considerable distance from the table. He asked for a sign that the water had been magnetized—which I understand he thinks is done by his father, who has passed over.

Immediately came the jingling together of the bottles;—then a loud noise which shook them still more, as if some one has rapped on the table. After a slight pause, one bottle fell over on its side.

There are one or two things remarkable about Mirabelli's mediumship: one, that he does not need a circle present. With him, phenomena happen in the presence of one or two people only. On the other hand, a group of people in an adjoining room seem to be able to contribute power.

The other is that he works in white light, which proves that darkness, or red light, are not absolutely necessary for physical phenomena. This fact might be taken to heart by mediums who insist on this condition.

Mirabelli is a spiritualist in his beliefs. Dr. Medeiros attributes the phenomena to some material and magnetic force issuing from the medium's body. He has written a brochure on some of his experiences which I am sending to Paris and London and which I hope will be translated into other languages.

It is satisfactory that this medium is in the hands of a man of science; and I am greatly indebted to him for allowing me the opportunity of wit-

nessing the best telekinesis I have ever seen: and also to Senhor and Senhora Guimaraes for their most kind hospitality.

I appreciate also Mirabelli's willingness to sit for me so many times in tremendous heat. He and the Dr. came to see me off on my ship, and again assured me that they would do their best to visit my country. I left Rio de Janeiro and its kind and charming people with real regret. It is surely one of the most beautiful places in the world.

MAY. C. WALKER.

THE REAL AND THE UNREAL AS A PSYCHICAL PROBLEM

By SHAILER UPTON LAWTON, M.D.

The problem of defining reality is difficult. It is, however, fully as complicated to identify the unreal. Complex and perplexing as the quest for a solution to these problems must always be, the human mind has, nevertheless, from the dawn of thought sought for some sort of an answer.

We live in a confusing and contradictory world. That which is concrete in appearance often turns out to be less reliable and true than those things which have never been visible or tangible. Cosmic laws, for example, are not tangible, yet we are subject rigidly to their effects. The entire dilemma of the *many* and the *one* stands at the horizon of our thinking—and it hovers there as yet unanswered, perhaps unanswerable.

To review some of the ways of encompassing the nature of things, let us merely enumerate a few fundamental principles. Lack of space prevents any sort of complete analysis, yet if we use certain ideas as building blocks in our subsequent argument they will be found to be constructively helpful.

It is, then, safe to recognize two fundamental and apparently opposed notions. One is the Monistic position, which supposes that all realities in the universe may be resolved into one ultimate and final Causeless Cause, synonymized by many western and eastern religions with the idea of God. Opposed to this basic conception is the Dualistic, or Pluralistic position, which holds that the universe is not explainable in the absence of at least two or more final essences. There is, for example, Good; but then, there is Evil. There is the One, the Law, but there is also the Many, the things which obey the law. There is the material, physical, chemical, biological body, but there is the mind, or the spirit, which cannot be reduced to matter, although it is correlated and closely inter-related with it.

In addition to these two essential positions we may list four other epistemological viewpoints.

1. The Realistic, which holds that consciousness creates nothing but merely discovers things. It is like a search-light which reveals the objects of reality. It is like a photographic plate which records realities that are actually there. The realist holds that the qualities in the universe are in themselves real, that the rose is truly red and the sky is actually blue.

For the realist, there is the self, the beholding consciousness, and the "outside" world of quantity and quality.

2. The Idealistic, which holds that there is no actual "material" world at all, either qualitatively or quantitatively. There is, on the other hand, only God and God's thoughts. God *thinks* each one of us into being, and He constructs, out of thought, a system of ideas which we are designed to behold as the world of fact and experience. The idealist perceives thought by means of thought. The Many, is only an appearance. The only final reality is God.

3. The Dualistic, or Kantian position, which holds that there is the Me and that there is an external world knowable only to me through the medium of the senses. The world, then, which I can know is not the real world, it is only an *appearance*. Things are not as they seem. The rose is not truly red. We can never know true reality. We can only know *what seems to be*.

4. Finally, let us list the Pragmatic position, which holds that nature alone exists and that consciousness has been evolved by nature. It contends, in opposition to the Realistic doctrine, that consciousness, as it were, creates of itself an order of reality. If nature is destroyed, all consciousness goes with it. Quality, quantity, the beauty of the rose, the feeling of justice,—all are the peculiar products of a time—space—atomic order of things. (Using the latter term in the Greek sense, meaning ultimate and irreducible fraction of something.)

Two other ideas are worthy of attention, namely the Platonic Ideal and that which is known as the Aristotelian Potential. Briefly considered, Plato held, as we will remember, that back of every appearance was the reality which stood independent of any particular event. *Chairness* remained, even though all chairs were destroyed, or even though no chair ever had been constructed.

Somewhat similar to this, is the conception of Aristotle which held that it was impossible to know anything unless one could know its entire past, present and future. One could not know the oak tree until he knew the mystery of the acorn, the struggling, tender sapling, the mature and the dying and finally, the destroyed monarch of a dozen centuries. Aristotle held that there was a principle of Becoming, working through all discrete entities and that this *potential* as it were, was, in a sense, independent of the individual thing itself. There was, in a word, a principle of oak treeness in the order of things.

To anticipate somewhat, we might raise the question as to which realm of reality is the most real: The realm of the Platonic Idea and the Aristotelian Potential, or that of the individual tree and its particular cycle of ascendency, decline and death?

Proceeding now to the scope of modern science we will note that here measurement has become the touchstone of reality. Modern science concerns itself with quantity, which we may define as anything which is measurable in terms of *equal to, less than,* or *greater than* something else, which is of a comparable order. Modern science has taken quality out of

the world. It has quantitized the universe. The rose is not red. It only reflects certain measurable wave lengths of electro-magnetic energy units.

Examined closely one discovers a fallacy in measurement which is quite disturbing and interesting. Actually when we measure, we are simply comparing two unknowns and we are merely recording certain relationships which exist between them. A foot rule goes around the table so and so many times. The hour hand goes around the face of the clock once or twice. But what is the nature of the ruler and the space it represents, and what is the time which we find so closely dependent upon distance that we must concoct the term Time-space or Space-time to clear our thinking?

Modern science is logical and reasonable. It depends upon hypotheses which, nevertheless, are not susceptible to proof, logic or reason, since all ultimate hypotheses are of an order which transcends reason. *Two times two equals four* is an intuitive order of reality which is independent of specific objects or minds. It is a part of the essence of things. It is an intuitive fact. It is an irreducible and non-existent reality.

Briefly, if we reflect upon the nature of things, we are forced to certain interesting conclusions. We discover, for example, that there is a realm of values which encompasses such realities as the laws of logic, the "self-evident" mathematical and geometrical concepts, the irreducible axioms of arithmetic and the like. We come further to the conclusion that such realities as these may not be said to truly exist, in a quantitative sense, since they cannot be reduced to the formula laid down above. We derive, therefore, the astonishing conclusion that there is an order of things which are real, "eternal," irreducible and immaterial and which are more real than any particular material, physical or concrete entity. If then, nature be conceived, as Democritus and some modern scientists hold, as a time-space-matter continuum, then we arrive at the conclusion that there is something outside of nature, which savors more of ultimate reality than could any discrete object.

The essential nature of mind, intelligence, reason, intuition and consciousness is elusive and complex in the extreme. The ultimate performances of consciousness may be of an order which are unsusceptible to the modern scientific technique. The recording of qualitative data is direct and yet it is real. As Descartes said: "I think, therefore, I am." Psychic experiences, whatever they may mean, are in certain incontrovertible instances, real and actual. To deny them is to confess ignorance. To interpret them is, however, a hazardous task.

We know, for example, that there are certain so-called hysterical states in which we may have double or even triple personalities. We know that many instances of automatic writing fall under this category. We do not know, however, what categories of reality are being dealt with in psychic experiences.

One fact is apparent and that is: Psychical research is undoubtedly the most subtle and difficult of all fields with which the human mind has yet grappled. It is practically an uncharted field. Yet data are slowly ac-

cumulating. What are the laws controlling this elusive and ephemeral, yet undoubtedly real, area of experience?

Psychical problems may very well elude a logical or reasoned explanation. They may be of an intuitive order, which is translogical. The scientific method may not be designed to encompass them, although every facility of modern science should be employed to discover malingering or fraud and to determine at least what psychical problems are not. The realm of psychical research may well be non-rational although not irrational.

What is the nature of reality? Who can answer this query? Ultimate truth is perhaps unattainable. The psychical problem is, nevertheless, on approach to the answer, and it stands today as one of the great unknown, mayhap, unknowable realms to which the best human minds should address themselves, in order to push back, if possible, the present veil of doubt and uncertainty which surrounds the entire field.

RECORD OF THE "X" GROUP

Part II.

The present instalment commences with the fourth sitting, held at Mrs. Webster's apartment on the 21st March 1932. The sitters were, as before, Mrs. Webster; Mrs. Van Antwerp; Mrs. Traver; Miss Marion Traver; and Mrs. Hall.

Sitting No. IV.

First Control. (C.1.) "AGNES BRENT" (pseudonym).

Sitter. "Where did you pass away?"

C.1. "Hospital."

Sitter. "At what place?"

C.1. "MONTCLAIR."

Sitter. "You mean Montclair, New Jersey?"

C.1. "Yes, Mountainside."

Sitter. "Mountainside Hospital?"

C.1. "Yes."

Sitter. "How long have you been over?"

C.1. "Fourteen years."

Sitter. "What did you die of?"

C.1. "Operation."

Sitter. "How old were you?"

C.1. "Under sixty."

Sitter. "Were you married?"

C.1. "Yes."

Sitter. "Any children?"

C.1. "No."

Sitter. "Husband still living?"

C.1. "Yes."

Sitter. "His name?"

C.1. "JOHN ROBERT."

Sitter. "Where does he live?"
C.1. "MONTCLAIR, 190 Park Avenue."
Sitter. "His business or occupation?"
C.1. "Stock market."
Sitter. "Any message for husband?"
C.1. "Write: tell him I came to circle. Write hospital for information."

The group consulted the suburban telephone book and found the name and initials of the communicator given, with an address correctly according with that given above in two of the three numerals. The Manhattan telephone book gave the same name as that of a bond broker with a Broadway address.

A letter addressed by Mrs. Seeley to the Montclair (Morningside) Hospital, date 22 March, 1932, elicited the following:

"Wish to advise that we had a patient by the name of Mrs. Agnes Brent, 130 Ridgemont Road, Upper Montclair, died on November 5th, 1919.

CH. LE JEUNE, Director.

The date of the Hospital entry has not been altered, but the address of the patient is disguised, as well as the name, for the protection of surviving relatives.

* * * * *

Addendum to Sitting No. I.

In going through the correspondence submitted by Mrs. Van Antwerp the Editor discovered a record detached from the file of the earlier sittings. It refers to communications dated Feb. 1st and 8th, and the personality of the control gives the name HELEN ORVIS, stating that she lived in Manchester, Vermont and that she greatly desired to get in touch with her son Paul.

A letter written to this township by Mrs. Roland Jackson brought a reply from a representative of a local newspaper who said that Mrs. Helen T. Orvis had died on the 27th January, and that she was the widow of the late Paul W. Orvis and had left a son of the same name. As there seemed no special reason for concealing the name in this case, the Editor has used his discretion in publishing it without alteration.

* * * * *

Sitting No. V. April 4th, 1932.
First Control (C.1.) "DORA PRELL."
Sitter. "Where did you live?"
C.1. "ELIZABETH, NEW JERSEY."
Sitter. "What street?"
C.1. "DEVINE AVENUE: Lived with daughter."
Sitter. "What is your daughter's name?"
C.1. "HOFFACKER."
Sitter. "And her husband's first name?"
C.1. "ALBERT."

Sitter. "What is their address?"
C.1. "Six-forty-five . . . HENRY."
Sitter. "Does 'Henry' refer to your husband?"
C.1. "Yes."
Sitter. "What was your age when you died?"
C.1. "Sixty-five."
Sitter. "With what sickness did you pass away?"
C.1. "Heart failure."

* * * * *

A thorough survey of several of the leading New York papers failed to reveal any obituary notice of Mrs. Dora Prell. Copies of the Elizabeth Daily Journal were then ordered with satisfying results. This paper was not accessible to any of the group either before, or at the time of, the sitting. Under date March 20, 1932, was recorded the death of Mrs. Prell, with her first name, her age, husband's name, daughter's name and address exactly as given at the sitting.

This appears, therefore, a good instance of the 'metagnomic' faculty in operation. Owing to the publicity of the notice, there has seemed no reason for withholding the actual names.

Sitting No. VI. April 18th, 1932.
First Control. (C.1.) "AGNES CATON."
C.1. "Yes."
Sitter. "Were you married?"
C.1. "No."
C.1. "CAULDWELL." (sic)
Sitter. "What State?"
C.1. "New Jersey."
Sitter. "How long ago?"
C.1. "Within two years."
Sitter. "Where did you die?"
Sitter. "How old were you?"
C.1. "Seventy-one."

The name of a surviving male relative living in Caldwell was given, but his address was not forthcoming, though asked for several times. In place of a reply, the control said:

"I am public-school teacher . . . forty-nine years."
Sitter. "You mean that you taught for that length of time?"
C.1. "Yes . . . In old home died . . . Montclair School."
Sitter. "You mean that the school where you taught was located in Montclair?"
C.1. "Yes . . . family homestead in Cauldwell. I love boys."
Sitter. "Did you teach boys?"
C.1. "Yes . . . poor health . . . few months."
Sitter. "You taught until within a few months of your death?"

* * * * *

At this point the communication was suddenly interrupted by a new control, who again turns out to be of New Jersey provenance. On what hypothesis is one to attempt a plausible explanation of these breaches of continuity which are so frequent a feature of sittings of this kind? The intruder thus announces himself:

C.2. "THOMAS BARR."
Sitter. "Where did you die?"
C.2. "METUCHEN: New Jersey.
Sitter. "How long ago?"
C.2. "Fifteen years ago."
Sitter. "What was your business or occupation?"
C.2. "Coffee."

This control, in reply to further questions, mentioned his wife ELLA, and a son JASPER. He also said that his home had been on Spring St., No. 176. Before he could proceed further, Agnes Caton, the displaced first control, resumed her broken communication, admitting that she had been "crowded out" by the last. She affirmed that she taught "every detail of progress" and made the following request:

"Will you write Superintendent, Board of Education, Montclair schools. He is in phone book. I was principal. I like people to know about my work."

In reply to a letter addressed by Miss Marion Traver to the Board of Education, the following was received from the Superintendent:

My dear Miss Traver:

At the time of her death. Miss Agnes M. Caton lived at 8 Central Place, Caldwell, New Jersey. To my knowledge she had never been a principal in our school system. At the time of her death she was a teacher of a subnormal class.

I do not know about Miss Caton's family. I think, however, that she does have some surviving relatives."

* * * * *

An incomplete series of *Caldwell* street directories was consulted by Mrs. Hall at the Central New York Library with the following results:

1908, 1920.—Agnes M. Caton, teacher; boards 9 Central Place also Frank J. Caton (nephew)—house 9 Central Place.

* * * * *

ADDITIONAL DATA regarding *Thomas Barr.*

The Metuchen directories, also consulted at the Library, had Thomas Barr's name recorded as follows:

1911-12 and 1913-14. Thomas M. Barr.—House, Main.

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JOURNAL
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PURPOSE AND SCOPE OF THE SOCIETY

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

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

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

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

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JOURNAL
OF THE AMERICAN SOCIETY FOR
PSYCHICAL RESEARCH

for

APRIL, 1934

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Vol. XXVIII, No. 4; April, 1934

EDITORIAL NOTES

* * * * *

Among the notable events of the past month we have to record the fine broadcast Address by Sir Oliver Lodge, given on Friday, March 9th. The text was reproduced by the "Listener" of London, and in its issue for Wednesday March 14, under the title 'Do we survive?' and it appears again in "Light" for March 23rd. We hope to deal with this in our next issue.

Also there is an article in the *Cosmopolitan* for April by Prof. C. G. Jung, the celebrated psychologist, which commands attention. It is entitled "*Does the world stand on the verge of spiritual rebirth?*" To this also we propose to devote some space. When a psycho-analyst of Jung's standing finds the courage to proclaim his conviction of the necessity of a spiritual outlook, the influence of such an outspoken declaration is likely to be far-reaching and profound.

* * * * *

A further remarkable verification of an item in the *Livre des Revenants* has come to hand. If readers will kindly refer to the Journal for October, 1933, they will find on page 291 a communication from an unknown person, Henry Fairchilds who speaks of his wife Thera and of the boy they adopted nearly 50 years ago. This boy turned out badly, he says, —committed a theft and ran away. H. F. said he was a telegrapher of New Haven.

Now Mrs. Bertha C. Clark of Coosada, Alabama writes to say "I have been particularly interested in *Le Livre des Revenants*. My husband's mother, living with us, is eighty-seven years old and a graduate of Mt. Holyoake Seminary. One of her best friends was Thera Fairchild, who died a few months ago in California. She had a letter from her the week before she died. Her husband was a telegrapher in New Haven, just as the above article stated, and they did adopt a boy who turned out very badly and finally ran away. Everything he stated was absolutely correct, as Mother knew them well . . . Again I thank you for the Journal: indeed our household could hardly function without that to look forward to."

RECORD OF THE "X" GROUP

PART III.

Sitting No. VII. April 25th, 1932. Sitters: Mrs. Webster: Mrs. Van Antwerp: Mrs. Traver: Miss Traver: Mrs. Hall.
First Control. THEODORE JOHNSON.

(Note. The name THERON PIERCE first came through, followed by THEODORE JOHNSON. The information was given that the latter had been brought to the sitting by Theron Pierce.)

Sitter. "Where did you pass away?"
C.1. "Mountainside Hospital."
Sitter. "What was the cause of your death?"
C.1. "Operation."
Sitter. "When did it happen?"
C.1. "Five years ago."
Sitter. "Were you a married man?"
C.1. "Yes."
Sitter. "Is your wife still living?"
C.1. "Yes."
Sitter. "What is her name?"
C.1. "HELENE."
Sitter. "How old were you at death?"
C.1. "Seventy-over. Remember everything."
Sitter. "Where is your wife living now?"
C.1. "BLOOMFIELD: New Jersey, 288 Broad Street: First Presbyterian Trustee."
Sitter. "You mean you were trustee of the First Presbyterian Church at Bloomfield?"
C.1. "Yes."
Sitter. "What was your business?"
C.1. "Fire-hose manufacturer."
Sitter. "In Bloomfield?"
C.1. "Yes."
Sitter. "What was the name of your firm?"
C.1. "JOHNSON FABRIC FIRE-HOSE WORKS."
Sitter. "What ailment caused your death?"
C.1. "Pectile . . ."
(No coherent answer could be got to this question.)
Sitter. "Did you leave any children?"
C.1. "Two."
Sitter. "To whom can we write for verification?"
C.1. "Check up at church."
Sitter. "Are your children boys?"
C.1. "Yes."

VERIFICATIONS

Mrs. Hall, on reference to the Manhattan Telephone book found the mention of a firm by the name given. She rather naturally inferred that this company might be connected with the Bloomfield one and put in a call asking if they had works at Bloomfield, N. J.

"No," came the answer from the man at the other end of the line: "but a Mr. Johnson once had an agency for us there."

"What was Mr. Johnson's first name?" was the next query.

"HOWELL," came the reply.

"I understand his name was Theodore?" announced Mrs. Hall.

"No; it was Howell," declared the informant: "but he's dead. He died two or three years ago."

* * * * *

In reply to a letter addressed on the 25th April by Mrs. Hall to the pastor of the First Presbyterian Church at Bloomfield, the following reply was received on the 28th.

"As registrar of the First Presbyterian Church of Bloomfield, N. J. your letter has been sent me here, where I am on a visit.

THEODORE HOWELL JOHNSON was a trustee of our church and a very valuable member of the Board. I cannot give you the date of his death now, as I shall be away from home about a month. But his widow is living at . . . (address given) . . . and I refer you to her."

Signed (Miss) CLARA C. JONES.

* * * * *

Second Control. (C.2.) "Climate damp here . . . EVAN STEDMAN."

Sitter. "Where do you come from?"

C.2. "PASSAIC, New Jersey."

Sitter. "When did you pass on?"

C.2. "Seven years ago."

Sitter. "How old were you?"

C.2. "Thirty-seven. Tonsil operation. Died in Mountainside Hospital."

Sitter. "Did you suffer from your tonsils?"

C.2. "Yes . . . Climate . . . My father in Mountainside Hospital."

Sitter. "As a patient?"

C.2. "Doctor."

Sitter. "What was his name?"

C.2. "EVAN."

Sitter. "Were you a married man?"

C.2. "Yes."

Sitter. "What was your wife's name?"

C.2. "ROSALIE."

Sitter. "In what street at Passaic did you live?"

(There was no direct reply to this by the control.) but instead, he said:

"Did you know Father? Write him."

VERIFICATIONS

The suburban Telephone book revealed a Doctor of the name given with a number at Montclair. It is to be noted that Mountainside Hospital is in Montclair. The name of a second E. Stedman was also given in Passaic. Possibly the widow's phone may have been carried on in the husband's name. The doctor's first name "Evan" was subsequently verified by Dr. Webster, from the Medical Directory.

* * * * *

Sitting No. VIII. May 2nd, 1932. (The same five sitters as on the last occasion.)

First Control. (C.1.) "WILLIAM GILBERT: Artist . . . Work(ed) with TRAVER."

(Note. Mr. Traver was, in his day, an artist of distinction)

C.1. "Remember PYLE?"

Sitter. "Do you mean Howard Pyle?"

C.1. "Yes."

Sitter. "Where was your home?"

C.1. "PLAINFIELD, New Jersey."

Sitter. "Have you any relatives living in Plainfield now?"

C.1. (No direct answer) . . . "Worked on 'Life' . . . Painted . . . A magazine . . . useless (to) write. . . ."

Sitter. "You mean 'to your people?' "

C.1. "Yes . . . Presbyterian Church."

Sitter. "What connection had you with that?"

C.1. "Member . . . Crescent Avenue, Plainfield . . . Sang Holy Cross Episcopal Church." . . . "Died hospital, of cancer."

Sitter. "What hospital?"

C.1. "New York Memorial Hospital, 126 Crescent Avenue."

Sitter. "Is that where you lived?"

C.1. "Yes . . . Brother—JAY GILBERT, 317 CLINTON AVENUE, Plainfield."

Sitter. "Are any members of your family still at the home address?"

C.1. "Don't bother family."

Sitter. "Do you wish to tell us anything?"

C.1. "Art Students' League."

Sitter. "You were a member?"

C.1. "Yes . . . happy."

Second Control. (C.2.)

C.2. "EMIL GEERING."

Sitter. "Where did you die?"

C.2. "GLENACRE, RIDGEWOOD, New Jersey."

Sitter. "How old were you?"

C.2. "Fifty-nine."

Sitter. "How long since you passed out?"

C.2. "Three years . . . Born Switzerland."

(This control said he left a widow, but did not wish her to be disturbed or to give her name. He said: "If confirm . . . write Paterson Trust Co. I was director. Please do forgive about name . . . nervous."

Sitter. "Why did you come today?"

C.2. "Come as friendly call. Wish business better. My business bad . . . Mistake (in) dye business."

VERIFICATIONS

The Plainfield Directory for 1922 gives the name of William Gilbert, artist, with the address 126 Crescent Avenue. It likewise lists a church of the Holy Cross.

Paterson Directory for 1925 gives:

EMIL GEERING, Vice-President National Silk-dyeing Co., etc.

Suburban Telephone book revealed J. H. GILBERT, at the correct address given by the control: also the name and address of the widow.

* * * * *

Third Control. (C.3.) "EUNICE CODDINGTON."

(Nothing but the bare name of this control was given, but the name is so unusual that, if correct, it would constitute an interesting test.)

VERIFICATION

Plainfield Directory for 1927 and for several previous years gives: "EUNICE CODDINGTON, 74 WATCHUNG AVENUE, N. P."

N. P. obviously stands for North Plainfield.

* * * * *

This item ends the series. Assuming, as we confidently may, not only the absolute bona fides of the honorable and sincere-minded ladies concerned in this investigation, but the extreme improbability of their having at any previous time an opportunity to review and subconsciously to memorize, the details of identification of a series of persons whose lives were obscure in the sense that they are merely private citizens, we dismiss with the contempt it deserves, the suggestion that old papers or books might have been "raked over" for the purpose.

Whatever hypothesis we may frame to account for the veridical nature of the results must make due allowance for a directive agency having intelligence: but whether the agency be the control *in propria persona* or that of an intelligent "stage-manager"—marshalling and directing these fragmentary memories;—or whether, as a possible alternative, they are gleaned and co-ordinated by some super-normal faculty attributable to either of the sitters themselves—as in cases of book-test or psychometric reading, it is open to the reader to decide according to his or her own predilection. The case of Theodore Howell Johnson seems a test case in the series. His employers were not familiar with his first name,—the one given at the sitting, and it is to be inferred that he reserved the use of it for his own home circle. The communicators are a local group (New Jersey). Those of the "Livre des Revenants" were in many instances New England. Locality is apparently a factor in these associations but what this implies is by no means clear in our present stage of knowledge.

THE EDITOR.

THE INSPIRATION OF GLASTONBURY

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FREDERICK BLIGH BOND

PART VII.

* * * * *

One of the problems which arises from the study of the script of J.B.S. is the kaleidoscopic change in the sequence of communications bringing a wealth of new and unexpected elements. These changes are often most abrupt, and the irrelevance of the actual subject-matter to what may have immediately preceded it is very striking.

If we are to accept (ex hypothesi) the explanation offered by the communicating entities themselves, it would be that there are so many crowding round, each desirous of making his voice heard, if only for a moment, that the control permits them, as it were, to file past and to enjoy a brief but strictly measured opportunity to speak. Whatever the true explanation may be, it is at least certain that no theory which would attribute these utterances to the subconscious memory of J.B.S. the automatist herself will for a moment hold water. The telepathic view can claim much stronger ground and may be held equally by those who would argue the direct inspiration of the discarnate, or by those who would prefer to regard these communications as the product of an influence from the minds of the sitters.

In the light of these comments let us consider the advent of a new communicator who announces herself quite without previous warning as SOPHOBISCA. The name itself is unfamiliar, though carrying with it a familiar sound from its likeness to *Sophonisba*. There was not the slightest suggestion as to who Sophobisca might be, nor why she should have broken in. To FBB it seemed like a meaningless intrusion and he rallied Johannes on the score of his supposed neglect in permitting a vagrant entity to break the thread of continuity in this manner. Hence the following conversation. There had been a short recess to allow JBS to rest, as she was a little tired.

(Sitting XXII.) "SOPHOBISCA . . . Call you me? Nay,—I have now no place in Abbey walls."

FBB. (reading the name written): "No, I didn't call you. Johannes, who is this lady you have let through?"

JOHANNES. "Alack that the port-keeper hath grown slack in doddering age and left a-crack the door, so that voices without intrude!"

FBB. "We are depending upon you, Johan, to hold the door."

JOHANNES. "Nay, not I, in sooth: call ye me—this portly party—a dodderer? SOPHOBISCA may enter: so saith ABBOT. And in cometh she—a brazen bitlet with mou a-pucker to kiss the Abbot' self. And saith she: "BISSIE be good childer!" and knee-high to hoppergrass was she a chipping. So Abbot took little one on his knee and she did pull at his holy beads; and her fair curls, like corn-silk, did to catch in them.

And Bissie be hungered: and in the refectorium all bowed to grace—the crux sign made—and, in midst, like wee dew-drop, aflash in the dark dell, so sat that little one and ate her porridge 'mid gray-gowned age and pious priere. So bowed heads with eyes side-glancing did see a bit o' may morning 'twixt winter's gloom."

We are still without any sort of explanation as to why this little child should have been accorded special permission 'by the Abbot' to override the ruling of Johannes and come forward to play her little part. And for the present we are to remain unsatisfied, as there the communication ceases as abruptly as it began, and the next to enter is none other than the Librarian of Glastonbury Abbey.

Again a surprise: FBB. had imagined it was Johannes who spoke, and said so. At lunch he had raised his glass to Johan, and he now remarked "We drank your health, Johan!"

"It is that I would to acknowledge . . . No, I be not Monsieur Johan. I be myself, thank you!"

FBB. "Tell us then who are you?"

"Great-grandfather of the moon, if you like: what matters it?"

FBB. "Please tell us. It is so much better to know."

"Tut, tut! I'm not here for prattle. I have that to say which is worth a cockcar. I be a man of large import in ye olden state. Libraris de sacris."

One need make no apology for faulty Latin, as JBS has no knowledge whatever of that language and only writes what she hears. The mental impression with her is concurrent with the movement of the hand: so we get a phonetic value which is not only interesting but may turn out to be valuable as rendering for us the reflex of a bygone mode of speech which antiquaries would give much to be able to restore with certainty.

FBB. "Why, he's the librarian of the Abbey. This is very interesting. He can tell us about the books."

"They be mine own charge. Now do I doff to your intelligence: that was I. And know you that there was nought in all our wave-washed Britain that could compare with these mine children—my flock of ewe-lambs—my beloved in sheepskin.

And glowed they as jewels of the mine. And the artistry of their illumined script was as masterpiece of art. Way me that they are gone!"

JBS stumbled over the expression "way me!" and was disinclined to write it as she thought it sounded nonsensical. FBB. had to reassure her by telling her that this was a phonetic rendering of the Latin "Vai mihi!" (Woe is me!)

LIBRARIAN. "Would ye to read them through mine eyen? Scriba, hark! Volume One THEOCRITUS (spelt 'Theocratus' in script.) . . Begin . . Gold and blue letters of the Greek—very fair:

"KNOW, MEN OF ATHENS, THAT WE BE SONS OF THE GODS;—WE WHO CRY TO THE SLAVES OF TIME—TO THE UNBORN SONS OF THE AGES. GODS BEGAT US, AND WE OF THE ROYAL LINEAGE FORGET NOT OUR CELESTIAL INHERITANCE."

"Thus spake he of times below the verge of Western setting. And to us of mid-noon cried he that we forget not the sonship that binds us to our God."

Neither JBS or A.L., nor FBB. have the least acquaintance with the works of Theocritus. If he wrote of the Atlantean origin of the Attic race—this fact was a complete mystery to all of us. At the moment of writing this I (FBB.) confess my absolute ignorance as to whether such a

passage really occurs in the extant works of Theocritus, though a reference to the Encyclopaedia Britannica gives me some hope that such a subject may have been dealt with in his poems. Here then is a chance for some one with a taste for literary research to discover veridical truth in what has been given us. The Librarian proceeds:

"Shall we ope one anent the fall of Isola Bella Atlantica? PLYNY (sic) did of it to tell; and now and again much that lies dead . . . Atlantica aurea—best beloved of the sea! And down 'neath warring waves it did from sight recede. All was past but a dream of beauty." - - - - - - - - - - - - - - - - - -

(Here a line was drawn across the page as though to terminate the reference to Atlantis.)

"In my hand hold I another—and Dust withal! And Johan, where art thou with they cleansing moppet?"

FBB. "And what within this dusty book?"

"I may not to cry in market-place my wares!"

At this point FBB. felt prompted to ask a question concerning a most ancient book which Leland tells us was preserved in the great Library of Glastonbury Abbey. This was known as the 'Book of Melchin and was reputed to be of unknown antiquity, probably going back to the time of the early British settlement. It told of the Mission of Joseph of Arimathea and his twelve companions to Glastonbury in the apostolic period. So he said "Please tell me something of the Book of Melchin."

LIBRARIAN. "Melchin! And dost thou,—child of yesterday—new-born babe of milk-feeding—dost *thou* know of that which to hoar-whitened age belonged? MELCHIN there was: thou hast the right o' it. Not greatly did I to read of this: for rolled it was—a skin—up-rolled and tied with thong: and a-crack with the damp was the volume. So a-feared was I to ope the thing so stored by Abbot. And I to fear anent the thing also—therefore the dust thereon,—and no shame to Johan."

At this juncture the Librarian departs, fading out of the picture without our knowledge. Only when Johan announces his presence are we made aware of the change.

"JOHAN seeth a crannie of light where door be shut in his face;—and crying to you, he would to once again his petite histoire relate."

FBB. "Proceed with your tale, Brother Johannes: we shall be glad to hear it."

And a charming little tale in truth it turns out to be. Let me call it.

A DREAM OF YULE-TIDE

"Snow a-fall:—Ice a-glitter on the mere:—a maze o' shimmer-light across the great silence;—and all the world be o'erlaid with silver.

"Great pinen, hooded,—cowled in blanched purity,—bow as under a penitence. And all the world be at its pray-dieu in the early light.

"Sound o' frost—a crack as of a whip upon the mere. Little penitence of the wood asleep—and of the land—to Johannes alone. So standeth he, a child of Nature's own."

"Foot prints that lead on—and Johan to follow. Long slept they, these long nights of Yule;—but Johan, alone awake, saw where the still-footed messenger led to the door.

"Mayhap the blunted marks of beastie o' wood? Mayhap a wandering poppet strayed from hamlet? But to Johan, the dreamer of dreams, it seemed the blessed print of feet bare to the cold, that told him that the Christ-Child to the door had come."

In the course of a conversation following on the receipt of this little message of Johan, J.B.S. remarked "I can understand how those recently dead may be able to return, but it is incomprehensible to me that those who have passed away so long since can come back and talk to us—and yet I believe it.

FBB. remarked that the Church evidently did not think that the power of the saints was in any degree diminished through lapse of time. This theme seems reflected in the writing, which was resumed a few minutes later:

"Saint Andrew—yea—and Saint Machut—and Saint Bridget of holy memory. And did'st know that they came to us in years agone. The crowd of witnesses be great."

The second name was not very clearly written. J.B.S. thought it was "Michael", but FBB. suspected that it was the name of another and rather obscure saint connected with Glastonbury. This is one not met with in the records, but it appears in the script of Brother Symon and has been preserved in the "Company of Avalon." The name there given is MACHUTUS and it is said that there was a chapel to his honour. So this name was asked for again and this time it was very clearly written:

"MACHUTE"

FBB. "You have omitted St. Patrick."

"Saint Patrick . . . But may his shadow never grow less in the land where shadows are not."

St. Andrew—and he the one that first came to bless . . . and the bonen of St. Thomas* did to us honor by abiding with lesser skeleton 'neath our roof.

*A 'Becket. FBB.

'And' saith one 'He is here!'—and another: 'Thou liest—he is there!' And so browled they o'er blessed relic that 't'is wonder he did not in mort-shift arise and rebuke them.'

And it be the task of Johan to dust the cask o' bonen. And time was when a dark'ning eve did fall, and—task forgot—he did o'er late tarry to tidy up the bonnie bones which were—or perhaps were not—so presiding. And as he did to use the clout with respect full great, a sliding o' whiteness at the window passed.

And Johan to his heels and away!

From great roof-tree downfallen, a mighty bank o' heaven's snow mayhap knew more o' phantom saintship than did Johan.

But Johan was not a-lack in dusten work at early morn thereafter."

With the recital of this quaint experience by Johan the sitting was brought to a close. On the following day (Nov. 10, 1933) our little group of three met again for the twenty-third session. In the meanwhile A.L. had hunted up Theocritus in the encyclopaedia and had discovered that he was spoken of as the creator of pastoral poetry. There is said to be a 13th century MS of some of his works extant in the Cathedral Library of Milan.

PSYCHE THE IMMORTAL

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SAMUEL E. ANDERSON

PART IX

EXERCISE, STRYCHNINE AND CONCUSSION

Surely three such far flung things as those above set out should tax the merits of the theory that life and intelligence are electrical in origin.

When Dr. A. V. Hill remarked that the human body was analogous to an accumulator, or storage battery, he went just as far as the data at his command would justify.

The muscles of the body contain trillions of tiny cells, each of which carries an electric charge. Dr. Hill says, "When a muscle deprived of oxygen is given a succession of shocks it gradually weakens and finally ceases to respond. When a muscle with its circulation intact, or adequately supplied with oxygen, is similarly treated, its response diminishes at first, but finally reaches a 'steady state' in which recovery balances breakdown. * * * * There is one fundamental difference between the muscles of a man and the engine of a motor car. If the car can do one mile at a hundred miles an hour it can do two, five, ten or even fifty miles at practically the same speed. Even very much greater distances than these do not appreciably 'fatigue' it; it obtains all its energy by burning petrol actually at the moment it does the work. It does not need to 'recover' after exertion. As soon as it stops, the consumption of energy is finished —quite unlike the case of a man. During a hundred yards run a man takes in practically no oxygen from outside, he works on energy that he has stored previously, and when the exercise is over he has to restore that energy by consuming oxygen and burning fuel. * * * * Now the endurance of a man is conditioned by two things. In the matter of money the time that he can go on spending at a given rate depends upon his income and the credit that his bank will allow. So it is with the body: the greater the income of oxygen during exercise, the longer a man can go on, and the more severe exercise he can undertake. The greater the oxygen debt which a man can incur, the more violently he can exert himself for a short interval, and the longer will he be able to keep up an effort of given intensity. . . . In a certain runner, the winner of many Marathon races, who weighs one hundred and thirty pounds, the oxygen consumption is as high as 5.4 litres; an astonishing value for so relatively small a man. . . . Differences therefore in the capacity of the body for muscular exercise depend, at any rate to some degree, upon differences in the rate at which recovery occurs; and remember that *during long continued exercise recovery is taking place all the time,* and we can only keep up a given degree of exercise for a long time if recovery is able to keep pace with the breakdown processes that occur as a result of exertion. . . . One of the most important things in de-

ciding whether a man can run (or do anything else) well is the economy with which he does it. If he uses a lot of energy he must get tired, if he uses only a little he will be able to last for a long time.

As Dr. Hill's runner crouches upon the starting line, "set" for the gun, it might be well to look him over in an effort to decide what sort of a machine he really is. Had Dr. Hill ever driven an electric automobile he probably would not have made some of the statements he did, for instance, "Even very much greater distances than these do not appreciably 'fatigue' it. * * * * It does not need to 'recover' after exertion." Both statements are incorrect when applied to the electric. Now if the dynamo that is used to recharge the exhausted battery of that electric car happens to be driven by an internal combustion engine it is easy to understand that when the drive is finished the energy, if restored, comes from the oxygen and petrol burned in the internal combustion engine. Deprive the storage battery and the muscle of oxygen and finally they cease to respond.

Because this runner burns a greatly increased amount of carbon our scientific guides have jumped to the very pleasing conclusion that he advances because of an infinite number of infinitesimal explosions but Sir Jagadis Chunder Bose has exposed this fallacy. "From the plausible analogy of the firing-off of a gun by the pulling of a trigger, or the action of a combustion engine, it has been customary to suppose that all response to stimulus must be in the nature of an explosive chemical change, accompanied by an inevitable run-down of energy. This supposition however, overlooks the obvious fact that the plant is not consumed by the incessant and multifarious stimuli of its environment. Rather, as we all know, it is the energy of the environment which is the agent that fashions the microscopic embryo into the gigantic banyan-tree. And it is clear that, for this to be possible, the energy contributed by the blow of external stimulus must have been largely conserved. * * * * According to current theories, living matter is maintained in a state of equilibrium by the two opposed chemical processes of assimilation and dissimilation. It is supposed that stimulus causes a downward or dissimilatory change, which is again compensated during recovery by the building up or assimilative change. In the case of uniform responses, again, these two processes are regarded as balancing each other. On this theory the potential energy of the system falls below par; for the building up process cannot then sufficiently repair the chemical depreciation caused by it. Hence occurs diminution of response, or fatigue, which is supposed to be further accentuated by the accumulation of deleterious fatigue-stuffs. The disappearance of the fatigue after a period of rest is explained by the renovating action of the blood supply; which is also regarded as the means of carrying away the fatigue-stuffs.

A serious objection to these explanations lies, however, in the fact, that even excised and bloodless muscles exhibit recovery from fatigue after a period of rest. In isolated vegetable tissues, again, where there is no active circulating of renovating material, the same effect, and its removal after a period of rest, are observed. Thus the difficulties encountered in explaining fatigue, on purely chemical considerations, are great enough; but

still greater are those difficulties which arise when we come to deal with the stair-case effect—typically shown in cardiac muscle—in which successive responses to uniform stimuli exhibit a gradual enhancement of amplitude. The results obtained here are in direct opposition to the theory described, for in this particular case we have to assume that the same stimulus which is usually supposed to cause a chemical breakdown, has become efficient to induce an effect exactly the reverse."

It is not only the banyan-tree that conserves the energy of the stimulus. A delicate little shaver is sent to the gymnasium and after an interval of thumping and bumping he emerges, not a shattered wreck, but a strong and husky youngster.

THE EFFECT OF OXYGEN INHALATION

Dr. A. V. Hill mentions that Dr. Leonard Hill and his pupils have found that the inhalation of pure oxygen for a few minutes renders a person capable of greater exertion and decidedly lessens the degree of brathlessness and the various symptoms of cardiac distress. If this runner works like an internal combustion engine it is a little difficult for a person of only average intelligence to understand how the burning of his fuel in advance of the race is going to aid him in those last few desperate strides on which the verdict hinges. Almost anybody could understand how starting the motor that drives the dynamo would insure an extra heavy charge in the battery that would be of some service.

Then, following the sprint, there is a very considerable burning of fuel to restore the energy that has been used during the race. This is explained as a repayment of the "oxygen debt" but it is easier for an everyday motorist to grasp the idea that the old electric has had some rather hard service and is sorely in need of recharging.

"FATIGUE" IN VEGETABLE & MINERAL

It is usually supposed that fatigue is typical of such tissues as muscle. But under stress, muscle and the leaf stalk of celery leave similar graphic records, as Sir Jagadis shows. According to the same authority the contractile response of india rubber shows fatigue. The response of Galena to Hertzian radiation gradually diminishes. Wire fatigues under continued torsion. After an interval that wire recovers from its molecular upset. He would be an overly honest man who would attribute that recovery to the repayment of the oxygen debt.

Many a motorist has gazed with saddened eyes upon a cherished axle shaft that has chosen a most inopportune moment to depart from a long and useful life. A molecular upset has occurred in both the individual and the steel.

Dr. John Cecil Drummond, in a brilliant article appearing in the Encyclopaedia Britannica, says, "Turning to what we may regard as the other corner of the field, namely, the biochemical investigation of the muscular movement in animals, we find one of the most complete chapters of biochemistry. The long series of researches of outstanding merit by Hopkins and Fletcher, Meyerhop and A. V. Hill have taught us how the gly-

cogen of the muscle is broken down to sugar; how the sugar, passing through the intermediate state of being combined with phosphoric acid, gives rise to lactic acid that initiates the contraction, and how these anaerobic changes are followed by an oxidative phase of recovery during which part of the lactic acid passes back into its precursor, whilst the remainder is oxidized to carbon dioxide and water. These changes have been followed by such precision by chemical and physical methods that the heat production of the muscle during the whole cycle has been accounted for with considerable exactitude by a knowledge of the heat exchange of the chemical reactions which are supposed to occur. In spite of these carefully compiled results we are as yet ignorant of the actual processes involved when the muscle fiber shortens in contraction."

It might be just as well for some of the experts to look a little further into a hint thrown out by Professor A. P. Mathews who spoke of an experiment where a wire was fastened to a piece of moistened catgut. When an electric current was sent through this wire the catgut contracted. Why should not muscle behave in like manner for the thing that travels from brain to brawn is, as Dr. Hill tells us, invariably proclaiming itself to be an electric current.

That excerpt from Dr. Drummond demands some further attention. He repeats how the glycogen is broken down, with the formation of the lactic acid that initiates the contraction. He was fortunate in that he protected himself with the statement that "we are as yet ignorant of the actual processes" since it now appears that muscles may contract without any lactic acid being produced; it being only necessary to poison the muscle with sodium monobrom-acetate to bring this about.

Nor should it be overlooked that in the synthesis of lecithin glycogen and phosphorus both play a part and it may be that lactic acid simply appears as a by-product of that reaction.

When Professor Embden dosed the German soldiers with sodium acid phosphate he found that their capacity to withstand fatigue was increased by twenty percent. But it was also reported that there was no reduction of the lactic acid content. This too is passing strange, if lactic acid be the cause of fatigue.

Excised and bloodless muscles that have been stimulated exhibit recovery from fatigue after a period of rest. As Dr. Hill says, "When a muscle deprived of oxygen is given a succession of shocks it gradually weakens and finally ceases to respond. When a muscle * * * * adequately supplied with oxygen, is similarly treated, its response diminishes at first, but finally reaches a "steady state" in which recovery balances breakdown.

As we picture the process, the series of shocks draws off the stores of electricity latent in the multitude of muscle cells just as any conductor might draw off the stores of electricity latent in the Leyden jar or as the Torpedo fish taps stores of electricity hidden in its battery plates. Since "internal oxidation is for us the source of electricity" it follows that if the muscle cells, after discharge, are adequately supplied with oxygen they are in a position to have their drained deposits restored and they finally

reach a "steady state" where replacement balances the amount consumed. Or, as in the case of the gymnasium lad, the replacement may exceed the drain and the muscle may grow larger and stronger.

THE PHILOSOPHY OF "PLAY"

Even as simple a thing as play has caused learned philosophers profound distress. Karl Groos has demolished Herbert Spencer's theory for he points out that much of the play of the young cannot be due to the accumulated energy of nerve centers that have been "dormant for a longer interval than ordinary" for it is in no sense imitative of actions already performed many times but rather premonitive of actions later to be performed with serious intent. It might be simpler to regard play as an instinctive preparatory charging of the battery against the time when all the bodily strength and skill may be needed in a struggle of life and death.

Dr. Hill very frankly admits that he is unable to explain how exercise benefits one. Any dirty faced motorist would be delighted to volunteer the information, "Sure, ef you run th' ol' 'bus th' ol' Bat'ry 'll pick up."

The trained man works more economically because during the progress of training many messages go out to special muscles most frequently called into action and as a consequence much electroplate is deposited upon the ends of the neuro-fibrillas of the nerves leading thereto, following which the distance between the opposite poles is much shortened. Every time such a deposit is made it becomes a little easier for the current to cross and less and less energy will suffice to cause the muscle to contract. When one considers what a vast number of messages go out every minute he must conclude that the aggregate of saving is very large. Thus a trained man should fatigue much more slowly.

If exercise causes us to incur an "oxygen debt" which leaves us in distress, then it should follow that the greater the oxygen debt the greater the distress. But Experience tells a story that flatly contradicts this logical assumption and it is extremely difficult to throw dust in that old lady's eyes. Step out some frosty morning for a little sprint. Is there any noticeable increase of the distress? As a matter of fact that double call for oxygen has so charged the living cells that it needs no physician to tell you that you are feeling fit and fine.

After a cold plunge and the brisk rub-down any athlete knows that his physical well-being has been improved.

Exercise is sometimes followed by an exhaustion and shock that kills because the will has chosen to keep too many neuro-fibrillas in too close proximity for too long a time and hence that too many cells have been reduced to the point of equilibrium. When Dr. Cushing applied that Faradic current to the exposed brain of a fully conscious patient and caused flexion of certain muscles, he gave a beautiful illustration of the *principle* of voluntary motion. Of the fundamentals of this action Wolfgang Pauli gives an interesting account. "If an electric current is sent through a pure colloidal solution, the colloidal particles move, in contrast to the electrolyte, in only one direction. They accumulate at either the positive or negative

electrode; from which we conclude that they have either a negative or a positive charge. . . . Traces of acid impart a positive charge to protein through their positively charged hydrogen ions, alkalies a negative charge through their hydroxyl ions. . . . If we imagine the surface of the muscle fibril to be more permeable for the positive ions than for the negative ions contained in the muscle, then the muscle must carry a positive charge externally and a negative one within. When two electrodes are laid upon the surface of an uninjured muscle, points having a different electrical potential are not touched, and the muscle shows no current.

As soon, however, as the one electrode is placed upon an artificially produced cross-section of a muscle—in other words along the contents of the fibrils—the well known current of rest passes in the outer circuit toward the negative exposed portions of the muscle plasm. The experiments of Bernstein have shown that this current follows very accurately the typical laws governing ionic concentration chains. The same holds good for the current of rest in nerves. Stimulation of the nerve brings about the well-known phenomena of negative variation, in that it alters the permeability for ions.

Similar phenomena are observed in the electric organ of the torpedo, which has been studied by Bernstein and Tschermak. This organ consists of numerous plate-like cells arranged upon each other in a way similar to the plates of a voltaic pile and possessing a nervous end upon one side only.

When through nervous stimulation this side becomes more permeable for negative ions, an electric shock is produced through summation of the charges of the single cells, the intensity of which need not exceed that of a muscle current."

The plates of your storage battery have a tendency to "buckle" and will do so if discharged too rapidly.

A DISCUSSION OF CONVULSIVE MOVEMENTS

Mention has heretofore been made of how a man's legs, despite the effort of his will, ran away with him during the panic of fear and an attempt was made to account for the mechanism of the action. Here is another picture of that same action, much exaggerated and distorted. Thus it is presented by Torald Sollmann. "Convulsions may be caused by direct stimulation of the muscles (veratrine); or of efferent motor nerves (physostigmine, aconitine); or by reflexes from strong afferent stimulation; or by stimulation of the motor centers in the cord, medulla or brain, either directly by the drug, or as a result of asphyxia, etc. These produce different types of convulsions. Spinal convulsions, as typified by strychnine and caffeine, are generally symmetrical, and when fully developed, tetanic (i. e., the contractions are maintained) * * * * Convulsions are usually the result of extreme stimulation of the motor centers. * * * *

The tetanus, however, depends apparently not on this increase of the normal reflexes, but on an enormous exaggeration of the special reflex

of the "start" from sudden stimulus or fright. (Cushny)* This involves contraction of all muscles and therefore reversal of inhibitory reflexes in reciprocating innervations. * * * *

The symptoms in man correspond to those in the lower vertebrates. With small doses, there is merely a greater response to stimulation, and the muscles feel somewhat more taut. As the dose is increased to 6 or 7 mg. in men, 5 or 6 mg. in women (Hartenberg 1913) this tightening becomes more sensible, especially in the neck and jaws; the movements become rather abrupt; and slight twitchings may appear in the individual muscles, often in the little finger. * * * * With toxic doses these symptoms are promptly succeeded by sudden convulsions, usually following some stimulation; or the premonitory symptoms may be absent. The attack may start with a loud cry, which is usually caused mechanically, by the convulsive movement of the air, rather than by pain. The convulsions involve all the voluntary muscles of the body, including the diaphragm. The movements are at first rapidly intermittent, but become promptly tonic, resulting in a typical tetanus. Since all the muscles are contracted, the convulsions are symmetrical and the body assumes the condition corresponding to the stronger muscles, which in most situations are the extensors. According the body is arched backward, so that the patient may touch the ground only with his head and heels. The legs are adducted and extended, the feet curved inward. (A frog may be held horizontally by the feet.) The arms are either strongly flexed over the chest, or rigidly extended, with the fists balled. The jaws are fixed, and foam gathers at the mouth. The rigid diaphragm and the tense thoracic and abdominal muscles arrest respiration. The skin and mucosae are, therefore, cyanotic and congested: the eyes protruded,‡ evolved; and the pupils dilated. The pulse is small and tense, often imperceptible.

The patient remains perfectly conscious, and suffers severe pain† from the violent contractions. The asphyxia may be fatal in the first attack. More often there is a:

REMISSION.—The tetanus lasts perhaps a minute, then the muscles relax, and the patient passes into a greatly depressed, almost paralytic condition, still perfectly conscious and very anxious and oppressed, with dry throat and thirst, sometimes sweating. This intermission lasts at most ten or fifteen minutes, when there is another attack: usually again following some slight stimulation. If this is not fatal by asphyxia, it is again followed by remission, and so on, the whole sequence being repeated. The remissions, however, become progressively shorter, the spasms become weaker and the paralysis more prominent.§

Death occurs usually in the interval after the second to fifth attack, from exhaustion and general depression. It may be preceded by asphyxial coma."

*Strong emotions, such as fright, ofttimes causes death.

‡Supporting the role assigned to the adrenal glands in exophthalmic goiter.

†Strychnine convulsions are extremely painful, just as any other form of muscle cramp.

§During tetanus the pressure is very high. * * * * As the tetanus disappears the pressure falls below normal.

It is now easy enough to see that Macleod knew what he was talking about when he said that exercise may be induced by the administration of strychnine in suitable doses. Strychnine in near toxic doses actually produces an exhibition of most violent muscular energy and is it not all brought about through an electrolyte that contains from ten to fifteen times the normal amount of epinephrin?

LOSS OF CONSCIOUSNESS FROM SHOCK, ETC.

There is still another way in which muscular phenomena of this same violent type may be produced. "The initial effect of an electric shock of any degree of severity is to produce an unconsciousness which, if not fatal, may last from thirty six to forty hours. At the same time, it gives rise to a powerful muscular or tetanic spasm; this may force the individual to grasp a live wire or conductor and prevent his being able to let go, or it may cause him to be thrown violently several feet away from the contact, or force him to emit involuntarily a peculiar cry* which is unmistakable to those in electrical works.

The patient is then found to be in a state of shock, with much the same symptoms as in concussion of the brain; the pulse is feeble and limbs moist with perspiration, the face slightly cyanosed, the pupils dilated, and the breathing stertorious, while froth mucus appears at the mouth.

Recovery from shock is usually followed by more or less severe organic or functional changes in the peripheral and central nervous system, as the nerves are especially good conductors of electricity."

Since the nerves are especially good conductors of electricity can you see any reason why, when an electric shock of any degree of severity is passing through the body, it should not use those nerves as conductors? If this is so would it not then bring the inner and outer charges of numberless muscle cells into equilibrium, with a resulting powerful muscular or tetanic spasm?

If electric shock produces many of the same symptoms brought out in concussion of the brain, how is one to account for the condition observed in concussion in the terms of the mechanism that has been indicated?

Somewhere someone has stated that he observed that these neuro-fibrillae waved back and forth. Now, if by reason of the tremendous jar, these neuro-fibrillae are brought into actual physical contact, the cells controlled by the particular nerves involved will soon be exhausted. If too many are involved and are incapable of again righting themselves, the patient lies in a state of coma that ends in death. For, from what is about to be detailed, it becomes evident that they do sometimes right themselves.

What if those electrodes, instead of being left in contact, remain separated by more than the normal distance? The great war furnished innumerable opportunities for the study of brain injuries brought about through violence. Dr. Henri Pieron speaks of the weakening of the memory or, more accurately, diminution of the power of fixing memories

*Query. Does this cry resemble that of strychnine poisoning?

*J. M. H. Macleod on Burns. War Primer Series.

on the one hand and of evoking old memories on the other; and similarly with the lowering of the capacity of attention and mental effort, from the double standpoint of intensity and duration that follow head wounds. He noted the phenomena of continuous amnesia, the complete absence of mnemonic registration in cases of occipital, parietal and frontal lesions. "Sluggishness, difficulty of recall—which is only a form of sluggishness, of difficulty in associative processes and in intellectual operations generally —found constantly in cerebral injuries. And fatigability of attention, inability to make any sustained effort, goes along with it."

DISORDERS OF MEMORY & ATTENTION

Much the same thing frequently followed when there were no lesions visible. Pieron speaks of the disorders of memory and attention which are elements of the "concussion syndrome" which A. Mairet and himself were among the first to distinguish in the first months of the war. When the electrodes remain too far apart loss of memory and attention should be expected to follow. You soon note when the points of your spark plug become too far separated. Attention, which is but another name for the will in action, becomes disordered because, by reason of the greater distance between the positive and negative electrodes, it is increasingly difficult to bring those ends sufficiently close for the best results. The evidence is strongly in favor of the view that as a result of concussion the patient may permanently lose the power to bring certain of his fibrillas into proximity. It is certain that such a condition may persist for years. That the memories are not destroyed, but only held in abeyance, may be gathered from the case of Mr. Hanna. "In the spring of 1897 Mr. Hanna was plunged into a state of complete amnesia as a result of a fall from a carriage. He lost all sense of identity, forgot the events of his past life, had no sign of recognition for relatives and friends. More, he had to be taught to read, to write, and even to talk and walk and eat. It was at first thought that his future home would have to be in an asylum, but as time progressed, and he displayed the possession of a keen, vigorous, intelligent personality, his case was referred to Drs. Sidis and Goodhart in the hope that they might succeed in recovering the lost contents of his consciousness. Their immediate concern was to learn whether any memory of events antedating the accident persisted in a subconscious, dissociated state. As has been seen, resort is usually had to hypnotism for this purpose, but it was found impossible to hypnotize Mr. Hanna. However, the use of a method known as hypnoidization finally yielded results.

We must dwell for a moment on hypnoidization since it involves one of the most remarkable discoveries made by modern students of the Self. It is based on the theory that if the waking consciousness be subjected to a monotonous stimulus the contents of the subconsciousness will rise above the threshold. It is applied in different ways. Sometimes the patient is simply requested to close his eyes, keep as quiet as possible, and then relate the thoughts that flit through his mind. Sometimes he is given paper and pencil and asked to set down in writing whatever thoughts may occur to

him while listening to another person reciting, or playing on the piano. Childish as this process sounds, it often brings to the surface ideas submerged beneath the threshold of consciousness and essential to the knowledge and treatment of the case. So far as concerns Mr. Hanna, hypnoidization convinced Drs. Sidis and Goodhart that the lost memories survived and the effort was now made to bring them permanently into the field of waking consciousness. The experiment was tried of conducting the patient to theaters, saloons, and other places of entertainment to which, in his normal state, he would not think of resorting. It was hoped that there might result a reintegrating, re-associating shock, and this was actually realized. One night there developed a spontaneous but brief recurrence of the original personality. The experimenters persisted and soon witnessed the phenomenon of alternating personality. One moment the patient would be the Mr. Hanna of old, the next the secondary Mr. Hanna. He was ceaselessly urged to try to remember in each personality, the thoughts, feelings, actions of the other. Memory was to be the bridge across the chasm separating the two personalities. Ultimately complete fusion was affected and the clergyman restored to his family, a normal, healthy man."

Would it be satisfactory to say that Mr. Hanna acted as if the normal set of fibrillae, the ones that he had been accustomed to using all his life, had been much shaken and temporarily rendered unfit for further use and that another set, heretofore but little used, had taken up the former's work. It follows, as has been seen during the discussion of exercise, that fibrillae much used are the ones easiest to bring into proximity. At any time of life others may be trained. Now if character is the sum total of our habits and habits result from much use of certain fibrillas, then when an accident compels the abandonment of the set heretofore almost exclusively used, that accident may well mark a complete change of character. The minister did the unaccustomed things which, in his normal state, he would not think of doing. Sally Beauchamp did not suffer an accident but her case illustrates what a complete change of character does sometimes take place.

An unusual case was that reported in a news dispatch sent out from Emoryville by a United Press staff correspondent. Lewis Bronson Sherrill had a small ranch in Montana. "I recall I was driving a team hauling wood near my little ranch in Montana. I must have had an accident that day. It was winter, that is all I know."

Then the blow of a hitch-hiker restored the memory of a separate life which had closed for him nineteen years ago on a Montana ranch. "The police found him in a dazed condition, two personalities struggling to break the bonds of a bewildered brain after the robber's attack."

This is not the first time that a man has been brought to his senses by the resounding whack of a wooden club but in the absence of that chance blow Bronson Sherrill might have gone to his grave as an entirely different individual from the Montana man.

THE REAL ENIGMA OF THE 'MARGERY' MEDIUMSHIP

By H. F. Prevost Battersby

Reprinted from 'Light' for Feb. 2, 1934.

Readers of Light will have already seen the verdict of the American Society for Psychical Research on the finger-print phase of Mrs. Crandon's mediumship.

The whole trouble was really rather absurd, and had its origin, it is now clear, in an unworthy vindictiveness.

Walter, the Medium's spirit-brother, produced impressions in wax of what he said were his thumbs. One of these was declared to be that of a living person; but the resemblance has since been shown to be superficial.

But what did it matter? It was impossible for Walter to prove that the prints were his, since none had been taken of his thumb when on earth. Moreover, he could go on producing prints indefinitely, and has done so. Hence any mistake, or substitution, that might have occurred could easily be corrected.

It is almost incredible that a virulent campaign to prove an utterly disinterested Medium fraudulent should have been launched by reasonable beings on such flimsy evidence. It illustrates admirably what Spiritualism is up against.

But in the latest volume of the A.S.P.R. *Proceedings* ("The Walter Hands, a Study of their Dermatoglyphics," by Brackett K. Thorogood) the challenge has engendered excellent and unexpected results, and presented us with a problem we may be far from solving.

Before the question of Walter's thumbs stood that of Walter himself. He was nothing but a wandering voice, but whose voice?

Intricate and exacting means had been taken to prove it was not the Medium's; who had even carried on conversations with it before becoming entranced. Its production might, however, be within her unknown and supernormal competence; and its supernormality, at least, was proved by an ingenious device.

A sensitive microphone was placed in a closed and sealed box, mechanically, acoustically, electrically and magnetically shielded from external physical influences —a very solid affair sheathed in copper and soft iron and weighing over 100 pounds —the microphone being connected electrically with a loud speaker in a distant part of the building.

Walter's voice emerged from the loud speaker, but not a sound was heard in the seance room in which the box stood.

That proved it was something the circle did not know much about and it seemed only courteous to accept its author's view as to its identity.

He was to prove also his capacity to do even more than talk from a sound-proof box; for in a similar box, under the most rigid conditions of control, he was able to produce a thumb-print on wax; the Medium being, when successful prints have been obtained, bound to her chair with surgeon's tape in such a manner that she could move neither hand nor foot.

And to convince those who might still be sceptical we are shown flash-light photographs of the Medium in deep trance, her hands held by a sitter on either side of her, and fingers, forming out of the ectoplasm in front of her, pressed on the wax slab and removing it from the dish.

All this fuss about the identity of a doubtful print is made the more absurd by the production of the thumb-prints of C. S. Hill, which could be compared and proved identical with some taken before he passed over. About this, apparently, there is no dispute; and the prints, ante- and post-mortem, with a five years interval, are shown in the *Proceedings*.

But the print business had a more surprising development: for Walter was asked to procure prints of Sir Oliver Lodge, then on the other side of the Atlantic, and the nineteen of these which he produced are testified by Mr. Bell, of Scotland Yard, to agree with the actual prints of Sir Oliver.

That is just thrown at us, a mere psychic trifle; the spirit-conjurer was not apparently even asked how it was done.

It is sufficiently and almost uncomfortably amazing that we should be haunted by our fingerprints in the hereafter, or be able ideoplastically to reproduce them from a recollection we never had.

When our friends on the other side are seen clairvoyantly they are wearing the appearance by which best we should recognise them: fashions of a by-gone day, the look of youth, or of age, that makes our mental picture. They have suffered their aerial change into something rich and strange, and they have to think themselves back into earth conditions for our benefit.

We accept that without understanding it, since the transformation is, at least, based on something they had, on a memory of themselves.

But few people who are not on the criminal register know anything about the creases and papillary ridges of their finger-tips, or could produce, while alive, even an approximate guess at them.

Consequently, when Walter prints his thumb, he reproduces something of which his conscious memory never had an inkling; which seems rather to make a mock of the gibe that beauty is only skin deep, if our skins are so intimately allied to our sub-conscious.

Quite apart from that is the feat of transporting the impression of living finger-tips across the Atlantic.

These were registered under the same conditions: but how? Walter is a talkative person, but, apparently, no question was put to him about this amazing achievement; which is not only more intriguing than the impression of discarnate fingers, but is authenticated beyond possibility of dispute.

It would seem unkind to trouble this harassed family with a request for further information, but there does seem a good deal to be learned from this procedure which would be of service to us all.

THE FOURTH DIMENSION

There is another issue from it of great interest.

Questions asked Walter as to certain variations in the waxes and his statements seemed to indicate that the operator was acting, at least some of the time, outside our space of three dimensions. This, with all respect for the contempt Herr Hans Driesch has flung at the "current nonsense" about it, seems to resemble the four dimensional space-time of Minkowski; and further experiments may confirm the views of Zollner, which have been so scornfully criticised, on the passage through material of a material body.

Walter once attributed his partial failure in the impression of a hand to the fact that the teleplasm "got away from him," which seems to suggest an ideoplastic manipulation of material extraneous to himself; and explains his assertion that it was sometimes difficult for him to hold the pattern, with the result that prints were obtained in which the positive and negative characteristics were mixed.

He also declared he could make a composite hand with each finger bearing a papillary ridge design of a different person; and that, during a seance, he could produce the design of one of the sitter's thumbs without his being aware of it.

The fact that such achievements are within his power seems to make ridiculous the contention that he is unable to obtain prints from his own fingers; and the somewhat ill-formed hand shown in the photographs bears out the idea of a casually completed instrument to achieve a particular purpose.

An interesting inference emerges from one of the other photographs, which shows the Medium in deep trance, with both her hands in the grasp of one of the sitters and a third hand holding, by one of its legs, a wooden stool above her head.

This hand is obviously of a masculine left arm, but Walter insisted that it was his right arm and hand, but that, since what was seen was really a mirror image of it, it appeared to be a left. This allowance for "reversing" may well explain some of the apparent inconsistencies in the prints, but the change effected cannot be demonstrated clearly without a diagram.

One trusts that in this competent and conscientious volume the thumb-print controversy will be finally buried, so far as doubts are concerned; but one hopes, also, that we have by no means seen the last of the problems it has presented.

THE 'WALTER' FINGER-PRINT REPORT

WHY IT SHOULD BE ACCEPTED AS FINAL AND CONCLUSIVE

By Stanley De Brath

Reprinted from 'Light' for March 2, 1934.

So much has been written by unprejudiced persons and by others, on this subject, that the main points have been obscured rather than illuminated by them; and it is not easy to revert to the basic differences between wax impressions and ink-prints.

The long, meticulous, and exhaustive analysis contained in Vol. xxii of the *Proceedings* of the American S.P.R. by Mr. Brackett K. Thorogood, must now be taken as final and the ensuing lines are based entirely upon it. Earlier comments, when not referred to in this document, will be ignored.

To anyone who is not a finger-print expert (as very few are) this exhaustive analysis will appear extraordinarily complex, as indeed it is; but that should not absolve anyone who wishes to get at the truth from reading it with care.

In the first place, the distinctive characteristics must be clearly borne in mind. The pattern of skin-mouldings on a natural hand is a "normal positive relief"; it is the pattern on the actual flesh-and-blood hand. The impression of that hand on wax is a "normal negative"; the ridges appearing as furrows on the wax, and the furrows as ridges. An ink-print of the hand is made from the ridges of the skin, and is a "normal positive" imprint.

Some of the Walter wax imprints are positive, and some are negative. *Which* they are must be determined by the ridges and furrows. In addition, some of these are "mirror" impressions; in these the slope of both positive and negative imprints are reversed, just as may be seen in the reflection of a normal hand in a mirror, or on an ink-print.

Anyone can produce a normal negative by pressing his finger on a plastic surface, or a normal positive by inking his finger and pressing it on a sheet of paper. *But no one can produce by direct action, a normal positive on a plastic surface.* If such are produced, they must be either supernormal or the result of long and deliberate fraud, by the manufacture of a negative normal relief in flexible material. This is not impossible and an impression from one such artificial die is shown opposite page 14 in the Report.

These distinctions must always be kept in mind. The basic questions may be reduced to two:

I. Is there evidence of supernormal production of the imprints?

II. Are the Dudley prints authentic copies of the thumbs of Dr. X and of Walter?

I.—SUPERNORMAL PRODUCTION

The evidence for supernormality lies in three directions:

(1) the locked sound-proof box;

(2) the production of entire Walter hands as positive reliefs; and

(3) the identification of normal positive and negative imprints with Walter's "standard" hand.

The sound-proof box is first alluded to in the March, 1932, issue of the *Journal* Am. S.P.R., and it was used to obtain a thumb-print of Walter by the President of

the Society, as certified in the *Journal*, under very strict control. This thumb-print is photographed on p. 135 of the March *Journal*. The box is photographed facing p. 12 of the Report; and another paler photograph is given facing p. 10. But the supernormality is undeniable, under the signatures of Mr. Ralph G. Adams, Mr. John W. Fife, and Mr. B. K. Thorogood. The impressions were made on plasticine.

The sound-proof construction of the box was made to test the supernormality of Walter's voice. A delicate microphone was placed inside the box and electrically connected to a loud-speaker in a distant room. The characteristic Walter voice was heard in the distant room, recognised by all who heard it, while no sound was audible to those who sat in the room where box, microphone and Medium were located. (p. 6).

(2) The Walter hands as modelled in relief. Photographs of the right and left hands are given as Figs. 5 and 6 (p. 16). These were obtained after several more or less successful attempts. The full detail of control in this seance is given on pp. 24-25. Each was made at one operation. We have already noted that a positive relief could not be made normally by any direct method.

The Mediums were Mrs. Crandon and Mrs. Sarah B. Litzelmann ("Sary"); Mr. Adams, Mr. Fife, Miss Barry (stenographer) and Mr. Thorogood being the only other persons present. Adams controlled Margery's right hand and her right knee with his left hand; Fife in a similar way controlled her left hand and knee. Mr. Adams similarly controlled Sary's left hand and Fife controlled her right, she being seated somewhat behind Mr. Thorogood who manipulated the water and the wax. The Mediums and their apparel were searched both before and after the seance, as were the room and equipment, all with negative results. The door was locked and the key kept by Mr. Thorogood.

Observing the finger impressions critically, we find that on the original waxes the ridges are clearly raised and the joint-lines depressed, while the pore structure appears substantially as it would on a normal hand. (p. 16.) They are therefore replicas of Walter's hand in relief. Another series of hand-prints shows the fingers all bent backwards in a manner impossible to a normal hand.

(3) Identification by comparison with "standard" Walter prints. Facing page 28 are two photographs of Walter's left and right thumbs, taken June 6th and June 9th, 1932. Concerning them Mr. Thorogood remarks:

"The core of the left thumb, like that of the right, is of the ulnar loop type, but consists of a spike somewhat curved at its upper end and bifurcated at its lower end. One very noticeable characteristic of every authentic left thumb which we have in relief (and there are ten of them) is the definite scar which cuts clean across the thumb at an angle of about thirty degrees with the joint-line, pointing upwards towards the index finger and cutting the bifurcation of the spike about 5 mm. from the tip. For these and other reasons, the actual supernormality of all these prints is to be considered as certain.

II.—THE DUDLEY PRINTS

Are the Dudley prints authentic copies of the thumbs of Dr. X and of Walter?

"The Research Department naturally first looked into the question of the technical classification theretofore made by Dudley, of the particular right thumb-print of 'Walter' used by him as part of the basis of the claim, and it became quite apparent from the evidence, that instead of being a negative print as Dudley maintained, the print is a positive print. If this be true, the supposed identity of the print with the right thumb of the living man, Dr. X, fails entirely. In regard to the left thumbs there is a great similarity between the photograph of the 'Walter' print used by Mr. Dudley and the print of Dr. X; but the left print of 'Walter' used by Mr. Dudley seems to be unique in the series of left thumb-prints produced by 'Walter,' the other contemporaneous left thumb-prints of 'Walter' bearing no resemblance to Dr. X.'s left thumbprint. The authenticity of the wax print of the left thumb shown in the photograph used by Mr. Dudley is therefore open to question." (p. 267. *Journal*, July 1932 and p. 160 of the Report.)

Chapter XVII of the Report is devoted to the elucidation of this question. Four ink-prints of the entire hands of Margery and of Dr. X were obtained and these were very carefully compared with the Walter standard hands. Not only are the palms of all three markedly dissimilar, both in size and details, but a comparison of all six impressions was made by using normal negative thumb impressions in wax of Margery and Dr. X, thus producing them all by the same method. Care was used in taking these impressions to select waxes that were smooth and even, in order to avoid distortion, and transfers were made from these negatives to a paper surface by means of a special wax. These transfers were somewhat latent, and in order to bring out the ridges for photographic purposes, they were carefully dusted with very fine carbon black. Comparison of all six (right and left) shows them markedly different. (See p. 106).

But the crucial point of difference is seen in what is technically known as the "delta" of the skin-marks of the thumbs. Photographs of these, much enlarged under the microscope, were published in LIGHT of January 26th and need not be further alluded to here.

THE CHANGED PRINTS

There remains the similarity between Dr. X's fingerprint and the alleged print of "Walter." For this we must refer to Chapter XVI. After showing that some accidental inaccuracies appear on Mr. Dudley's account on p. 204 of the *Journal* for April, 1928, Mr. Thorogood goes on:

"But no theory of accident can account for the fact that prints of historical and scientific importance have been so changed by some means or other as to render them valueless and lead us to the almost irresistible conclusion that someone must have deliberately tampered with them. . . . Some of the waxes, while still agreeing as to contour and general marks of identification, show now a different orientation of the actual thumb impression from that shown on the original photographs, the photographic negatives of which in the five cases we are about to mention are, and always have been in the custody of Mr. William H. Kuntz, specialist in photography. How these impressions have been changed we do not know."

These five examples are shown by photographs of them in their unchanged and changed forms.

"Experimentation on original waxes may at times be necessary and legitimate, but to obliterate or change markings on waxes of importance, for any reason whatsoever, without definite disclosure and record of changes, is certainly indefensible and compels suspicion, if not conviction, that whoever was responsible for these changes, had a fraudulent purpose to serve."

"A most regrettable circumstance in connection with these changed prints," Mr. Thorogood goes on to say, "is that several of them were included in the group which the writer sent to Dr. Harold Cummins of Tulane University for comparison with photographs of Dr. X's impressions. It was not till some time after Dr. Cummins' report was received that the fact that some of these waxes were of questionable origin was discovered."

The element of uncertainty above mentioned does not, or may not, refer to the photographs produced by Mr. Dudley; but on p. 126 Mr. Thorogood states that "the photograph of the alleged 'Walter' print is not in agreement with what we have shown to be the standard 'Walter' left thumb, it naturally does not belong to the authentic 'Walter' group, and may well be that of Dr. X."

On July 30th, 1926, Dr. X. had showed Margery how wax impressions might be made on dental Kerr. "These normal negative wax impressions of Dr. X were given to Mr. Dudley. When it was time to leave, Mr. Wendell P. Murray, a lawyer, who was also present, and Dr. Brown, drove Mr. Dudley to his home, and both men distinctly recall that Mr. Dudley took the waxes with him. Of what became of them after this, there is no record, but apparently they were never returned to Lime St.

Since Mr. Dudley had these Dr. X waxes in his possession before any 'Walter' prints appeared, we fail to see why he should not long ago have noticed the similarity to which he is calling attention as a discovery made in March 1932, and consider that there is abundant evidence to believe that the original Dr. X impressions may have been confused with authentic seance-room waxes." (p. 130).

This summary of evidence appears conclusive that Mr. Dudley's photographs are *not* replicas of Dr. X's and "Walter's" thumbs; but more probably are a comparison of ink-prints of Dr. X's thumbs with wax negatives of Dr. X himself. In which case the resemblances are fully explained.

"MARGERY'S" HONESTY SUBSTANTIATED

There is much more in Vol. XXII which does not refer to the two points above mentioned; more especially two photographs of Margery in trance with a most remarkable and very clear hand (apparently a *left* hand) holding a stool over Margery's head. "Walter" states that this hand was his *right* hand, which appears as a "mirror" image of what it was when in our space. This is very difficult for us to understand, but it is only one instance of the space-phenomena so abundantly evident in the thumb and hand impressions given in Mr. Thorogood's meticulous and highly technical Report.

That Report fully substantiates Margery's complete honesty and opens up endless possibilities that complicate phenomena which are of no value unless we use them as material for reasoning.

It would seem that all phenomena are given to arrest our attention and to lead to an inference of Survival. The next step is to realise that, as we survive, the character we have developed in earth-life will be a vital factor in the life we live "over there."

This is the essential fact from the human point of view. Unfortunately only a minority of researchers seem to give it its due weight.

RICHET'S LA GRANDE ESPERANCE*

A REVIEW

By Harold H. U. Cross, Ph.D., Electro-Radiology Certificate, Faculty of Medicine, University of Paris. Professor Charles Richet directed Dr. Cross' studies at Paris.

Charles Richet's latest work is entitled "*The Grand Hope.*" The work of this professor emeritus of the physiological department of the French faculty of Medicine, member of the French Institute, and Nobel prize winner in medicine, is divided into two parts and five books.

The first book deals with the expansion of man and of intelligence. The second discusses the defence of the individual against death, and the last book of the first part embraces the defence of the species and of love.

We are in this first part treated to a review of the activities of man from pre-historic times until this present scientific age. The text of the first fifty or sixty pages is rendered a little difficult for a person unaccustomed to the second person singular of the intimate form of address. This device serves to render more appealing the answer to the question that starts off the book "Why doest thou exist?" The various fields of physics, chemistry and physiology are combed for a reply. Much of the matter submitted to the reader is heavily tinctured with irony a vein frequently adopted by Richet! In dealing with the question of suicide, the professor points out that animals do not commit suicide. It takes the intelligence of a man to commit this act after long premeditation. Richet dismisses the case of suicide due to what might be termed acute causes, but limits his thesis to those who have the intelligence and fortitude to dominate the instinctive sentiments that preserve life. These according to the author, are cause for astonishment and one is forced nearly to admire their courage.

"It is most curious" says Richet, "that rarely does a would-be suicide choose a method of destruction absolutely fatal and without any hope of pardon or remission. At the risk of being taken too seriously, I permit myself to recommend a mode of suicide absolutely certain—since a revolver shot often misses its mark, and thus there remains always a little hope of survival.

"I will suppose, therefore, that from the height of an atlantic liner speeding in mid-ocean, the night profoundly dark and quiet, the victim loads his pockets with 80 pounds of stones (which being a brave pre-meditating individual he has brought with him in his trunk-reviewer) and fails overboard near the giant screws. His fall may be heard, but no matter, before the boat can be stopped and help sought, the victim is already some 600 yards below the sea."

The section dealing with vertigo and types of fear is most instructive. The role of pain is fully discussed here from the protective point of view. The author insists on the pervertive effect of domesticity and illustrates

* Paris Editions Montaigne 15 francs. 292 pages.

this by the difference of behavior between the monkey and the dog *vis a vis* of the effect on each, when present at an operation upon their kind. The dog being quite unmoved at the sight o fanother dog suffering. The monkey, on the other hand, is wildly and obviously distressed, seeing another monkey suffer.

Many young readers will be inclined to disagree with Richet, when he rails at modern society, however, in the main "for all those who dream of a peaceful world where all human beings will actively collaborate in preparing a better world, it is a sad spectacle."

The final sections of the first part deal with religions and the sciences and the author does not find much hope in science—apart from the science of metapsychics, that offers much hope for the survival of this great intelligence that man proves he possess. Richet calls the established phenomena of spiritualism—"the inhabitual" and declares that "It is impossible to deny this evidence: it is affirmed by a noble pleiad of scientists of the front rank, and despite the criticism of the first journalist that comes along, affirming that Crookes was the victim of an illusion, that Crookes was an imbecile etc., one must always place the estimates of that opinion alongside of the mentality of the savant who is criticised, and recall that the journalist discovered neither thallium nor the vacuum tube that made X-rays possible. As Richet states, "In the history of metapsychics, I do not know of a single case—I SAY *NOT A SINGLE INSTANCE*—in which a conscientious observer after two years of study, has come to a negative conclusion."

"All those who publish their experiments know in advance that they will be subject to mockery and vilification from their colleagues; and the sarcasm of the crowd."

"Our journalist can possibly imagine what a physiologist, like myself, thinks when he sees the structure that his masters have built up for him topple overnight, and the lessons that he has learnt all discounted by the phenomena of ectoplasm—the agony of it all!"

Richet resumes the position of the scientist as follows:—

The facts of metapsychics are confirmed by thirty or more savants whose honorability is absolute, and whose anterior experimental record is one of irreproachable competence.

They have made every effort NOT to admit the extraordinary!

They have not feared to destroy themselves by publishing their findings.

* * * * *

Now we come to the more interesting part, which deals in detail with the supernormal facts and with the inevitable conclusions. Let it be said at once, that the spiritualist will still have cause for chagrin and amazement at Richet's "lack of faith," but Richet says in many places in his book that the so-called spirit interpreation is the most rational and logical—surely this is something!

A masterly resume of the most telling examples of experimental facts,

witnessed under the exacting conditions of the laboratory, occupies the major portion of the second part. These phenomena are divided into two groups—physical and psychological. Of the first perhaps the most convincing is the record of that famous seance of the late Dr. Gustave Geley —whose work "From the Unconscious to the Conscious" has been compared to Darwins "Origin of Species" in importance—but let Richet tell the story. "The persons present said 'we wish to have a mould up to the elbow!' Another said 'We wish to have the mould of a child's foot'." Then Geley's patience became exhausted and he exploded with 'Why not a backside!' Some time after there was a great splash in the parraffin bath; so much so that the sitters were sprayed with the hot wax. It was the moulding in parrafine-wax of a posterior, so fine and fragile, that a cast could not be taken!"

In the subjective section, Richet makes it quite clear that there is a marked difference between his "cryptesthesia" and Osty's "metagnomy," as of course, without Richet's "sensibility," there can be no "abnormal knowledge" of Osty. Many remarkable examples are adduced of prevision and other forms of metagnomic activity, the best is possibly that beautiful case of Ossowietzky in presence of Dingwall as delegate of the English S. P. R. at the Paris congress of 1924. The results of the experiment were so remarkable that the assembly broke out in applause, when it was found that the sealed design in the S. P. R. envelop showed an astonishing resemblance to that drawn by Ossowietzky before the seals were broken, and in presence of the congress.

The concealed alphabet experiments that Richet made with Crookes and others are given prominence, and it is stressed that the method used is worthy of more attention than it received.

Finally the professor says "It is not in the sciences that I find my 'grand hope.' It is in metapsychics, because this extends to regions so unknown, and so vast that we have considerable difficulty in seeing even the doorway. In many cases, dare I say, that the spirit explanation is the easiest and the most *rational*. The Grand Hope for me here it is:—The progress that we have made during the last 80 years in the occult is such that it authorizes us to maintain an attitude of unlimited hope."

For the reviewer this 80 years of results tends to establish a point of contact between eternity and time.

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JOURNAL
OF
THE AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

MAY, 1934

Editorial Notes
Dr. C. G. Jung's Views on a Spiritual Revival
Sir O. Lodge's Valedictory Addresses

The Winnipeg Group-Mediumship - - DR. T. GLEN HAMILTON
With Illustrations of Teleplasm, &c.

Do Psychic Phenomena Prove Survival { MR. FREDERICK BLIGH BOND / DR. SHAILER U. LAWTON
Record of Debate at Hyslop House

Record of the "X" Group
A Further Verification

Book Reviews
(1) The Rock of Truth (J. Arthur Findlay) - HARRIET H. DALLAS
(2) Psychic Certainties (H. F. Prevost Battersby) - HELEN ALEX. DALLAS

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

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

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

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

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EDITORIAL NOTES

* * * * *

As indicated in our last number, the Editor offers the following notes of the article by Professor C. G. Jung, the noted psycho-analyst, on the question "Does the World stand on the verge of Spiritual Rebirth?"

He writes as a psychologist and a doctor who has had unusual opportunities of studying the psychology of his patients. His experience has convinced him that the psychological problem of today is a spiritual problem,—a religious problem. He finds a general craving for a *safe relation* to the psychical forces within man—forces which he cannot of himself control. The loss of faith in the reality of an over-ruling Mind-GOD has deprived humanity of its sense of safety in a safe world. And he says that "in view of the present widespread interest in psychic phenomena . . . it does not seem beyond the range of possibility to believe that we stand on the threshold of a new spiritual epoch and that from the depths of man's own psychic life new forms will be born."

All organized religion has disintegrated. In its place, men's minds are absorbed, and their interest enchained by new mechanical devices and aids to living. But none of these give us a substitute for what we have lost. It is religion, in its essence, which gives meaning to life.

* * * * *

We may laugh at the mediaeval notions of the divine government as childish: but in this respect at least they made sense, and, in their best expression (as in the Benedictine system) a well-nigh perfect harmony and contentment in an orderly and happy community. There was an outburst of great emotional energy, expressing itself in the finest forms of art. For the time, this has gone flat. But Dr. Jung rightly says it is not permanently lost, because it is the law that energy cannot be lost. In other words, it has become diverted. And that diversion has not been towards a socially constructive ideal. It is dissipated in futilities and man has lost the power to dream constructively. "Civilised man" says Jung,

"in his dreams reveals his spiritual need." Of all the pretty legends which fed Christian thought for ages, he says: "Do not overlook the fact that these ideas which millions of men carried with them through generations are great eternal *psychological truths*. For example, the 'Virgin Birth' —this is no theological dogma, but a basic fact to the true psychologist— "that the virgin mind of man can give birth to God Himself." The idea is long antecedent to Christianity. The dream of a Messianic or Golden Age is ever dormant in the heart of man and possible of fulfilment so soon as men are agreed that it shall be. Dr. Jung reminds his readers of the saying of Christ "The Kingdom of Heaven is within you." "This" he says "is a great psychological truth, Christianity is a beautiful system of psycho-therapy. It heals the suffering of the soul."

* * * * *

Your modern man is full of fear. Science has told him that there is no one taking care of him. So he squanders his time and attention in devising means of self-protection—wealth and armaments: and he becomes neurotic. And his fear-thought brings about the very peril he would avoid. "It is the psyche in man that makes wars: not his consciousness. His consciousness is afraid, but his unconscious, which contains the inherited savagery as well as the spiritual strivings of the race, says to him 'Now it is time to make war. . . .' And he does it." "Mass infections are greater than man: and man is their victim . . . they are the uprush of earthly and spiritual forces from the depths of the psyche." These are both good and evil;—and we must be prepared to meet both.

No great revival has come about except by the realization of a state of evil in the general condition of society preceding it. And men and women must be thoroughly tired of an evil environment before they will make the united effort to change it. There is thus an inevitable turning-point. The question is: "Have we reached it?" Dr. Jung would seem to think that we have.

* * * * *

The English journals have recently carried several interviews with Sir Oliver Lodge together with messages of a valedictory nature, in which he sums up the conclusions of a lifetime of study and research. We trust that even if his active participation in the movement for the furtherance of public interest on scientific lines in the realm of psychics and meta-psychics has reached its term—as all human activities must—that his directing and controlling influence may be spared us yet for a while. It has been invaluable and unique, and there is no immediate prospect of its replacement.

Miss Helen Alvey, who has for many years been Sir Oliver's private secretary, gave a special interview to the "People" (London weekly) the report of which appeared in their issue of the 11th March. In this she quotes the strange broadcast farewell message sent forth by him on the Friday previous: "If it should happen that my work down here is done or nearly done, let me take an affectionate farewell. Goodbye." She

affirms his absolute confidence that he is in close touch with Lady Lodge, his son Raymond, and his daughter Violet. He moreover confident that he will be able to tell the message that he has sealed and deposited in private hands. Only he knows the content of that message, which was deposited two or three years ago.

* * * * *

Sir Oliver Lodge's faith in the survival of the soul is founded on cumulative evidence—"years of careful evidence obtained scientifically." In this, he offers us an excellent example; for the faith of humanity in an ultra-physical order of reality tends more and more to become one of personal experience and individual realization. This realization is rooted in the intuitions, but receives its ultimate expression in the intellectual conclusions of science. The two principles together build an enduring mental and spiritual structure.

Since all logical thought is built upon intuitive premises, it follows that no conclusion can be reached without the exercise of the intuitive faculty. You may have all the evidence you can desire for the proof of an argument, but it will mean nothing at all without the intuitive recognition of its verity, or of the verity behind it. In Sir Oliver Lodge we have seen a fruitful combination of the two functions of thought.

* * * * *

In his argument "Do We Survive?" broadcast and published by the London "Listener" in its issue for the 14th March last, we note the following points:

"Let it be admitted that it is possible to admit many or most of the facts and to remain sceptical about survival. In France, for instance, most of the facts are accepted and yet this conclusion is denied. I argue that it is only by selection and special pleading that one is able to arrive at a negative conclusion.

"I myself" says Sir Oliver "was convinced by the evidence derived from Mrs. Piper's trance utterances in the year 1889 . . . but the best and most crucial evidence has been given since the death of F. W. H. Myers in 1901."

* * * * *

Sir Oliver Lodge accepts the post-mortem communications of Myers as veridical, and as indicating pains to show the fallacy of alternative hypotheses of a semi-orthodox nature. He instances here the series of cross-correspondences recorded by the S.P.R., of which a study was made by Mr. Piddington. One instance he quotes is contained in the XXVth Vol. pf. Proceedings of the S.P.R. (pp. 116-75 and especially pp. 124-130).

Myers was asked a question about 'Lethe'—first by a Mr. Dorr, working through Mrs. Piper, and then by himself in England, through the medium Mrs. Willett. Both these independent questions were answered by Myers with appropriate references from Ovid in the one case and from Virgil in the other. Neither of these replies were, at the time understood by the person who received them.

Later, in the absence of Sir Oliver, the question was put for the second time to Mrs. Willett who got the apparently meaningless word "DORR." This answer was sent to him by post. It was affirmed to

have been the upshot of a special effort on the part of Myers to recall the name of the man to whom he had given his reply in America at an earlier date. The episode is regarded by Sir Oliver as quite convincing.

* * * * *

Sir Oliver's philosophy of the after-life is that this one is but the beginning of a pilgrimage—to be thought of as a preparation for a larger and fuller existence. We take with us the character that we have made our own by experience. He did not derive this belief from any religious channel: it is based upon the facts and experience studied in the large and comprehensive science which, in his view, should take into account the whole of the phenomena—not limiting its scope to the material, as was urged by the leaders of the XIXth century and has been fashionable among scientific men ever since the days of Newton. There are ranges of realities of an ideal or mystical nature which orthodox science has been wont to exclude: but these, Sir Oliver affirms, should be comprehended in the scope of research.

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The Review of Mr. J. Arthur Findlay's book "The Rock of Truth" of which a notice appeared on the cover of the April Journal will be found on p. 139 of the present issue. It was excluded from our last number owing to lack of space.

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COLONEL R. SHARMON-CRAWFORD: OBITUARY

Many members of the A. S. P. R., and New York Section will hear with regret of the demise of Colonel Crawford who was to have addressed them on the 16th April on the subject of his work with the Belfast Psychic Society of which he was Chairman.

The Right Hon. Robert Gordon Sharmon-Crawford was a Senator in the Parliament of Northern Ireland; a Privy Councillor, a Commander of the Order of the British Empire, and a Deputy-Lieutenant. He passed away from pneumonia on the 19th March at the age of eighty years, at the Hotel Chatham in 48th Street, N. Y. C.

In 1930 Colonel Sharmon-Crawford was the British representative on the America Cup Defence in the International yacht races at Newport, R. I. He was Vice-Commodore of the Royal Ulster Yacht Club and had been Commander of the 18th Royal Rifles and Captain of the 16th Lancers. He arrived in New York from Ireland about six weeks ago.

A STUDY OF THE WINNIPEG GROUP-MEDIUMSHIP IN ITS RELATION TO THE DAWN TELEPLASMS

By Dr. T. Glen Hamilton

I. Objective Features

Arising out of the unique and extraordinary interrelationships found to exist during the past five years between the "Dawn" * (Mary M) mediumship and the various secondary mediumships which from time to time have played their part in the manifestation and photographic registration of the so-called "Dawn" teleplasms † in the Winnipeg experiments, are many experimental features of very great interest and far-reaching import.

Trance

In the first place whatever the real nature of the psychodynamic forces required for the upbuilding of one of these fleeting exteriorizations may ultimately prove to be, it is apparent to the Winnipeg investigators that these were more readily forthcoming when the functioning mediums were in a state of trance and under the dominance of alleged controls and directing intelligences, for in every instance—and we have now recorded some sixty phenomena of this type—both Dawn and her auxiliaries were seen to be in this state more or less constantly at both the preliminary sittings and at the final sitting of each series of experiments.

As experiments proceeded and materialized masses continued from time to time to come before the recording cameras, it became apparent also that the depth of the trance state varied with the nature and magnitude of the teleplasm manifesting or about to manifest: relatively light for all of the mediums when the mass was small or when it was of the purely amorphous type; relatively profound in the leading mediums at least when the teleplasm was unusually large or when it revealed a finger, a hand, a face or other organized or semi-organized product. Repeatedly observed both by myself and other medical men frequently present, the trance states as manifested by our various mediums were found to be genuinely abnormal conditions exhibiting a symptom complex unmistakably distinctive: loss of normal consciousness, anaesthesia of the skin, muscular relaxation or its opposite, muscular rigidity, associated with other abnormal features now to be mentioned of special interest from both the metapsychic and medical viewpoint.

The abnormal features exhibited by the medium Dawn at times, were plainly of a physiological character. For example there were times when a sitting was in progress, when Dawn could be heard making peculiar gag-

*Mary M of former articles. "Dawn," the seance name bestowed upon Mary M by her controls, having come to be exclusively used both in our experiments and in our verbatim records, to avoid confusion and possible source of future error, it is purposed to use this name in any report dealing with this mediumship which may appear from now on.

† See "Teleplasms of the medium Mary M of Winnigeg" Psychic Research, January 1931.

ging, gasping, coughing or choking sounds, as if her digestive and respiratory organs had been seriously disturbed, the disturbing factor in each instance being apparently an abnormal one. Occasionally when a sitting was over she complained of being nauseated and sometimes vomitted a white frothy mucous. Sometimes during a seance she sighed as if fatigued; at other times groaned as if in physical distress. As these reactionary features were frequently as pronounced during experiments at which no phenomenon of an objective nature appeared at all, (e. g. at experiments where a teleplasm finally emerged and was photographed), we were led to conclude that Dawn's organism was as much "drawn" upon during so-called negative sittings as during objectively productive sittings, a discovery which would seem to throw new light on the obscurities and difficulties which surround the securing of worthwhile manifestations of these exceedingly rare phenomena.

The outstanding trance features exhibited by an auxiliary known as "Ewan," are singularly noteworthy: frequent spasmodic movements of the limbs, occasional muscular contractions; and at times exceedingly rapid breathing. There were occasions too when this medium's respirations were extremely subdued and still others when they ceased entirely for several seconds and were then resumed with great effort and deep-drawn inspirations as if the respiratory muscle itself were in a state approaching spasm, associated with whimperings, panting and occasionally violent sobbing, indicative of a seeming state of agonizing distress. Again, while these Ewan reactions were invariably pronounced to a marked degree immediately prior to and while a phenomenon was manifesting and being photographed, a period always of several minutes, any or all of these, we found, might appear at any or all of the preliminary experiments, strongly indicating that this medium also was an energy-producing center not only at the end but throughout the whole series of experiments and the outcome of all this, it must be remembered, was the manifestation of a teleplasm—not on or near Ewan's own body, but on or near the body of the medium Dawn or separate entirely from everyone in the room!

Cataleptic states in Trance

I have already mentioned that muscular rigidity was sometimes observed in our unconscious mediums. This was true occasionally of Dawn; occasionally of Ewan as I have mentioned above; also of another auxiliary known as Victor but it was especially true of the secondary medium Mercedes. Passing spontaneously from the more ordinary trance condition, she entered a state in which the whole musculature of her body and limbs became spastically fixed similar to that seen in severe toxic conditions. Early in this state the knee jerks were exaggerated but later the joints became firmly fixed, the jaws locked, the eyes firmly closed and the eye balls insensitive to touch, the pulse slow and labored, breathing reduced almost to imperceptibility. At times this state of rigidity assumed a stage still deeper resembling indeed that of rigor mortis. Consciousness and sensibility were completely in abeyance.

This amazingly profound sleep (plate 1) probably closely allied to certain cataleptic states seen in some subjects under very deep hypnosis, continued as a rule from eight or ten minutes up to fifteen or twenty minutes and on two occasions at least, lasted for fifteen minutes after the seance was over. In every instance this death-like trance later was seen to have preceded or accompanied the manifestation of a materialization phenomenon of great magnitude and import as I have already disclosed in articles published elsewhere.* In every case—and we have now observed this type of Mercedes' trance some two dozen times—Mercedes was observed to return from this state in the reverse order from that in which she entered it; that is, the rigidity began to disperse; breathing resumed its normal flow; the pulse both in rate and in tone returned to normal; she again became a functioning medium in an ordinary state of trance, quite unaware of the strange experience through which she had just passed. A level of consciousness approximating normal finally regained, she frequently complained of being exceedingly cold, was sometimes nauseated especially if the cataleptic state had been unusually prolonged, showed a tendency to lapse into a semi-dazed condition even after she had left the seance room, followed by a short period of some mental confusion, from which however, she quickly emerged into her normal state of perfect mental equilibrium. In so far as the writer has been able to discover, no other mediumship hitherto reported upon has revealed so profound or so extended a cataleptic condition as that which I have just outlined; and which always supervened in the presence of other deeply entranced mediums, those already named and others. As the phenomena resulting from this particular mediumistic amalgamation were the only major materializations to manifest apart from the medium Dawn independent of all visible connection with her body, we are compelled to assume that Mercedes' organism in these cases was called upon to supply special energy-products not supplied by any other medium in our group and forthcoming only when she had passed into the extremely passive state set up by the cataleptic trance.

* * * * *

Muscular Movements

There is however still another outstanding trance feature to be noted in connection with the Dawn group mediumship and that is the fact that a number of our mediums often exhibited rhythmic movements of their hands or feet—stamping, rubbing the hands, rubbing the wood of the cabinet, rubbing their arms and sometimes the arms of the adjacent sitter or another medium and so on. This is a most curious demonstration but experience has led us to believe that these rhythmic movements and rubbings were, as the controls claimed, definitely purposive, bringing about the release of certain "forces" not otherwise available for the work in hand.

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* See "Psychic Science" (15 Queen's Gate, London, S. W. 7, England) January 1933 and January 1934, for articles by writer dealing with the "Katie King" phenomena.

Parallel Findings

The nature of the main physiological and psychophysiological reactions exhibited by our leading mediums while taking part in experiments productive of teleplasmic materialization phenomena will be abundantly plain—digestive disturbances, rapid breathing, suspended breathing, deep and spastic breath, spasmodic muscular movements, spasm in a part or the whole of a medium's musculature, and signs of distress such as sighing, whimpering, groaning or violent sobbing. So far as our own work goes these findings I regard as thoroughly established on a sound basis of extended experimentation and observation.

Function of the Sitters

Curiously enough out of the thirty or more persons who at one time or another during the past five years have taken part in the Dawn experiments as regular sitters, nearly half sooner or later came to reveal mediumistic tendencies of some kind, these being especially noticeable when a phenomenon was imminent: their hands might become cold and clammy; they might feel "cobwebs" on their face or some other part of their body, accompanied by shivering sensations; or they might unaccountably feel a sensation of faintness as if suddenly deprived of some of their normal physical vigor, and after the sitting was over experience a feeling of nervous and physical exhaustion quite out of the ordinary. In short there is excellent reason for believing that many of our regular sitters whether always aware of it or not, were also contributing factors in the upbuilding of these strange quasi-material products.

This assumption is further supported, by the additional fact that seldom with us has an exteriorization occurred except in the presence of the practically full group as constituted at the time. One or two of the regular members might be absent, but the majority had to be in attendance or nothing of a visible nature was forthcoming. We were like a machine apparently, with each, medium and sitter alike, playing his or her particular part, this machine functioning most efficiently when in full working order. Better still, we were like a group of batteries so coupled as to contribute certain energy-products—weakened when some of the batteries were missing, stronger when all were in place and functioning. That some such amalgamation always takes place between mediums and sitters in seances productive of physical results many tprevious researchers have surmised, and many previous records indicate but in our work this co-operation we now regard as practically established as I have already intimated. This, added to the fact that the greater the magnitude of the phenomenon the greater invariably were the number of seances preceding its appearance, (these sometimes wnt as high as twenty or more sittings) has gradually led us to hold the opinion that the Dawn teleplasms were and are the outcome of unknown energy-accumulation and energy-storing processes going on over a considerable period of experimental time with the psycho-dynamic energies thus acquired being drawn from every mediumistic source available throughout each series of consecutive sittings.

But findings of this nature are by no means confined to the Winnipeg investigators; far from it. Baron Von Schrenck-Notzing, who it will be remembered, was a medical practitioner of wide experience and high standing, writing of a veil-like substance which he on one occasion saw immediately in front of his eyes and which seemed to issue from Eva C.'s mouth, remarks that the emergence in this instance was accompanied by "*deep respirations and convulsive muscular effort*" and that "*her muscles showed a tendency to muscular contraction.*"*

Dr. Gustave Geley, late director of the Paris Metapsychic Institute, writing of the same powerful medium says:

"The phenomena appear (when they appear at all) after a variable interval, sometimes very short, sometimes very long, an hour or more. *They always begin by painful sensations in the medium. She sighs, groans intermittently, like a woman in travail. These groanings are greatest when a manifestation begins to appear. They diminish or cease altogether when it is complete.*" †

I do not need to remind readers of this journal that phenomenal respiratory disturbances have also been witnessed with the Boston medium. In company with Dr. L. R. G. Crandon and Dr. Mark Richardson, both of whom have long enjoyed an enviable reputation in their respective fields of surgery and medicine, I have myself observed Margery's respirations fall as low as five or six to the minute, a condition which under ordinary circumstances would indicate the near approach of physical dissolution, or if observed in a patient under anaesthesia would be regarded as an exceedingly grave symptom demanding immediate attention.

How truly remarkable is the similarity to be traced between the reactions manifested by the Winnipeg medium Ewan and the Austrian physical medium Rudi Schneider may be discovered by careful perusal of the following excerpts, taken from an excellent summary of Dr. Eugene Osty's report‡ on his now famous experiments with Schneider at the Paris Meta-Psychic Institute, published by the semi-popular Paris journal "Je Sais Tout" in June of 1932:

(a) "When the white light was extinguished, Schneider became silent in his chair. After a lapse of two to five minutes, he shook himself roughly several times, *his respiration was suspended and then suddenly took on a rhythm of a very high rate, which continued with variations* during the whole time of the seance except for several moments when Rudi gave brief verbal directions and at certain other periods, few in number, *when the respiration ceased totally from 30 - 60 seconds.*"

(b) "As soon as he has passed into the somnambulistic state Rudi breathes with a respiration of extraordinary rapidity, *notwithstanding*

* "Phenomena of Materialization" by Baron Von Schrenck-Notzing (E. P. Dutton & Co., New York, Page 52.)

† "Clairvoyance and Materialization" by Dr. Gustave Geley (translated by Mr. Stanley de Brath and published by T. Fisher Unwin Ltd.) Page 184.

‡See also "Invisible Exteriorization" by Dr. Eugene Osty, A. S. P. R. Journal, May 1932.

*that the entire musculature of his body is contracted.** Under these conditions he labours to produce and exteriorize the "force" from which he will make the invisible substance given to Dr. Osty to discover."

Nor is this all: there remains still another highly interesting agreement to point out: there is the matter of the strange rubbings exhibited by the mediums in the Dawn group, which, it will be recalled, the trance directors claimed were purposely made use of in order to obtain still more energy, still more "force" for the exteriorization shortly to be given. The excerpt I have in mind is this:

(c) "When its creation (that is, the creation of the invisible 'force') is difficult Rudi has his arms held instead of his wrists and *with his hands rubs quickly up and down on the controller* . . . Rudi entranced explains this act: 'It is the medium who furnishes the power in the first place; *but if he lacks it, he must take it from the sitters*'."

That is, the Osty-Schneider experiments, like the Winnipeg-Dawn experiments, point to the possibility that other persons beside the recognized medium may be contributors in physical seances and that one of the modes of releasing this contribution is frictional rubbings by the hand of the medium.

Arising as they do out of independent investigations carried on in different parts of the world with different mediums, these numerous parallel findings indicate fundamental facts of great significance which science cannot ignore. Medical researchers working in the telekinetic and in the teleplasmic fields have unwittingly supplied metapsychic science with the first bedrock test of genuine physical mediumship: the fact that all mediums producing genuine objective phenomena sooner or later reveal unmistakable evidence that they are experimencing very real physiological and psycho-physiological disturbances—disturbances basically the same in all of them and over which they would appear to have no normal control.

II. Subjective Features of the Winnipeg Group-Mediumship

But the objective aspect was not the only aspect of the Winnipeg group-mediumship commanding the attention of the observers taking part in these particular experiments. There was also the subjective side of the work, rich in phenomenal features, and like the more physical we have been considering, inextricably interlaced with the production and manifestation of the various teleplasmic formations appearing from time to time before the eyes of the waiting cameras. To obtain a clear and full understanding of the nature and import of this class of co-operative products, it will be necessary to say something first about the photographic and of our experiments—a part of our seance procedure which at once brings us face to face with what to some may be the outstanding aspect of all these phenomenal events: I refer to the part player in our work by the trance directors claiming to be—as do practically all personalties of this type—deceased personalities consciously functioning in what seems to us an immaterial state of being.

* Instances of rigidity being observed in some portion of a medium's (D.D. Home one of them) musculature were reported by a number of witnesses testifying before the various investigating committees set up by the London Dialectical Society in 1869.

Taking the Photographs

Our experimental room, a room set aside especially for this work, kept continuously and absolutely dark except for the free use of red light whenever necessary, cameras * at each experiment were opened without injury to the plates, either before or shortly after a seance began, and were left open until an exposure was made or the sitting closed. This, added to the fact that the flashlight was released by a push button held in the hand and connected with the electric current and an electric firing device which need not here be described, made it possible for us to expose the plates at a moment's notice.

But the question will naturally arise—how did we know where to focus the cameras in the first place, and in the second place, how did we know when to release the flashlight? Astonishing as it may seem, days, weeks and sometimes months in advance, we were informed by the leading trance directors—the Dawn-"Walter," the Mercedes-"Lucy," the Mercedes-"Katie" or the Ewan-"John"† at what point in the seance room the next manifestation would in all likelihood appear. This might be on Dawn's face, it might be to her left, to her right, or behind her; it might be some spot within the open cabinet in which she was seated or again it might be, as it was on one occasion, a point toward the center of the room. And included in this pre-information were often amazingly exact forecasts as to the type and details of the coming phenomenon.

But the matter did not end here: the trance directors as well, arranged for and gave the signal for exploding the flashlight, this signal being varied from time to time and itself sometimes an event of phenomenal nature. When it is known that two signals only in the whole of our five years' experience has led to negative results, it will be seen how successfully in each instance the control-signals synchronized with the teleplasm's brief visible state.

Still other events of a phenomenal nature surrounded the coming and registration of the Dawn teleplasms. In nearly every case—and I have still in mind the sixty registrations mentioned previously—very shortly after the flash had been fired our trance friends made it clear to us what would be discovered on the plates when they were developed, their descriptions very often indicating not only the general nature of the phenomena registered but their inner and minute details impossible for anyone to see normally in the brief duration of the blinding flash. Indeed, in most cases these detailed and accurate descriptions were given before the experimenters were

* For flashlight and camera equipment used in the Winnipeg sittings see plate 1 illustrating article "Mary M Teleplasms" Psychic Science, January 1931.

†"John" and "Katie" claimed to have much knowledge of materializations and to be the controls who appeared in the '70's and '80's under the name of "John King" and "Katie King." "Walter" appeared to be the "boss" and claimed to be the personality manifesting in the Margery circle. It should be clearly understood however that neither in the Boston nor Winnipeg experiments has there been forthcoming any formal or conclusive proof supporting this latter identity. While the Winnipeg investigations have brought to light considerable evidence definitely tending to support the theory of personal survival, this evidence centres mainly about other communicators, with the Winnipeg "Walter" acting seemingly as chief organizer, director and supernormal "mechanic." T. G. H.



Mercedes in cataleptic state during experiment of Nov. 12, 1930. The medium Dawn, in trance, hands held by Dr. J. A. Hamilton, is in the act of giving the signal which led to the multiple photographic registration of the first "Katie" phenomenon, but which, except for a small portion of the "veil" seen in the upper right hand corner, this particular view does not record.



Dawn teleplasm photographed on signal given by Mercedes, Feb. 22, 1931. Dawn's and Mercedes' hands held throughout experiment. Six mediums in all in trance—Dawn, Mercedes, Ewan, Elizabeth, Anna and Charles.

even certain that a mass had appeared at all. And all this, not by one subjective mediumship, but by several, as we shall now discover.

Ewan's Subjective Co-operation

By way of introduction to some examples of this class of inter-action furnished by the Ewan mediumship for instance, let me first point out that Ewan, a man of education, culture and the highest integrity, became a member of our investigating group in February 1928 solely as a sitter and observer and with no thought in mind of developing mediumship either physical or mental. Possessed of a highly critical mind and a more than ordinarily cautious outlook, he found it more difficult than most, perhaps, to allow his various psychic gifts to be developed, and when they were developed, to regard their products as of any particular value. That his mediumship, however, did contribute, and that heavily, to the success of the Dawn sittings, our review of the more physical qualities of this mediumship has already shown; that its mental side also at times contributed heavily to the establishment of these objective occurrences, the following brief review of certain seance proceedings and events will, among other things, disclose.

At a sitting held on Sept. 29, 1929, Dawn, previously undressed, sponged and redressed in garments supplied by the investigator, takes her seat in the uncurtained open cabinet. Her right hand is thereafter held continuously by Dr. J. A. H., her left hand by Mr .C. Presently she passes into trance; so likewise do the auxiliaries Mercedes, Ewan, and Elizabeth. Following this in a short time Dawn is heard making sounds as if nauseated. Her control states that she has swallowed some teleplasm and would be better to discharge it. He intimates that he is about to give an exteriorization and that (for the first time) the signal will be given by Ewan. Ewan presently gives the signal and the flash is fired. Dawn-Walter insists that Ewan tell what is on the plates. Ewan states that two masses have been photographed, one on Dawn's cheek, one on her breast. When the plates are developed this pre-information is found to be correct.

The sitting of Oct. 27 (1929) begins at 9:05 p.m. Dawn, Ewan, Mercedes and Elizabeth pass into trance. At 9:43 Dawn's controllers, Dr. J. A. H. and Mr. C. report that they have examined her head, face and neck without releasing her hands and find nothing on or attached to these parts. Dr. T. G. H. opens the cameras, six in all including two stereoscopic cameras and one wide-angle camera. At 9:54 Dawn-Walter gives the signal for the flash (four stamps with the medium's foot, the flash fired on the fourth stamp). At 9:55 Walter intimates that he is controlling two mediums simultaneously, Ewan and Dawn. Ewan now tells what is on the plates: a teleplasm covering the face and neck of the medium Dawn and revealing three faces near her mouth. These faces he says will be recognized. Plates developed, a mass* is found to occupy this position and to contain three faces (miniatures), two exceedingly life-like and distinct.

* For full description and photographs of the face-bearing teleplasm obtained Oct. 27, 1929, the reader is referred to "Psychic Science," January, 1932.

one much over-covered by cloud-like teleplasm. These are finally identified as the faces of three individuals deceased for some years.

Following the sitting of Dec. 29, 1929, Ewan in a normal state, informs one of the secretaries that he is under the impression that we will shortly obtain the photograph of a hand. A large hand simulacrum appears at the next sitting (Jan. 5) and is successfully photographed on Dawn's signal.

In March 1930, speaking as the alleged John, Ewan predicts that Mercedes will have a special part to play in the promised Katie-John-Walter materialization phenomenon—a part in which she will "become as one that has died." These predictions are unexpectedly fulfilled eight months later when Mercedes passes into the cataleptic state (described previously) prior to and at the time of the appearance of the first so-called Katie manifestation photographed on Nov. 12.

At the experiment of Oct. 18, 1931, Ewan-John states that we will shortly photograph a "form" having complete depth. Photographs of the materialization of Nov. 29, taken from the sides show this to be true.

In the above examples taken more or less at random from the records of many such feats exhibited by this medium, the nature and sweep of Ewan's subjective co-operation is before us. By virtue of some unknown power operating within him while in an abnormal state (the trance state outlined earlier) he was able to make known, first, the nature of certain phenomena which as yet lay in the future; and second, to describe certain phenomena which had occurred but which due to the darkness of the room at the time, no one present could normally see, the phenomenon he thus describes being in every case much more intimately connected with another medium's organism than with his own! No comment of the writer's can make more evident the transcendental nature of such proceedings.

Mercedes' Subjective Co-operations

But the secondary medium just dealt with was not the only auxiliary of the Dawn group able to render subjective aid unquestionably establishing the supernormality of these proceedings. The medium Mercedes (Mercedes joined our group in April 1929, eighteen teleplasms having already been photographed) also at times exhibited interlocked mental manifestations of paramount importance. Her mediumship passing into its demonstrably supernormal phase in the preparation for and coming of the Katie phenomena mentioned above, we find her giving her first signal at the sitting of Feb. 22, 1931, when an unusually large teleplasm was found to have completely overcovered the head and face of the leading medium (See plate 2).

On June 27, 1932, a large and beautiful teleplasmic mass was revealed by the cameras depending from Dawn's mouth and nose and in it a miniature face-form and other phenomenal features of supreme interest and import. Mercedes as the control "Katie" spontaneously gave the signal for its registration.

At an experiment held on March 23, 1933, again we find this entranced medium spontaneously signalling for the release of the flashlight, the exposure on this date disclosing the presence of a small amorphous teleplasm, not on Dawn's face but near the black wall of the cabinet.

Aid by still other Auxiliaries

Equally clear cut, although on a less extensive scale, were the co-operative efforts of this type put forth by still other secondary mediums. Victor, a business man, and like Ewan, in the beginning a sitter-observer only, found his hitherto unsuspected mediumistic faculties coming to the fore in the form of clairaudience and clairvoyance. In a number of instances his clairvoyant gifts led to notable results. On Nov. 27, 1932 for instance, he described a "form" which he said he saw in the cabinet. His description was recorded verbatim by the writer as he gave utterance to it. Five months later a "form" was photographed at this point, tallying exactly with the details of the recorded description—Victor himself being absent. At a sitting held on Jan. 9, 1933, unexpectedly and without warning this same medium suddenly gave the signal (his first) for the flash, the photographs thus obtained revealing that at the moment the exposure was made there was present within the cabinet, apart from Dawn, a major materialization said to be the third "Katie King" manifestation.

The clairvoyant faculties of a trance-speaking medium given the name of "Anna," present at most of the experiments held during the fall of 1930 and the opening months of 1931, also brought forth, on a number of occasions, descriptions of certain objective formations said to be ready on the "other side," descriptions later found to constitute remarkably accurate forecasts regarding phenomena not yet visible to normal sight.

Evidential clairvoyance was also exhibited from time to time by Elizabeth,* our senior medium, formerly a telekinetic and subjective medium of great power, but throughout the bulk of the Dawn experiments functioning largely as a Dawn adjunct.

Still more recently, at a sitting held on Dec. 20 of the year just closed, we were greatly surprised to observe still another entranced medium being brought into the ranks of the subjective co-operators. This was "Norman" a young man of more than ordinary literary ability who shortly before had joined our group for the first time. On the date mentioned a cloud-like teleplasm issuing apparently from Dawn's left shoulder, appeared well back into the cabinet. In it was to be seen a fairly well defined human countenance. This was photographed on a signal given by our new-found and newly developed auxiliary.

Nor was Norman the only new auxiliary to take an important part in this Dec. 20 seance. "Florence," a lady of university standing, also gave evidence that her slowly awakening psychic faculties were being called upon to give evidence that unseen things were at hand. The verbatim report of this date covering this point is of special interest in that it shows in small compass the amazing complexity of the intelligence-phenomena

* See "Some Physical Phenomena Observed with the Medium Elizabeth," Psychic Research, September 1931.

constantly arising as a result of the spontaneous co-operation of simultaneously functioning mediums.

Dawn-Walter: "I will establish so that I can speak through Florence."
Mercedes-Lucy: "I wish you could have got the message through Florence. Bear with Walter; he is very busy. Norman wishes to speak."
Norman: "How many cameras have you in the room?" T. G. H. replies that he has twelve and that five are open—one stereoscopic camera, one wide-angle, and three others.

Florence, in a state of semi-trance, says:

"The . . . lights . . . are strong . . . they are touching me. . . . There . . . is . . . a . . . picture . . . in the cabinet."

Dawn-Walter: "That's the message; wake her up now. . . . I would like to have someone in Ewan's place (Ewan temporarily absent) as I want to try some new experiments. Bring someone! I'm not going to have half a person! They must give themselves to me. I want a physical medium! You've asked for a photograph! I've said he'd get that picture to-night! It's up to you Lucy! (in a loud voice) To all three!" (Norman, Florence and Mercedes).

Norman suddenly says "Fire!"

Lucy: "There should be a face in the picture."

(Excerpt from progress notes of Dec. 20, 1933, made by Mr. G. Snider, M. A.)

Looked at in still smaller compass the main steps giving conclusive evidence of the simultaneous use of four mediumships to bring about and establish one and the same objective event are as follows:

(1) Dawn-Walter makes it known that the leading director purposes to make an effort to speak through the new medium Florence.

(2) Mercedes-Lucy intimates that they, the controls, desire to transmit through the new channel a special message of some kind.

(3) Florence-Walter states that there is a "picture" in the cabinet, that is, a teleplasmic phenomenon sufficiently objective to be photographed.

(4) Dawn-Walter states that the Florence message is correct.

(5) Norman gives the signal.

(6) Mercedes-Lucy intimates that a teleplasm has been recorded and that it reveals a face.

The outcome we already know: a teleplasm *had* appeared; it *was* within the cabinet; it revealed a face. Four mediums participating definitely in one experiment with the chief subjective proofs of supernormality provided, not by the main medium but by the three secondary mediums!—One more example of the type and range of phenomena being continually unfolded by means of the Dawn-group mediumship in action.

So much then for a more or less hurried review of the main experimental features exhibited by the main interlocked mediumships which from time to time have operated both physically and mentally in the Winnipeg experiments during the past five years, and which have led to the photographic registration of some three score exteriorizations of the mystery-substance teleplasm, along with its various products—miniature faces, hands, fingers, and so on. Three findings of paramount scientific importance confront us:

1st. The Dawn materializations were the outcome, not of one medium's organism functioning alone, but of several medium's organisms functioning more or less simultaneously.

2nd. They were the outcome in each case not of one sitting but of a number of sittings held consecutively.

3rd. The supernormal directors responsible for their appearance and registration communicated, not by means of one psychic centre, but by means of a number of psychic centres functioning simultaneously as component parts of one mediumship. In other words the evidence is conclusive that these phenomena, subjective and objective alike, were brought about by some central directing agency operating from a level of existence of which orthodox physical science has neither experience nor knowledge. We are bound to ask ourselves what, or who, is this central agency. Group mediumship therefore, such as we have here been examining and considering, extremely difficult though it is to assemble and cultivate, would seem at last to offer a new avenue of approach to a further study of these little known and profoundly mysterious phenomena—teleplasmic manifestations and the supernormal intelligence back of them.

T. Glen Hamilton, M.D., F.A.C.S.

* * * * *

LIST OF BOOKS RECEIVED Feb. 5, 1934

The Gift of Dr. L. R. G. Crandon to the Library of the A. S. P. R.

* * * * *

1. ADVENTURES IN THE PSYCHICAL (1914).....*G. Addington Bruce*
2. BLOOD ORANGES (1932).....*Frances Brett Young*
3. CLOUD OF WITNESS: A (1920).....*Anna de Koven*
4. DEATH UNVEILED (1929).....*Anna Louisa Fletcher*
5. GESAMMELTE AUFSETZE ZUR PARAPSYCHOLOGIE (1929) .....*Baron von Schrenck-Notzing*
6. HAUNTED ADJUTANT: the; and other tales . . . (1885).....*Edmund Quincy*
7. HOUSE OF THE DEAD: the (1920).....*Fydor Dostoevsky* (*trans. by Constance Garnett.*)
8. MYTH IN MEDECINE (1884).....*Alfred G. Garratt, M.D.*
9. PRIMITIVE RELIGION (1924).....*Robt. H. Lowie, Ph.D.*
10. PROCESS OF MAN'S BECOMING: the (1921).....*"Quaestor Vitae."*
11. PROPHET: the (1930).....*Kahlil Gibran*
12. PSYCHOLOGY OF ACHIEVEMENT: the (1930).....*Walter B. Pitkin*
13. ROXANA: The Fortunate Mistress (Ed. de Luxe).....*Daniel Defoe*
14. SCIENCE OF LIFE: the (1801).....*Charles Maclean*
15. SPREADING DAWN: the (1927).....*Basil King*
16. VESTIGES OF THE SPIRIT-HISTORY OF MAN (1858).....*S. F. Dunlap*

WE ARE HERE—WHY? *By Edna Wadsworth Moody.* (Marshall Jones Co., 212 Summer Street, Boston, Mass., octavo 312 pp., Price $2.) Presented by the publisher.

DO PSYCHICAL PHENOMENA PROVE SURVIVAL?

Notes of a Debate held at Hyslop House on the evening of March 26th 1934. Mr. Carl Percy in the Chair.

For the Affirmative—Mr. Frederick Bligh Bond.
For the Negative—Dr. Shailer Upton Lawton, M.D.

Mr. Bond

For the purpose of this debate the term 'Survival' is taken as implying the persistence of the human personality, with its complete memories, its character and mental and spiritual attributes unchanged beyond death—in other words, the survival of the Individual with powers intact of communication and response.

PROOF of Survival I would define as Evidence sufficiently strong to constitute such reasonable certainty as would satisfy the intellectual judgment. Proof in the absolute sense is not a thing we can reasonably look for. What we call Proof and what passes for proof is evidence that demonstrates such a high degree of probability in favor of a certain fact that its acceptance logically follows.

PSYCHICAL PHENOMENA must also be carefully defined as there are two orders of phenomenal happenings which are apt to be confused, owing to the mixed nature of many. These two orders I would contrast as (1) *Psychical* and (2) *Metapsychical*, as follows:

(1). PSYCHICAL PHENOMENA. Those in which the presence of intelligent agency and emotional sensibility are apparent.

(2). METAPSYCHICAL PHENOMENA. Those in which the presence of dynamic agencies of an ultra-physical nature are alone apparent.

We are excluding discussion of the second class as they do not offer ground for the proof of survival. They demonstrate the existence of obscure forces in nature, related no doubt to the life-force and to the psychical side of the physical organism and they show that these forces transcend the limits of the body; but they do not always indicate conscious will, intelligence, or motive.

And now, having defined the meaning of the terms used in this discussion, it becomes necessary to say a few words for the further clearing of the ground of debate. Let us bear in mind the distinction between *Proof* and *Conviction*. Proof, in the intellectual sense, may be attained without Conviction. Conviction is Intuitive Recognition and Acceptance. Intellectual admission often fails to bring this acceptance, and this is constantly the case with psychical researchers. Except in rare cases it is Experience alone that can bring Conviction;—though there are certain evidences at second-hand which have sufficed to do this. But even with these, the certainty, when it arrives, is due to Intuitive Recognition of the verity. This power of recognition is in itself irrespective of logical

proof, although it is frequently strengthened by the evidence of fact offered in the objective sense. Herein lies the immense value of concrete instances of authentic and indubitable psychical phenomena. *Conviction* of an intuitive nature is often unsupported by Proof: and whilst it so remains it has value only for the person so convinced and not for others. An Objective Proof, or Objective Evidence amounting to proof, is thus indispensable for a general advance of our psychical science. It thus becomes the duty of every sincere student to strive to unite in himself or herself the two qualities of Intellectual Understanding and Intuitive Conviction.

The method by which our science is establishing itself as a stable and certain thing may be defined in three stages:

(1). The assimilation of knowledge of all kinds of psychical phenomena of undoubted authenticity; with the power of *Discrimination* between false and true: for the development of which power a study of pseudo-phenomena and the science of illusory effects is also advocated.

(2). The co-ordination of the knowledge gained, and the deducing from its data of the laws governing the inter-relation of the physical and the psychical—the control of Matter by Mind, through the intermediate dynamic agencies of the meta-psychical realm.

(3). The building of a Philosophy which shall embrace and co-relate ALL THE FACTS within the scope of enquiry and of our survey.

TYPES OF PSYCHICAL PHENOMENA

Dr. Hans Driesch, in his book 'Psychic Research', attempts a fundamental distinction of type in psychical phenomena.

HAUNTINGS he considers to be among the best established. The importance of authentic cases of Haunting for the student of psychical phenomena is to be explained in view of the spontaneous nature of the happenings and their apparent independence of any living medium.

It is possible to regard the haunted spot as a sort of storage battery of psychical force in the manifestation of which certain elements of human personality are apparent. Certainly something of Memory seems present, and Memory is a true psychical attribute. The memory element in Hauntings appears often mechanical and dreamlike—a subconscious rehearsal of former activities or emotional crises. Such cases are not directly evidential of the recall of the actual Personality or true Ego, but in other cases there seems warrant for assuming its presence. *PSYCHOMETRY* is allied to Hauntings, since in the reading of passages from former associations of a given article or specimen we have this reawakening of memories connected with the personality of those who in times past may have worn or handled the article from which the reading is made.

Other categories of phenomena which may be evidential of survival are:

AUTOMATIC WRITING, TRANCE-SPEAKING, PREDICTION, TRANCE-CONTROL or POSSESSION, DIRECT-VOICE PHENOMENA, and PHOTO-CHEMICAL EFFECTS.

Automatic Writing I would couple here with Trance-speaking. These modes of psychical manifestation are seldom able to offer such evidence of Survival as would satisfy the critical researcher because both, as modes

of transmission, are apt to be clouded by elements derived from mediumistic sources as well as being colored in some cases by the mentality of the sitter. It is, therefore, only in such instances as give us internal evidence of supernormal knowledge, such as the description of objects unknown to any living person and not accessible in records, that we need to assume the presence of the Mind of the Discarnate as the sole agency capable of explaining the phenomena.

My experience, however, compels me to regard Survival as proved in the individual sense by Automatic Writing in respect of the following:

(1). Knowledge of matters inaccessible to the living.

(Example: the Plan of the Loretto Chapel given in 1916, published in 1918, and not exhumed until 1920. There was *no record* of its dimensions and position-in-detail.)

(2). Veridical Prediction of coming events:

(Example: the Prophecies of the Great War, given in script in 1909-1912; and of the chief crises during the War, given months before their occurrence.)

(3). Knowledge of Languages unknown to medium or sitter;—with the translation of passages either concurrently given, as in the Philip Lloyd script, or subsequently verified by experts as in the Chinese script of Jane Revere Burke.

(4). Persistence of Personality.

(Example: the manifestation of Johannes Bryant, Monk of the Abbey of Glastonbury temp: Henry VIII, through five or more independent mediums over a period of 26 years—all showing true indications of personal character and peculiarities.

THE DIRECT VOICE.—with or without the trumpet, I hold to have offered unmistakeable evidence of a clear contact with surviving Personality when the conditions attending its transmission have been favorable.

PHOTO-CHEMICAL EFFECTS.—the marking of sensitive films in a manner evidential of the presence and agency of a human intelligence not that of any one of the agents concerned. This I hold to have been proved in a manner not explainable by any other hypothesis.

(In this connection I would cite the specimens secured by myself in at least two amateur groups—the British College and the WHPB group of New York—also the work of Major Spencer and Mr. Staveley Bulford.)

PSYCHOMETRY offers evidence of an indirect link with the personality of individuals long deceased as well as that of a Nature-Memory. The personal association is through a channel of subconscious memory of an extremely attenuated nature, but under certain conditions the actual Entity seems to be contacted.

OBSESSION, MULTIPLE PERSONALITY, CONTROL or *POSSESSION*, and *INSPIRATION* are, in my opinion, all of them phenomena proved to exist and to be adequately explained in their entirety only by the action or the interaction of actual surviving personalities no longer in the flesh. But when I speak of 'Survival' I shall state more explicitly what I mean by this when I come to speak of the philosophic position.

GENERAL AFFIRMATIVE POSITION. Intercommunion of embodied and disembodied personalities being, as I hold, through sympathetic

mental or emotional association with the living, it follows that the actual source of communication is often subject to confusion. Nevertheless, I affirm not only that psychical phenomena give evidence in proof of Survival, but that the Spiritist Hypothesis is the only one which satisfies ALL the facts.

THE PHILOSOPHIC POSITION. For a more detailed exposition of my views on the philosophic side of Survival, I invite reference to my papers in the Journal of the ASPR for 1929 (Jan-June) under the title "Athanasia" (Immortality), and to my recent book "The Secret of Immortality" with special reference to its conclusion.

Man has two orders of conscious being or two modes of consciousness—the one supraliminal and the other subliminal. In most persons there is a sharp disconnection between the two, but in others there is a degree of concurrent awareness of both The supraliminal is connected with the physical organism and environment, but the subliminal acts independently of the body and brain except in so far as it is able to control the waking consciousness.

The physical consciousness ceases at death, but the other is of continuous nature and remains uninterrupted by death. Its vehicles of expression are 'bodies' of etheric substance or of an order even more remote from the material. In each more inward stage of consciousness, the trend to union with other personalities by sympathetic mental association is increased. Thus the discarnate are successively brought nearer to the Parent Mind in which all are one. This intrinsic unity provides the field for all telepathic action between minds and, being subliminal, there is no differentiation here between incarnate and discarnate in its activities.

Birth and Death are thus nothing more than changes in the Form of Perception expressive of the mode of Self-Realization. The growth of the human Personality I hold to be the outcome of evolutionary law. Thus the individual Personality tends ever more to distinction in character. Earth-life is a school of experience—probably but one of many— making for this same evolutionary difference. But the loss of the outward or physical personality is of no real consequence since its essential experiences are woven into the fabric of the Permanent Being. Consequently every experience in a material environment will mark a stage towards a more perfect Expression of the Psyche in man. *SURVIVAL* is a term *not* to be interpreted in any temporal manner; since the true Personality is *NOT IN TIME* as we know it, though it is linked with the Time-Routine of earth by its memories. What we call Personality here is but the temporal shell, apparent at the 'present moment'—i.e. the moment present to our individual consciousness—and it represents only a fugitive and infinitesimal part of the true Entity. To the larger consciousness, which lives in the subliminal and *out of Time and Space,* the Earth-personality would appear only as a single picture in a cinema-film of indefinite extent, and the film alone would carry the real story.

Elements of Personality innumerable are associated with each incarnate human being, though not expressed in the physical order. They are subliminal. They tend to self-expression in a great variety of ways. And Mediumship is to be explained in this manner. (Thus the 'control' of the séance-room may be at one and the same time a part of the subliminal

mental field of the medium or sitter and yet a manifestation of another and distinctive personality in sympathetic association with the living.)

* * * * *

POINTS IN DR. LAWTON'S REPLY IN THE DEBATE of MARCH 26, 1934.

Note A.

Of what nature are the phenomena which we term 'psychical'? Does the mechanism we are using justify this definition? We are relying in our demonstration on data which are sensory. Many of the phenomena attributed to psychical sources are associated with a state of Hysteria in the subject. The cause of them is a mind divided against itself. Parts of the Personality are acting independently. The result is manifest in automatisms of various kinds and in the manifestation of Double, Triple, or Multiple Personality. This state of dissociation is necessary in some degree for successful hypnosis.

FREUD divides the Individual into two complements (1) the 'ID' which represents the Animal Soul and its Wants (Libido)—an entity always in conflict with its environment and therefore always in a state of repression. But this element of Personality is progressively curbed by Intelligence—the Intelligence of the *EGO*,—so that the reactions of the EGO-ID build the Personality in its fulness. But the opposition may become acute enough to cause a split between the Conscious Part (the *Ego*) and the Subconscious (The *Id*). This warfare further gives rise to a third principle—the desire for Peace, expressed as the Desire of Death. And the individual turns to Philosophy in order to express this desire.

Note B.

If Survival of the Individual be a fact, then what is it that really survives? An argument for Survival has been predicated upon the Intuitions. But do these originate in the Subconscious? We ask them, 'Can the *Id* become a higher Entity—the *Intuitive?*—and survive as such? Proof, we say, must be rational and logical, if it is to appeal to the conscious mind. This order of proof we contrast with the intuitive. But here it must be pointed out that all reasoning is ultimately founded upon propositions which are always intuitive in their nature—propositions taken on faith. Intuitive conclusions cannot be torn down by reason. But the mind demands for them rational proof, and the question therefore is whether psychical phenomena (those phenomena intuitively assumed as Psychical) are susceptible of rational proof.

Euclid sought to co-relate the Universe to a system of geometry based upon postulates of an intuitive kind,—that is, self-evident, and his proofs are all built upon these. But there are at least two other possible geometric systems of a Non-Euclidian nature, either of which can be used to explain the structure of our universe. Which are we to choose? They are mutually exclusive. Our choice may be totally at variance with the Real. We are thus brought face to face with the possibility that a mental Ideal may have *no relation* to Actuality. And if we are to apply this prin-

ciple to the hypothesis of Survival, we must be more than ever careful in our strict dependence upon Inductive Proof.

Our first care therefore must be in regard to all systems of reasoning by *Analogy*. It is easy to discover analogies in Nature which appear to point to the survival of the Individual, but these, again, may be misleading. There is an inductive generalization from the observed fact that all men die. Our deduction is that Mr. John Smith, being a man, will die. Herein is our first analogic error. Mr. John Smith may not die. Furthermore, there is a too easy and false sense of security in having attached a name to a given observable phenomenon. The nominalist does not explain or answer any *Why?* when he attaches a *nom de plume* to something. He can not thus account for, or elucidate, the nature of the changes designated by the word—*death*. On the other hand, we must be cautious in the matter of extrapolating from a small residue of cases in which possible survival is perchance suggested. We should be extremely cautious in stating that, because we find provocative evidence of survival in a few cases that therefore Survival of the Individual is proved even though such evidence might justifiably furnish strong presumptive affirmation to the intuitive mind.

The doctrine of Causality—of Cause and Effect—tends to rule our ideas of the Universe. But do Cause and Effect really rule the world? If they do not, can we make any logical deduction at all as to the sequence of the events of life. There is no logical conclusion that we can argue on this. The ancients divided the Man into Spirit, Soul, and Body; but they established no relation of a rational kind between the three parts or principles. The problem now before us is to discover a true relation between the Ideal and the Real worlds. Our scheme must be either Monist or Dualist—or, say, Monist or Pluralist—and will be according to the intuitive preference of the thinker. The Monist would conceive all things as the outcome of a First Cause and therefore would perceive an enduring relation between phenomena and their ideal or spiritual origin. My own position in this debate is that we are NOT living in a world which is totally one of Cause and Effect and that there is thus no causal relation between the spiritual or psychical on the one hand and the physical or mechanical system of the world of Matter (and of physical Energies) on the other.

In the world of atom and molecule the law of Causality holds, but in the deeper structures,—at the level of the electron—it apparently does not hold. Only PROBABILITY holds—no CERTAINTY. Thus, Prediction of any future event indicates Probability only.

We cannot deduce Life from inorganic matter. Certain functions of the living organism can be artificially produced in inorganic matter but Life itself contravenes the mechanical or chemical laws.

Note C.

Psychical Phenomena belong to a realm of experience and are in a category apart from the physical. You can, by Experience, accept them on

purely intuitive grounds, but you cannot *prove* relationships of this type to the natural world, which is a realm of Law, conditioned by Time and Space. No phenomena, therefore, of a strictly physical nature can prove Survival. I doubt the proposition that psychical phenomena are capable of logical proof. If you admit Survival, there must be an element of Personality, and this must be Timeless and Spaceless and independent of the Primal Atoms. Personality carries Memories and in this respect it escapes the category of the routine of Cause and Effect in the physical world. But I incline to the view that we are really engaged in building for ourselves a Larger Personality in the Subliminal world. As regards the phenomenal values, all that we can claim to have as proof is Intuitive Conviction plus a high degree of Probability derived from the inference of Experience.

Note A.

Mr. Bond.

There seems no difference of a fundamental nature in the position taken by myself and my opponent. He lays, as I do, the greater stress upon the value of Intuitive Conviction; but perhaps goes further than I should in discounting the practical importance of proofs derived from the general observation of phenomena. In regard to Dual or Multiple Personality, the facts of Obsession must be taken into account and allowance made for the possibility of a control by alien Personality in cases of hysteria. Since all that we know as mediumship assumes the interaction of many personalities—whether individual or collective—through a single bodily organism, and these act through subliminal channels, it would seem but rational to admit that these personalities may at one and the same time be a part of the psychical constitution of the medium himself or herself, and also a part of the psychical environment of other Egos.

Note B.

All psychical research presupposes a real relation between the Ideal and the Material orders and I maintain that we are in sight of a demonstration of the existence of such relationship through the evidence received by us through sensory channels, and the logical appeal to the intellect which they afford: this finding due response in our Intuitions. I consider that the future lies in a welding of these two faculties on a harmonious and rightly balanced basis. The original psychic nature in all of us—the ID of Freud—is thus capable of being educated to a higher spiritual status through its association with the Intellectual principle. There is thus a raising of the emotional element which is inseparable from all psychical experience.

Note C.

Although the law of Cause and Effect as evident in the physical universe does not apply to the spiritual and ideal; or, in other terms, the sequence of events in Time and Space does not hold, yet we are not in a position to deny that Mind and Spirit may prove ultimately to be the true controlling factors of the whole mechanism of events. And I think that

our experience points to such a control as being an actual and a progressive one. I therefore consider Spirit and Matter as not being in two unrelated categories, but as having an indefinitely extensible link of union and interaction in Soul—that is, in the growing psychical constitution of Man. Through this link, the natural routine,—the sequence of Cause and Effect—is liable to perpetual modification, and the face of Nature may ultimately be transformed thereby.

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RECORD OF THE "X" GROUP: FURTHER VERIFICATIONS

(*Ref. to p. 86 of the April Number*)

Mr. Henry W. Fitch of New York, who had seen Mr. Howell Johnson many times during his lifetime, writes on the 20th April, enclosing copy of an extract from "Fire Engineering" of Dec. 11, 1929 from which we quote as follows:

T. Howell Johnson, formerly chief of Bloomfield, N. J., treasurer of the New Jersey State Firemen's Association, officer of the New Jersey Chiefs' Association and secretary of the Eastern Association of Fire Chiefs, died in the Mountainside Hospital, Montclair, after a long illness during which an operation was performed. He was sixty-nine years old.

Mr. Johnson was born in Newark, and when a child, his family moved to Bloomfield. He attended the public schools there and at one time was in the plumbing business. When the fire department was organized in Bloomfield in 1882, Mr. Johnson joined the Essex Hook and Ladder Company. He served as chief from 1888 to 1893. When the Newark Athletic Club was organized, he joined as a charter member and at one time served as its secretary.

He was known throughout New Jersey fire circles for his activities among volunteer firemen. In addition there was scarcely a meeting of the New Jersey Fire Chiefs' Association that he failed to attend. For the past fifteen years he was New Jersey representative of the Fabric Fire Hose Company of New York City.

In addition he was a member of the Newark Chamber of Commerce, New Jersey Fire Chiefs' Association, Bloomfield Council Royal Arcanum, Bloomfield Exempt Firemens' Association, Bloomfield Lodge, B.P.O. Elks, Eastern Association of Fire Chiefs, and the New Jersey State Firemens' Association.

Funeral services were held from the First Presbyterian Church, Bloomfield, December 5. Interment was in the Bloomfield Cemetery.

He is survived by his wife, a son who was a former councilman in Bloomfield, a daughter and two brothers.

The publication has offices at 24 West 40th Street, N. Y. C.

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Records of the Surrogate's Office in Newark, N. J. show that T. Howell Johnson died Dec. 3, 1929.

BOOK REVIEW

The Rock of Truth: J. Arthur Findlay. Philadelphia. David McKay & Co., 1933.

After reading *On the Edge of the Etheric* it was with considerable interest that I took up *The Rock of Truth* as I supposed it to be a sequel to the former book.

I found the whole tone of this book to be one of bitterness. It would seem that the author must have met with destructive experiences which have colored his ideas. All church people appear to him unthinking and tradition-ridden, whilst all spiritualists are profoundly intelligent and highly inspired people. Whilst there has been cause for some such reaction regarding the Church, it is unfortunate that a better balanced judgment could not have been offered by this writer.

The first four chapters of his book cover an acrimonious diatribe against the Church, holding up the cruel and bloodstained passages in its history to exemplify the position which Mr. Findlay—quite erroneously—claims that it now holds. He omits, however, to mention that all through the centuries the Church has stood forth as the only institution organized for the propagation and development of things spiritual. If there were false accretions—and this no one denies—these were obviously due to man's limited intelligence and power to grasp the truth itself. In those earlier days there were but a few outstanding minds capable of inspired thought and understanding, whereas today the general intelligence is more enlightened.

No one claims that the ideas of the Fatherhood of God and the Brotherhood of Man necessarily originated in Christianity; but there is no doubt that the character and life of Jesus pre-eminently illustrate these ideas with dramatic and telling effect. Whilst many great pagan thinkers have voiced similar sentiments, yet they did not succeed in catching the imagination of the world as did Jesus.

One might almost think that the writer of this book was living in the days of the sin-conscious Jonathan Edwards and his kind. Mr. Findlay does not realize that Christians all the world over have grown in tolerance, in balance, and in intelligence, and that though the ancient forms and rituals of the Church still hold their ground, her communicants read into them a new interpretation in the light of all that science now teaches and also a new and revealed aspect of the truths taught by Jesus.

Mr. Findlay gives sympathetic consideration to the opinions of many writers who fanatically deny the existence of the person of Jesus; and he persistently, throughout his work, voices their sentiments. Rather flippantly he remarks of the Bible: "The book is just a patchwork of stories which have no veridical value and are probably all fictitous." One wonders just how the historicity of Jesus escaped his notice, in view of such modern expert evidence as is offered by the researches of Prof. Case, Prof. Goodspeed and others now added to the vast fund of corroborative material already established. The statement last quoted is truly amazin gas coming from one who wishes to be taken seriously. On p. 136 Mr. Findlay, in speaking of SS Matthew, Mark and Luke, says: "How was it they forget to record that Jesus said: 'For God so loved the world that He gave His only-begotten son that whosoever believeth on Him should not perish but have everlasting life?"

Does not Mr. Findlay know that the gospel of John was written so much later than the other three that it is viewed rather as a series of sermons delivered in a small church at Antioch to the early followers of the new sect: and that those very words which he attributes to Jesus are to be regarded as spoken *about* Jesus by John himself to his congregation, and not by the Master himself? Has he not realized that the beauty and philosophy of the Book of John,—especially ch. 13 to 17 inclusive, are the result of the contemplation of a life spent in close association with and devotion to its leader: that the first and third persons are interchangeable throughout this whole book without any sensible alteration of its meaning?

HARRIET H. DALLAS.

PSYCHIC CERTAINTIES

Collected and arranged by H. F. Prevost Battersby
(Rider 5/-)

This is an admirable book: the title is not very arresting, but the contents are interesting throughout. The author's aim is to offer to intelligent readers proven facts on which to base their own conclusions. He points out that if every student should require personal experience before accepting phenomena as genuine the progress of science would be frustrated. Such an attitude betrays a weakness in the reasoning faculty; if the facts are attested by authorities whose good faith and scientific accuracy are unimpeachable, if the evidence is sound, a logical mind ought to be able to appreciate it fairly. In the pages of this work facts of this quality appear under every heading. About fourteen classes of phenomena are dealt with. Clairvoyant pathology presents some very extraordinary cases such as that of Mollie Fancher who was completely paralysed for nine years and also blind and yet was alert with intelligence and with the use only of two fingers of each hand was able to do elegant fancy work and to write with extraordinary rapidity: she could see clairvoyantly what her friends were doing at a distance.

One chapter of peculiar interest records an analysis of their own sensations by two gifted clairvoyants, Mr. Ossowiecki and M. de Fleuriere, the former a hard working engineer who puts his gift at the disposal of any it may help. He wrote in reply to Dr. Geley's enquiry: "I begin by stopping all reasoning, and I throw all my inner power into perception of spiritual sensation. . . . I then find myself in a new and special state in which I see and hear outside time and space. . . . Something like electricity flows through my extremities for a few seconds. M. de Fleuriere has made a somewhat similar statement. "I experience a kind of duplication of personality . . . I feel the working of a subconscious intelligence quicker and better informed. . . . I feel the rapture growing, and the more it grows, the greater is the mental exaltation which intensifies my faculty of supernormal vision."

Not the least interesting part of this record are the descriptions given by the various sensitives of their own sensations during the occurences.

It is a satisfaction to find that a large part of the chapter on materializations is occupied with the mediumship of Mme. d'Esperance. She represents one of the lost opportunities of science. She was entirely disinterested, she was not influenced by secondary motives such as the desire for notoriety or the necessity of earning a living; her single purpose in the use of her wonderful faculties was to discover truth and she was willing to put herself at the service of those who had the same aim. In this book we find a report of some of the amazing phenomena which occured in her presence, including "a case of dematerialisation recorded by M. Aksakof in a book published in the States under this title Upwards of Twenty-five Years Ago. Mme. d'Esperance did not allow herself to be fully entranced; she told the writer of this review that she thought she might have obtained more voice phenomena had she been willing to do so, but she wished to maintain conscious control over her actions. Possibly it was this consciousness which, as she said gave her the sensation of pain if even a fly lighted on her during a seance. This was a trifle, in comparison with other things she suffered for the sake of what she regarded as important work.

Readers are indebted to Mr. Prevost Battersby for having collected into a single volume a number of valuable cases illustrating many phases of experience. After reading it they can hardly fail to agree with the dictum of Prof. Challis quoted p. 161: "Either the facts must be admitted, or the possibility of certifying facts by human testimony must be given up."

The author aptly dedicates his book "to those who have given, in the service of humanity, themselves and their powers to convert surmise into certainty."

HELEN ALEX. DALLAS.

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JUNE, 1934

Editorial Notes

Record of the "X" Group: Further Verifications
The L. S. A.: Change of Presidency

The Inspiration of Glastonbury (Part VIII) - FREDERICK BLIGH BOND

With a Rejoinder to Fr. H. Thurston's criticisms in "The Church and Spiritualism"

The Psychic Mechanism of Telepathic Hallucinations - DR. EMILIO SERVADIO

Apparition of a Hand - - - - - - MRS. F. BLACK

(Premonitory of a Death)

Mediumship of Eusapia Palladino - - - MME. DARIO PAPA

Continental Notes - - - - - DR. GERDA WALTHER

Revue Metapsychique May-June 1933
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PURPOSE AND SCOPE OF THE SOCIETY

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

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

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

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

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for

JUNE, 1934

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PSYCHIC CERTAINTIES

Collected and arranged by H. F. Prevost Battersby
(Rider 5/-)

This is an admirable book: the title is not very arresting, but the contents are interesting throughout. The author's aim is to offer to intelligent readers proven facts on which to base their own conclusions. He points out that if every student should require personal experience before accepting phenomena as genuine the progress of science would be frustrated. Such an attitude betrays a weakness in the reasoning faculty; if the facts are attested by authorities whose good faith and scientific accuracy are unimpeachable, if the evidence is sound, a logical mind ought to be able to appreciate it fairly. In the pages of this work facts of this quality appear under every heading. About fourteen classes of phenomena are dealt with. Clairvoyant pathology presents some very extraordinary cases such as that of Mollie Fancher who was completely paralysed for nine years and also blind and yet was alert with intelligence and with the use only of two fingers of each hand was able to do elegant fancy work and to write with extraordinary rapidity: she could see clairvoyantly what her friends were doing at a distance.

One chapter of peculiar interest records an analysis of their own sensations by two gifted clairvoyants, Mr. Ossowiecki and M. de Fleuriere, the former a hard working engineer who puts his gift at the disposal of any it may help. He wrote in reply to Dr. Geley's enquiry: "I begin by stopping all reasoning, and I throw all my inner power into perception of spiritual sensation. . . . I then find myself in a new and special state in which I see and hear outside time and space. . . . Something like electricity flows through my extremities for a few seconds. M. de Fleuriere has made a somewhat similar statement. "I experience a kind of duplication of personality . . . I feel the working of a subconscious intelligence quicker and better informed. . . . I feel the rapture growing, and the more it grows, the greater is the mental exaltation which intensifies my faculty of supernormal vision."

Not the least interesting part of this record are the descriptions given by the various sensitives of their own sensations during the occurences.

It is a satisfaction to find that a large part of the chapter on materializations is occupied with the mediumship of Mme. d'Esperance. She represents one of the lost opportunities of science. She was entirely disinterested, she was not influenced by secondary motives such as the desire for notoriety or the necessity of earning a living; her single purpose in the use of her wonderful faculties was to discover truth and she was willing to put herself at the service of those who had the same aim. In this book we find a report of some of the amazing phenomena which occured in her presence, including "a case of dematerialisation recorded by M. Aksakof in a book published in the States under this title Upwards of Twenty-five Years Ago. Mme. d'Esperance did not allow herself to be fully entranced; she told the writer of this review that she thought she might have obtained more voice phenomena had she been willing to do so, but she wished to maintain conscious control over her actions. Possibly it was this consciousness which, as she said gave her the sensation of pain if even a fly lighted on her during a seance. This was a trifle, in comparison with other things she suffered for the sake of what she regarded as important work.

Readers are indebted to Mr. Prevost Battersby for having collected into a single volume a number of valuable cases illustrating many phases of experience. After reading it they can hardly fail to agree with the dictum of Prof. Challis quoted p. 161: "Either the facts must be admitted, or the possibility of certifying facts by human testimony must be given up."

The author aptly dedicates his book "to those who have given, in the service of humanity, themselves and their powers to convert surmise into certainty."

HELEN ALEX. DALLAS.

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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.

Vol. XXVIII, No. 6; June, 1934

EDITORIAL NOTES

* * * * *

RECORD OF THE X GROUP: A FURTHER VERIFICATION

To the growing number of verifications of the names, addresses, and other particulars concerning the lives of obscure persons long deceased which have accrued since the publication of our printed record the Editor is able this month to add a further one of a remarkable nature. This has been supplied by a lady of good position in Springfield, Mass. personally known to the Editor through his visit to her home town for a lecture which he delivered there some while since. Our correspondent's letter is on file and can be seen by anyone interested, but we do not feel privileged to give more than initials without her consent. She writes as follows:

"In the April 1934 number of the Journal (p. 87. Ed.) . . . I was interested to see the name Evan Stedman, giving the information that he died of a tonsil operation seven years ago in Passaic, N. J.: that his wife's name was Rosalie;—that his father is a doctor at the Mountainside Hospital in Montclair.

I knew Mr. Stedman. He died five years ago in December 1929 of a tonsil operation, at his home and not at the Hospital as stated. His wife's name is Rosalie. His father is a doctor in Montclair. I have written to his friends in Passaic as it is wonderful evidence. . . .

M. F. L.

This extraordinary piece of evidence interests one all the more by reason of the two errors it contains; one as to the place at which the death occurred; the other as to the time which has since elapsed. Had the record been merely the subconscious reproduction of a newspaper item impressed on the mind of a reader at the time,—that reader being one of the sitters, we should not expect specific deviations of this kind. The substantial accuracy of the rest is most remarkable, and the cumulative importance of these verifications is very striking.

* * * * *

Mrs. Ernest Bigelow has received the following letter from a gentleman of high professional standing in New York, who has hitherto been very sceptically inclined; but has been greatly impressed by this identification.

"I have noted with considerable interest the record of the "X" group in the case of Emil Geering, as set forth in the April issue of the Journal. Mr. Geering lived at Glen Acres, Ridgewood, New Jersey. He died May 7, 1925, leaving a widow, Anna Geering, and a son Emil. There is no trust company known as The Paterson Trust Company, but Mr. Geering was a director of a trust company in Paterson, New Jersey. He was also connected with the National Silk Dyeing Company. He was born in Switzerland, and was about 60 years of age when he died.

You will note that the only discrepancies are that Mr. Geering died in 1925, instead of 1929 as the record would indicate, and that he was not a director of The Paterson Trust Company but was a director of a trust company in Paterson."

Sincerely yours,

New York. April 30, 1934.

PRESIDENCY OF THE LONDON SPIRITUALIST ALLIANCE AND CHAIRMANSHIP OF THE BOARD OF 'LIGHT'

It is with deep regret that the Council of the London Spiritualist Alliance received from Dr. Fielding-Ould his resignation as their President. It was with extreme reluctance that he found it imperative to resign for reasons of health and professional duties. Dr. Fielding-Ould accepted office as Vice-President under Sir Arthur Conan Doyle in July 1929 and on Sir Arthur's passing in 1930 he was unanimously invited to accept the Presidency.

During the period that the Alliance has been fortunate enough to enjoy his Presidency Dr. Fielding-Ould has played an exceedingly active part and has taken great interest in even the smallest details connected with the conduct of the Alliance. He was not only an invaluable President but also an active Chairman of the Council and was very rarely absent from the Chair.

In addition to these activities Dr. Fielding-Ould was Chairman of the Board of "LIGHT" (L.S.A. Publications Ltd.) and it is largely due to his direction that "LIGHT" has much improved since the Alliance regained possession of the paper.

The Alliance will miss his acumen and driving force which were always directed to the maintenance of the best traditions laid down by the founders of "LIGHT" and the Alliance.

We are happy to be able to announce that the past President has consented to retain a seat on the Council and this should prove an invaluable asset to the new President in the work he has before him.

The disappointment of the Council and the Board of "LIGHT" was somewhat assuaged by the acceptance of both offices by Mr. J. Arthur Findlay, M.B.E.

Readers are so well acquainted with Mr. Findlay's work and position in the Movement that nothing further need be said as to the manifest advantage of his generous acceptance of their responsibilities.

The following particulars with reference to Mr. J. Arthur Findlay's career will prove of much interest.

Mr. Findlay was born in 1883 in Scotland and is the son of Robt. Downie Findlay of Woodside, Beith. He serves on various County Committees and Boards in Scotland and Essex, is a member of the Glasgow Stock Exchange and Chairman of various Hospital Boards, has written on Economics and Finance, is an Agriculturist and J.P. (1923) Ayrshire and Essex (1931).

Mr. Findlay is prominently interested in Psychic Science, Chairman of "The Psychic News", Chairman of "The International Institute for Psychical Research" and author of "On the Edge of the Etheric" and "The Rock of Truth", both widely read books of great interest.

THE INSPIRATION OF GLASTONBURY

* * * * *

PART VIII.

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In deference to the wishes of several readers of the Journal who have been impressed with the peculiar quality of 'personality' in these scripts and their value as offering subjective evidence of mind-elements beyond the individual sphere of those concerned in the production of the writing, it has been decided to carry the publication of this series a little further. The treasury of material still unpublished has so largely increased that much novelty of subject-matter may be promised in the intended collection which will be made in book form. The scope moreover has constantly extended and now embraces persons and subjects far removed from the original focus of Glastonbury Abbey and its story. Perhaps, in a future contribution, it may be possible to give space to some of these. Through all, the literary quality of the writings is ever sustained at a high level.

Many of the scripts continue the narratives of Johannes the monk who, as readers will remember, was the inspiring influence in the scripts received from 1907 onwards by the present writer through the hand of John Alleyne—scripts which led to the discovery in 1908 of the foundations of the Edgar Chapel and in 1919 of those of the Chapel of Our Lady of Loretto. It is the same Johannes who comes to us again after twenty-six years, fresh and vital as ever, with all his old quips and quaintnesses, but through the mediumship of a lady whose whole life-experience has lain outside the realm of 'psychics' and who, until quite recently, was totally unfamiliar with the personality of the jolly monk.

I am sure that I shall be forgiven for making mention here of a circumstance which has distressed certain of my readers who have, —with well-grounded assurance, —put faith in the story of the discoveries of the two chapels as narrated in the "Gate of Remembrance" and in the subsequent discovery told of in the "Company of Avalon". All these discoveries are the subject of strict archaeological record. Their authentic nature is established. They have run the gauntlet of criticism both as to fact and method. To certain persons however it seems that the very notion of adding to knowledge by psychical means is invincibly repugnant, and they are prepared to employ any means, however indirect or lacking in fairness, to destroy confidence and to annul, if they can, the impression which has been made by this work on the public mind. I regret to say that the offenders are mostly clergy of the Protestant Episcopal and the Roman Catholic persuasion. The underlying motive is obscure, and it is not for me to attribute or even to suggest its nature. It was due to the influence of some of these who enjoyed official position that the work of excavation was stopped for six years in 1922 and many of the visible records of excavation obliterated, the local sale of the books prohibited under

penalty of the withdrawal of privilege, and a campaign of denial and attempted disproof inaugurated. The "Gate of Remembrance" appeared first in 1918 (January) and its first edition contained only the story of the Edgar Chapel,—as the Loretto had not then been discovered. The possibility that this first discovery had been due to a subconscious interpretation of existing records was fully allowed for by me in my book, and all the extant sources of information or possible enlightenment were frankly stated.

Nevertheless an opponent entered promptly on the scene in the person of a socially prominent Jesuit Father, Revd. Herbert Thurston S.J., a member of that august body, the London Society for Psychical Research and hence in the public eye a qualified critic. This clerical gentleman, in his critique, turned or tried to turn all my arguments against myself—concluding that the discovery was one which could easily have been made by normal means, and that conscious or subconscious suggestion accounted for every detail. He seized with avidity upon a pamphlet just then published by a Protestant clergyman with archaeological ambitions but little knowledge attacking poor John Alleyne in a downright scurrilous manner. This unhappy production was entitled "False Psychical Claims" in regard to the discoveries at Glastonbury Abbey. The author, a wealthy man, had paid for the printing and distribution of a large issue of this work. He did not send copies to his victims, but one soon fell into my hands and I promptly secured the suppression of the whole remainder and the re-issue in a quite inoffensive form of the general critique with a perfectly innocent title.

Nevertheless my Jesuit opponent made use of the suppressed title—coupling it with quotations from the *expurgated* edition—an act of very questionable honesty since he must have been well aware of what he was doing when he advertised the title "False Psychical Claims", without mentioning that this had been withdrawn and suppressed. A champion arose in the person of Mr. Paul Hookham of Oxford who, in his book "Psychism, Glastonbury, and the 'Month' " demolished once for all, it was thought, the arguments of Fr. Thurston. And so the matter remained until in May 1920 the 'Month'—the Jesuit monthly magazine—returned to the fray with a complete story of how I had had private and secret access to a document in which all the information claimed to be in the script had been accessible to me. The writer almost howled with delight that this psychical bubble had been pricked. But the jubilation was premature; for fortunately the identity of the document in question was made sufficiently clear for the truth to be certified by the owner. The fact was made clear, first that the said document had been unknown to myself or to any student until two years after the discovery, and second, that it was not the Edgar Chapel, but the Dunstan Chapel (the discovery of which by me was unconnected with any psychical investigations) which was detailed in the work—a manuscript diary by one John Cannon, written about 1745. And to this Cannon MS I had made the frankest acknowledgment in my own "Gate of Remembrance"! I will say this for the Jesuit editors, that

when confronted with the facts, they printed a full retraction and apology, which will be found in the July issue of the 'Month' for the same year. (1920)

Now all these affairs would be buried in the oblivion they deserve, but for the fact that Fr. Thurston, in his recently published book "Spiritualism and the Church" has honored me with a whole chapter of destructive criticism. When I first read his new critique, a sense of strange familiarity laid hold of me. This sense got stronger and stronger, and finally I went and hunted up all the old papers—fortunately preserved by me. I found his 1933 critique *word for word the same as he gave it to the Month in* 1918!! And there, too, was the old suppressed title of the eminent Dr. Wilkins' pamphlet "False Psychical Claims" once again staring me in the face. But how about the discovery of the Loretto Chapel—by far the greater psychical problem? Did this trouble his Reverence? Not a bit of it. He did not think it necessary, for such a trifle as this, to alter by one jot or one tittle his former judgment. "Well!" as the London coster said when his barrow tipped over, "there ain't no words for it!" And with that I leave a most unsavoury subject and hope I have bid it farewell for all time.

And now to return to the more congenial task of continuing the chronicle of Brother Johannes.

The XXIIIrd sitting took place on the morning of November 10th 1933. Mrs. Anne Lloyd acted as hostess, as usual. Mrs. Jessie B. Stevens the automatist and myself were the only two others present. Johannes at once signified his attendance. Writing began as follows:

"*Johan*: at the latch-string that opes to thine heart. Brother,—yours is the call. Why may we not rest in sleep while the strings play the music that lulled to sleep the ancient king?

Voices that ring as trumpet-call to dulled ears,—loud and yet louder till we that dream start again to conscious life and dedicate to thee our mortal sense again renewed.

And what epic of the Past shall we to you repeat?"

There is no conscious act of evocation on my part. Is it then possible that the subconscious desire for the privilege of communication with those who rest in the distant fields of memory has power to arouse the dreamers from their age-long quietude? Again they repeat in other words the frequent assurance that in resuming the contact with the sphere of earth-life, they take on once again the garment of their former memories—thus renewing 'mortal sense'.

I said, in answer to Johan's final question: "Tell us the story of the finding of the bones of King Arthur and Queen Guinevere."

Johan: "Yea, and it be true, God wot! Arthurus Rex and gentle Queen long dead to mortal sense. Ye see in Capella—what lack!—bones a-plenty—fibula—tibia—scapula—yea, yea, and yard o' gold down-fallen. (here he is alluding to the relic of Queen Guinevere's hair which they said had been exhumed with the bones and placed in the shrine built for the remains in the choir of the Abbey.) And call ye these bits o' mortality a-rot a good Queen in sooth? Shame to thee! And look but yet again for gracious Queen—Regina of beauty rare—and for Arthur, armed cap-a-pied, quick to life: and he a man of might—no rotted corp—o'er-holy to be by unwashen manus (hands) desecrate."

FBB. "I certainly would prefer to hear the romance of their coming to Glaston."

Johan: "Ye have asked! Now dumb sit ye, and let the play go on."

"Down forest glades a-gliding,—'twixt arched aisles of giant oak arms uplifted —moss carpet spread for lady's feet,—and gray curtained moss a-waving above to part with the hand of Aeolus and let the pageant pass.

Little eyes—bright and peeping—shall see the Vision splendid: Wood-nymph and faery, mayhap.

And hushed passed they on muted feet that drummed past in the night. Torch lit, and a flare. Weary Queen,—down drooping with sleep:—and on and on till mile did follow mile and late—e'en to false dawn—ere did come to Glaston gate the company that brought at last to close their weary pilgrimage.

A Queen bereft—her lord withdrawn—and to pray at High Altar came she—not as queen, a-tired in purple of Tyre, but as a maid—nay—as a simple wench to wattle-wall—came she.

"And sleep kept guard. And loud beat they ever to be heard.

And all down-fallen came the tears—pearls of penitence. And a boon—a gift —begged she:—e'en the life of her lord.

Yet she—unworthy—dared not to demand aught: for she did bear the burden of a sin.

Then came joy. For one did by the hand uplift her,—calling: "Daughter, arise! Love hath washed clean thy soul!"

Following right upon this beautiful little fragment comes one of those kaleidoscopic changes of influence so characteristic of this mediumship. In frantic speed these words are written with emphasis:

"Haste! haste! This is no time to sit by the way-side."

FBB controlled the writer's hand and said 'Let the writing come calmly, please!' Then in another handwriting appeared the words:

"Gone are the rabid mob. Time is a mortal delusion."

"Johan: know you a secret? Johan hath it. But his mouth is sealed. Know you the King's horologue?"

(Here the handwriting again changes.)

"Why call ye me to things of earth—I, who be a greater being than thou canst know? Thou art ever in illusion mired. Things of earth loom as giants in the way: let them pass. Thou art of greater mould than the puppet pulled by the string! Thy path is for thee set. Thou canst not by one jot to alter the compass that points the way. Trust in the Lord. Ye be as one chosen for a thing apart, and the glory thereof shall dim to nothingness all things of earth. Mine word be set down. Thou shalt to the Lord's work. Amen."

And then suddenly, and without any note of transition, our charming little child-friend again comes on the scene.

"Little Sophobisca . . . May this small person—her hand to be held—come to you? She is here—a shy bitling of sweetness—and she would to tell you that she knows you well and has no fear.

She points to her wooden shoon—wooden, I do think,—and she saith: "Voulez-vous la petite babette en grand salon de Cour avec le gros sabot? Clack-a-clack!—the bold shoon—to speak so loud. 'Tis mannerless—the betise—and Biska to cry "Hush-a-hush!"

Now put your oreille a-near—close to mine— a moi—and Biska will then say 'I love you—tres—tres—but you to look hard out of the two vitri (glasses) on thine nez and see if thou cannest not know thy babette."

FBB (to tease her) 'Is it not my little Gabriel that I should see?'*

*The writer's 5-year old grandchild.

(signs of great agitation when I spoke of this little rival in Biska's affections).

"Non! non! La petite long, long a-syne. La bete Gabrielle! I be forgot."

FBB 'There, we won't think anything more about her, will we? I will talk to little Biska.'

"Away, then, and Biska to sit on both knees,—and no Gab on t'other. Love you me? I be but a will-o-the-whisken. I be not fat brattie in apron!"

And more to the same effect—suitable maybe for the recreation of the serious psychical researcher, but scarcely for his instruction. Sophobisca eludes hypothesis. Let us agree to accept her as a little minister of cheerfulness—possibly thought-provoking—and not bother ourselves with questions of identity. But who comes here? Some one who has been patiently waiting an opportunity to speak. It is none other than J.A.

(Here the initials J.A.B. were written slowly and in very large characters; followed by what is given below.)

"J.A.B. There is so much to say, and so little chance. Now I am in a position to be of real use to you on the other side of the curtain, and I can already unravel much that was a puzzle to us

Yet things lose their proportion. What I held as of serious import—personal matters—drop into insignificance: and instead, I get a staggering realization of bigness in things we quite lost sight of. . . . I rather think you're going to get a big jolt before you get through; for you're embarked quite blindly on a . . . . . tremendous work, and if you don't need me to push behind to get you through, I'll be surprised.

There's nothing better to carry conviction than the personality-stamped writing of these old monks. They cry to you to be heard. Listen to them. They have their tale to tell—and if they take their time about it, it's worth the candle. Now I'll be on hand to jog their memory and keep the tracks clear—and—you'll see what you shall see. Yours for the love of old lang syne and the love unchanged of



(these initials were written in a very large hand.)

Another communicator then wrote, and the sitting ended with a message purporting to come from Abbot Richard Bere:

ABBOT BERE: I have that to tell you that may be of great import; not now—it hath waited for hundreds of your mortal years. Haste not as if Time would die tonight. I shall to consult those that be mine leaders—the Watchers—and by their will abide."

* * * * *

SITTING XXV. November 29th, 1933

"J.A. Now, what can I say? There is an ocean of vast import that I'd give a lot to pass on to you;—but why is it so difficult? You're mortal and I'm immortal. I've got on another plane entirely, old man.

We thought we knew so much. We passed on wisdom—made philosophers of ourselves. Very fine,—but it was as Mother Goose rhymes compared to what I know now. Bligh, it's beyond me!"

JBS here remarked 'He was a great medium, was he not?'

J.A. "Thank you lady;—I hear you. It was O.K. about Glaston—all that was proved:—and about the War—yes. But I don't know what to think about this new thing (here J.A. refers to the perpetual theme of the monks concerning the relics buried at Glaston). These monks have a bee in their bonnet and won't be put off.

I can't even now look through solid earth to see what's below, as the scientist does through his little marine glass."

FBB. 'But you saw the foundations of St. Blaise Chapel at Westbury, did you not,—through the grass—and they were afterwards excavated?'

J.A. "No, I only passed on what was told to me. If the monks' treasure is there, then we will let them talk about it. It's their show."

FBB. 'Do you yourself believe, J.A., that the relic they speak of was actually hidden in Glastonbury?'

J.A. "Yes, I do. They wouldn't be so sure about it otherwise.

Again a rapid change of influences and in a new hand the following:

"Mother of God in Capella Loretta . . . Long time since came she, VIRGO blessed among women. And to her shrine in long lines came penitents and pilgrims.

And if ye would a mystery—I do vow the power still dwelleth. I that speak am one who hath in times agone as prostrate penitent received a blessing."

Then in a firm handwriting:

"IMPERATOR: the time is ripe;—the corn in ear;—God in His own time hath closed the cycle, and a new era—Aquarian—dawns great with promise. Man to Divine Mind shall contact.

No bounds are set. Ye be gods in embryo. Why sit as children asleep amid the toys while the Vision Splendid passeth by . . . AGRICOLA."

FBB (to JBS) 'You could hardly have been aware of this, but Agricola was mentioned in the writings of J.A.' He spoke as Imperator—one of two Roman Imperators in the Glastonbury script. The style of the foregoing paragraph clearly recalls the Imperator of J.A.'s writings. Some detail of the life of Agricola was desired.

"AGRICOLA: the Roman who did to early Britain sojourn far beyond the verge of seas, bringing to Celt and Goth, to Pict and Scot, that which, as leaven in the cake, raised the savage horde to. . . .

The last word was never uttered, as the writing broke off at this point to our surprise. When the movement of the writer's hand recommenced, it is no longer Agricola who is speaking, but our little friend Sophobisca, and she bobs in to offer a brief salutation:

"Now, si vous ple, I be just a little bijou—tres petite—that saith "Bonjour, mon grandpere cher—and—Allons!—gone."

(writing changes—Johan speaks.)

Johan: "Now did I shove the over-great Agricola—word hanging still on his lip—out the port—and led in by the hand a tiny maid, sweet as flower in May, that hath long time piped as wee linnet at the lintel. And did Johan well?"

('Yes, Johan, the little one is always welcome.)

"See, she skippeth on tip-toe and would make a *mauvais mou*—a pertness all her own—about one she calleth "an angel"—forsooth;—and saith "Petit poulet hath wings, but ne wings sprout on Gabrielle's shoulders!"

And what if she love me?—then so must I love her."

THE PSYCHIC MECHANISM OF TELEPATHIC HALLUCINATIONS

By Dr. Emilio Servadio

One of the most known and frequent forms of spontaneous telepathy (much rarer in the experimental) is termed the *hallucinatory* form, or what is presumed as such. It is well known that the French resumé of the work "*Phantasms of the Living*" by Gurney, Myers & Podmore, is specifically entitled "*Les hallucinations telepathiques.*" "Arbitrary extension" writes Sudre* on sound foundation, "as experience shows us that phantasms are not all hallucinations, but still possess an objective existence, due to the teleplastic faculty of the individual." But Sudre himself uses arbitrary extension when he rejects (p. 124) the hallucinatory theory of the "phantasms of the living," and emphatically classifies the phenomenon among those of physical mediumship. This is, in our opinion, a still more dangerous error than the first. It is a fact that Gurney's opinion was decisive in the sense of hallucinatory modality, and that in several cases the subjectivity of the telepathic vision was amply proved. It is certainly not arbitrary to affirm that the cases in which there have been strong presumptions in favour of the objectivity of the phantasms are in the minority in comparison to those which we are obliged to consider from the point of view of the hallucinatory hypothesis. Having therefore given due consideration to the cases of "objective phantasms" (cases in which it would be more correct to speak of "teleplasticity" or "bilocation" rather than telepathy) we shall confine ourselves only to those in which the vision had a subjective-hallucinatory character, and which constitute, in our opinion, the great majority.

In its paradigmatic form, a telepathic phenomenon in hallucinatory form may be thus expressed: *A*, relation or friend of *B*, runs a grave danger or is about to die; in the same moment, or with a brief interval of time, *B* suddenly perceives the image of *A*, and often infers from it that something terrible has happened to *A*, that perhaps he is dead. This form is the one more generally assumed in the state of spontaneous telepathy, either through the vision during sleep or through its appearance in awakening or semi-conscious state. Still of rarer occurrence is when the hallucination assumes diverse forms from that visualized, and in this case the communication is explained mostly through the auditive way. Moreover we shall examine the problem assuming for the case of argument real telepathic hallucination whenever the communication has an indifferent tenor, and some other questions connected with the different varieties which the phenomenon may assume.

Whenever it is a question, as has been mentioned, of one of the most

*Introduction a la Metapsychique humaine. Paris, 1926, p. 116.

known and frequent phases in which spontaneous telepathy manifests itself, telepathic hallucination, in its mechanism, has hitherto been an enigma, and seems rather to contradict other positive confirmations also experimental. The theoretical difficulties inherent have been excellently reviewed by Bozzano in one of his recent papers*. Bozzano remarks that whilst in the experiments of "thought-transference" and of "thought-photography" is transmitted the image of the object or of the person of whom the agent is thinking, in the case of telepathic hallucination the reverse happens, or the perceiver sees in lieu of the real image (on which only, as is natural, the agent can fix his vision) that of the agent himself. This circumstance is exactly that which inclines scholars like Hyslop and Myers, and more recently Sudre, towards the hypothesis of the projection of an objective *quid*, of the teleplasticity or of bilocation: hypotheses that Bozzano himself considers applicable only to exceptional cases, and therefore in the main to be rejected. Though declaring that this vexed problem could not yet be resolved, Bozzano makes a fundamental distinction between "thought-transference" and "telepathy in the true sense of the word", and argues that in the second case it is no longer dealt with, as in the first, as "a simple automatism inherent to the functions of the organ of thought", but of an action "dependent from subconscious will (but conscious in its own center) of the telepathic agent. These would be manifested to the perceiver revealing the real image with the aim of announcing in the symbolic manner that is to him the sole possibility, his imminent death or death already probably taken place."

But evidently, in order to be able to accept this general contention of Bozzano, it would be necessary to admit: (*a*) that in every case of telepathic hallucination there was the intention, on the part of the "unconscious will" of the agent, to warn the perceiver of the actual situation of the danger or of the real death; (*b*) that the projected image perceived by the agent had invariably possessed certain objective character; otherwise, how can we account for the visualization on the part of the perceiver? In any case putting aside these difficulties, Bozzano does not conceal that the question represents an "enormous perplexity", and does not consider the aforesaid impressions as a real and proper solution of the difficult question.

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Admitting the telepathic hallucination as a prototype of the spontaneous phenomena of telepathy, we must, first of all define in the light of the most recent studies of physiology and psychology, *what is hallucination*. Investigators who have faced the problem have generally neglected the question which seems to us the most important: if and how, namely, the "telepathic hallucination" resembles the hallucinations of normal and abnormal psychology, and to what extent the mechanism of the latter is applicable to the former.

In his masterful essay on hallucinations published by the "Encyclo-

*Considerations et hypotheses au sujet des phenomenes telepathiques. In "Revue Metapsychique", 1933, n.3.

paedia Britannica"*, William McDougall mentions the fundamental distinction between illusions and hallucinations: the first, he writes, are "those false perceptions in which impressions made on the sense-organ play a leading part in determining the character of the percept", while the second are those "in which any such impression is lacking, or plays but a subsidiary part and bears no obvious relation to the character of the false percept." Precisely on the basis of this definition of hallucinations, Richet rejects, in his *Traite*, the term "telepathic hallucination" and he prefers that of "monition." We shall see better later how he has kept a little too much to the letter of the subjectivistic character of the hallucinatory phenomenon and has neglected the eventual "secondary impressions" which the English psychologist mentions. McDougall continues to recall among other things how it is also that sane persons can occasionally (though rarely) be subject to hallucinations (the ten per cent of the total of cases according to the *Census of Hallucinations* taken by the S. P. R.); how the general forms of hallucination empirically are, and which are the conditions in which they more frequently occur. These may be thus summarized: (a) the sensorial fatigue due to protracted stimulus; (b) the monoideistic condition produced by the fixation of a crystal or the like; (c) intense hunger or thirst; (d) psychic conditions induced by certain drugs; (e) drowsiness; (f) sleep (since dreams are none other than a class of hallucinations); (g) hypnotism; (h) the ecstatic condition and the monoideistic, which is analogous. To these we must add the really pathological condition like visceral disfunction, acute or chronic alcoholism accompanied by *delirium tremens*, certain nervous and mental diseases.

McDougall expounds therefore the principal physiological points of view on which we shall not dwell, as it is a question of processes still densely obscure and since the physiological correlative of the psychical hallucinatory mechanism is also invariably, in our opinion, of secondary importance in comparison to what might be argued in favor of the psychological standpoint.** It should suffice solely to mention that (according to McDougall) the anatomical basis of the perception and of the representation of each object being a functional system of nervous elements, to which the stimulus are transmitted, either directly or indirectly, from outside sources (case of perception) or from inside (case of representation): if a group of these elements, for one motive or another, should become abnormally excitable, it can deviate any current of impulse originating from the sense-organs, from their goal (for the minor resistance it represents in comparison with other groups), and thus conferring, as it were, a character of perceptibility to that which would not have it, through the absence of an adequate impression on the sense-organs. Without entering into greater details as to this theory, we shall only remark that evidently the "exogenous" way shown by the English scholar is not the only one possible and that it can well be admitted that the current of impulse follows an "endogenous" way independent quite or partly from the stimu-

*14th edition, T. V. *Hallucination*.

**The same may be said for many other psychic processes, as for example, for Hypnotism.

lus practised on the sense-organs. We shall see further on how not even Tanzi's view-points, which also exclude from the psychological standpoint of the problem, can shed much light on the subject in question.

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The psycho-analytical investigations first and foremost by Freud, and then by some of his followers, have instead introduced a very notable contribution to the psychological side of the hallucinatory phenomenon. We shall amplify to a certain extent the analytical standpoint, which we fully share, inasmuch as it springs from notions partly new and not yet systematized.

According to Freud the hallucination is the expression of a psychic exigency, almost invariably quite unconscious, which proceeds from that part of the psychic personality—impersonal source of instinctive manifestations—which is termed the "Id" in opposition to the Ego, which constitutes instead the most evolved and "improved" part of such personality. The "Id" knows only the "principle of pleasure", and this characteristic maintains itself apparent from the birth of the individual until his demise; it is nevertheless kept within bounds (not always with success and not always consciously) by other instances of psychic personality, which oppose the "principle of reality" and which are sensible to moral and social exigencies, quite unknown to the "Id". How the "Id" acts when the Ego is not yet formed is perceivable in the life of the little child. The first phase of the infantile Ego is that which Paul Federn* has called "egocosmic" and in which the infant makes no distinction between the Ego and the outer world; for him only exists that which is gradually perceived, and his first satisfaction occurs in a *hallucinatory form*. In the essay entitled *Formulierungen uber die zwei Prinzipien des psychischen Geschehens* (1911)** Freud has explicitly referred to this hallucinatory satisfaction of the child, which soon shows itself illusive, and then ceases owing to the contrast with the increasing "principle of reality". The attitude of the newly-born is, however, only tantamount to confirm the outcome of long clinical and analytical researches on patients; that i.e. the way in which the "Id" acts, remains even in the adult quite infantile, irrational and inadequate to the exigencies of society and of morale. The unconscious impulses coming from the "Id" tend constantly towards realisation, and only powerful inhibitory "countercharges" sometimes suffice to hinder this realisation. One of the most convincing examples of this mode of the behaviour of the "Id" is afforded precisely by that typical form of hallucinations: dreams. In sleep when the inhibitions become relaxed, the individual finds himself provisionally in the same condition in which a hallucinated lunatic is habitually found; the "Id" retakes the advantage, hallucinations follow, and their tenor would quite conform to the exigencies of the "Id", if here were not also acting a certain amount of inhibitions ("dream-censorship") which partly deform, partly obliterate the re-awakening of the manifest dream for the purpose of preventing the psychic equilibrium

*Das Ich als Subjekt und Objekt im Narzissmus, in Internat. Zeitschr. fur Psychoanalyse XV, 4.

**Gesam. Schr., V.

being disturbed. What happens in the case of a dream happens also in other cases. Each time the inhibitions, for one motive or another, become relaxed, the primitive, archaic, hallucinatory manner of satisfaction resumes the upper hand. The absence of hallucination is the outcome of inhibition—as observes Weiss*: "should such inhibition be non-existent, as in the case of dreams and in many forms of mental diseases the hallucinations would manifest themselves continually to falsify the exterior reality." This conception, which Freud enunciates from a psychological point of view, has been verified in the well-known theory on anatomic-physiological basis of the hallucinations, formulated by Tanzi a year after.** Furthermore as to what concerns the "topic" side of the hallucinatory mechanism the Freudian theory tends likewise to be confirmed. In fact Freud wrote (*Traumdeutung*) in 1900: "What actually takes place in hallucinatory dreams we cannot otherwise explain than by observing thus: excitement takes a *retrograd* way. Rather than propagate itself towards the motory extreme, it returns towards the sensorial one and finally reaches the system of sensorial perception. Calling the direction according which the process develops itself in the state of awakening with the name of *progressive,* we are authorized to say of the dream that it has a *regressive* character." And here is how Tanzi expresses himself in the treatise quoted: "it is enough to imagine that, under the influence of such conditions (pathological, or unusual like those of sleep) the homolateral and controlateral ways, that radiate from the centers of sensation to the center of representation, acquire the power of letting itself run through in a reverse case, and that this never happens in physiological conditions, in order to give an explicit explanation to all kinds of hallucinations. We may assume that the hallucination is born as an idea and a symbol or a fragment more or less conscious of an idea in the associative region; but in lieu of associating itself to other ideas or of projecting itself outside as movement, it flows again along the same homolateral and controlateral ways whence it had come, or in some other way yet to be sought for, to the centers of sensibility from which it had immigrated when it was a sensation. Thus it becomes again what it was: a sensation, but a sensation of a pathological mark for its unusual origin.

This form of retrograde expansion, which reverts the habitual relation between the sensorial centers and the representative one, is therefore the morbid countersign that determines the individuality of the hallucination be it a psychological phenomenon or a clinic symptom."

It is obvious, however, to all how this confirmation is valuable only in what it confirms; that while Freud's theory satisfies us fully so far as it is applicable to the psychological determinism of the hallucination (reconnected as has been seen at the first morphogenesis of the infantile mentality) whereas the points of view limited to the anatomic-physiological sphere ignore such determinism: the *reason* of this retrograde way traversed by excitements remains in fact, in Tanzi's theory, unanswered.

Elementi di Psicoanalisi, Milan 1933, 2nd ed., p. 20.

**Una teoria delle allucinazioni,* in Riv. di Patol. nerv. e ment., VI (1901), 12.

Referring to the *Traumdeutung* of Freud for further examination and also the passage quoted by Tanzi, we shall here reiterate that the typical hallucinatory *regression* is, according to Freud, as summarized by Dalma*, "of threefold nature: *topical* for what regards the localization in the psychic system; *chronological,* since it is a question of a return to psychic ontologically and philogenetically anterior formations; *formal,* since it constitutes representative mechanisms of a more primitive nature, substituting those more evoluted." What is of paramount importance for consideration is this: that "generally we should be hallucinated, the images and records should have a hallucinatory character. If this be absent it is due to an inhibitory process, which has an essential importance regarding the relation of the Ego with the outward reality." (Weiss cit.)

We shall now see in what way the notions just quoted can be applied.

We trust above all that what we have so far expounded may help to attract the attention of the investigators to the consideration of the typical *subjectivity* of telepathic hallucinations in general (except the exceptions chiefly herein admitted above, which would constitute, however, in substance classes of diverse phenomena). In fact, one assists, on the part of various investigators even those most versed and of inquiring minds, at a very curious process of "displacement"; on the one hand it is admitted that telepathic hallucination is subjective, since it is perceived only by the affected individual; on the other hand however the mechanistic idea of the "sending" of a "message" ends also in causing the image to appear to them as if it was something "sent", whereas the "sending" could perhaps concern one determined stimulus, transmitted in a paranormal way: surely not a hallucinatory image, as this is a question of the perceiver. Otherwise, we repeat, it would be no longer a question of a hallucination, and it would be less than the premise. If it is admitted (as some appear to contend) that the agent transmits a "simulacrum", a "fluidical form", or akin thereto, it relapses again into "objectivism", which we have rejected, and which contrasts generally with the fact that the "vision" has individual character, so that others outside the interested party do not perceive it.

It remains an established fact, therefore, that the production of the hallucinatory image of a telepathic character must be made the object of special study for what concerns the perceiver. What the agent can eventually "send" we cannot imagine. It may even be an image, but this hypothesis seems too superficial**; we submit that it would be more logical to speak of "vibrations" of a character still unknown, which are communicated from the unconscious to the unconscious; or (the form that both Hyslop and Bozzano term "*telemnesia*") that the agent is really he who

*Considerazioni sulla concordanca esistente fra alcune tesi della dottrina psicoanalitica e alcuni dati della psychologia sperimentale, in Arch. Gener. di neuropatol., psichiatr. e psiconalisi, VII (1926), p. 154 on.

**This ingenuous conception has, strange to say, very ancient antecedents: according to Democritus, sensations are produced by a kind of *emanation* coming from the objects, and in the case of vision the effluxes are represented by subtle copies of things from which they are derived. copies that Democritus precisely called *eidola* (little images). Those who conceive the telepathic stimulus as a product from a "little image" renew therefore without knowing it a psychological conception always elemental and surpassed. . . .

perceives the image, that namely his unconscious has drawn up from the unconscious of others apparently telepathic communication. The problem is, however, that of the way in which the telepathic stimulus is transformed into a hallucinatory image; and regarding this proposition we shall further comment.

From what we have said about the general theory of hallucinations, arise two salient elements: common both to the hallucinatory process and to that of spontaneous telepathy. They are *the unconscious character* of both the mechanisms and *the emotional factor* which asserts itself in one as in the other. As to the former we have seen that in the hallucinatory state forces of the unconscious "Id" come into play, opposing other forces which are also most invariably deprived of the element of consciousness; and tantamount to the "sending" of the telepathic message (or if one wishes, its "captation", on the part of the perceiver), and the relative reception, which take place—in cases of spontaneous telepathy—in the absence of consciousness (which in the perceiver does not act if not as *ultima ratio*, and of the necessity, as otherwise we would be entirely unaware of the telepathic phenomenon). The unconscious character of the spontaneous telepathy results in a clear sense thinking what are the most favorable conditions for the receiver (sleep, drowsiness and analogous states): conditions i.e. in which the consciousness is partially or totally obscured. In regard to the emotional factor, it clearly manifests itself equally in the case of hallucination as well as in that of spontaneous telepathy: in the former it appears confined to a question of emotional powerful impulses that seek a satisfaction in the most rapid form (and in particular cases success is obtained in this respect); concerning the latter it is well-known that the majority of the spontaneous cases of telepathy is developed among persons linked by strict emotional ties: near kinship, intimated friends, etc. We shall recall that one of the greatest difficulties which presents itself in experimental telepathy is precisely that of nearing the conditions in which the spontaneous telepathy is developed, inasmuch as it is almost impossible to reproduce them exactly, and it is necessary to be satisfied with various means and expedients.

Thus we have approached the climax of the problem. We have thrown light, so far, on the subjectivity of telepathic hallucinations, on the necessity of a stimulus that strikes the unconscious and determines the hallucination, on the generally emotional character of such a stimulus. It only remains now to consider: (a) the reason this stimulus produces the hallucination of the image of the agent (or at all events that of the person far-off from the perceiver); (b) the reason this stimulus succeeds in deceiving the inhibitions, and momentarily guides the perceiver of such to a primitive condition, one of infantile psychic expression. These are the primary or salient problems to be resolved. As to other secondary questions we shall face them later on once we have overcome these last two obstacles.

To understand the first point we must refer to an exchange of ideas

with our friend Dr. Edoardo Weiss, and to some of his concepts, not yet made public, on the importance of the image in the psychic life, especially unconscious. This importance is, besides, already very evident if one only thinks of the history of figurative art, of that of religions, of the function of the "portrait", in every form, in family and social relations.

As we have seen in the summarized explanation of the psycho-analytical theory, the "Id" manifests in various circumstances (infantile hallucinatory satisfaction, hallucinations in morbid states of minds, dreams) its "faculty to create." The contrast between the "principle of pleasure", belonging to the "Id", and the "principle of reality", demonstrates also that the "Id" does not know how to distinguish in any case reality from imagination, it completely identifies psychic reality and material reality.

But this material reality *must* be distinguished from the psychic one; and therefore the Ego opposes the "Id", the inhibitions impede the hallucinations from continually falsifying the reality.

On the other hand, the "Id"—only recognizing the principle of pleasure—is incapable of renunciation. Therefore in what form—Weiss asks himself—can the Ego satisfy the exigencies and stop hallucination? In two ways: either through an intellectual knowledge, a knowledge communicated by the Ego to the "Id", that the desired object exists (knowledge that according to Weiss may be, however, of a telepathic nature, or receive confirmation through the telepathic way); or through means of a "compensation", which consists in the *image* of the object, that may assume various forms (introjection and identification compared with the object, its material reproduction, etc.). Both these ways—on the basis of minute observations and deductions made by Weiss—can silence the "Id" and stop the hallucination.

They *can*, but they *must* not. It may be that the process is not successful or that the result thus reached is disturbed. In this case the "Id" —which as we have said is incapable of renouncing—regains the upper hand and provokes the hallucination. Usually, nevertheless, the Ego quickly re-establishes its own function and the hallucination disappears through new inhibitions.

But how can the equivalent of the person desired by the "Id" fail? Weiss has considered all the cases in which the image is damaged or destroyed. As the "Id" makes no distinction between psychic reality and material reality, the injury or the destruction of the image pushes it immediately to a new creation in the hallucinatory way which belongs to it, and causes the collapse of the compensative way which the Ego offers. One or the other changes may be visible in various forms (Weiss has made a special study of the equivalent established in guilt for which the guilty individual hallucinates the image of the severe father who charges him, of the murdered friend, etc., etc.). The emotional stages are naturally the most adapted to cause the failure of the compensation of the "Id" on the part of the Ego, and to produce hallucination.

Theoretically, Weiss admits that the equivalent of the desired party or respectively that of his hallucinatory image may fail because the Ego

can no longer impart to the "Id" its "knowledge" of the existence of such a person. In such an event, however, hallucination does not necessarily arise (there exist nevertheless some morbid hallucinatory cases from sorrow); the intellectualistic, rational way whereby the negative news flies along to reach the "Id", permits, as a general rule, inhibitions to congregate in an opportune manner, affording the "Id" a series of diverse satisfactions, which in Psycho-analysis have been made the subject of particular study, especially referring to that part relating to and termed "sorrow-work" *Trauerarbeit*.

Also regarding these very interesting viewpoints of Weiss we could labour the question with other confirmative considerations; but we think it preferable to refer the reader to the work itself—which will shortly be published—of our colleague and friend* in which these concepts are thoroughly expounded and confirmed. Our resumé seems however sufficient to resolve, or at least, to clear the first two theoretical questions already formulated above. In fact the typical cases in which the "knowledge" that the dear person exists, and in which his image safeguarded in the unconscious is minimized and destroyed without the Ego receiving notice thereof, are really those in which the sad or mournful event that strikes the relation or the friend is telepathically communicated to the unconscious of the perceiver. The coefficient of the "surprise", that fact i.e. that the stimulus comes through an endogenous way (perhaps also independently from the sensitive character of the latter), is sufficient to weaken or to annul the inhibitions, and the recreative process of the "Id", or the hallucination, has a free way of self-production. The conditions practically coincide with those in the cases studied by Weiss, with the sole difference that in the case of telepathy, the stimulus to hallucination takes a paranormal way. Identical instead are the factors of emotion, the elements of offence to the dear image safeguarded in the unconscious, of the weakening of inhibitions, and lastly of the "solution" in hallucinatory form, which lasts until the mechanism of the inhibitions proves futile. This is the general thesis: that is to say that each single case may present diverse characteristics: it may be, for example, that the attenuating of the inhibitions prove insufficient because real and proper hallucination should be verified, or that the impetus coming from the "Id" and following the stimulus received is inadequated. But that does not diminish the value of the theory; which is neither diminished if telepathic communications not of a sad nature, i.e. without offence of the image, may be evident (although very rarely, and perhaps never so far, as we are aware, in hallucinatory form in the wake-stage as the hallucinatory "way" really belongs to the dream, and hence any oneiric vision is in a certain sense hallucinatory) although Freud expressly observes that a telepathic dream could not be called a real and proper dream, but a telepathic event in the sleep-state. Admitting there may be a similar veridical hallucination in the wake-stage, it will be necessary instead to ascertain if it is not a question of clairvoyance, or of that particular form of clairvoyance which

*La Psicologia della coscienza.

is "telemnesia": though, as we have said, the case is probably little more than theoretical.

To the second question, i.e. how the telepathic stimulus succeeds in eluding the inhibitions and provoking the hallucination, we have already incidentally answered above. In any case sad or mournful news was communicated to the perceiver through the common sensorial channels, certainly the hallucination would not be produced, for the inhibitions would have time to systematize themselves and to react to the exigency of the "Id". But the stimulus suspends the inhibitions inasmuch as it provides elements of surprise to the unconscious, through paranormal telepathic channels, so that the inhibitory countercharges are not afforded time to set themselves in action, and they are only enabled react in a second moment.

It now only remains to examine briefly some problems connected with those herein so far considered, or better still some theoretical difficulties which eventually may be offered against our thesis. It will be observed above all that the hallucinatory vision of the perceiver is sometimes very elaborate and detailed, that sometimes the image of the agent appears together with the locality in which the sad or mournful fact has been produced, one time the image speaks or seems to speak to the perceiver, another the hallucination is only auditive, etc., etc.: These modalities, it may be contended, do not seem to conciliate themselves with the theory of the projection of the image on the part of the individual who receives the communication. We answer—as Bozzano remarks in the essay mentioned —that the modalities of the telepathic communication are in themselves still very enigmatic, that we are still ignorant as to if and how that mysterious *quid* can influence the vision, modifying it, renewing it, fashioning it in ways unknown even to analytical psychology. In addition there is a theoretical question which nevertheless must be left open as to the relations between metagnomy and telepathy, so much that some scholars (for example Richet) tend to make of the latter a particular case of the former. If we adhere to Richet's standpoint, for example, it would not be going too far (and rather in our opinion it is the most comprehensive and rational hypothesis) to conceive the telepathic stimulus as a kind of psychic "catalyst" which, profoundly touching the unconscious of the individual, sets in action some crypto-aesthetical faculty allowing at the same time the projection of an image in hallucinatory form (in obedience to the exigencies of the "Id") and the vision, hallucinatory or mental, of varied circumstances in relation to the event: or either the latter only in cases of telepathic reception from unknown individuals, or having a non dramatic bearing (cases, however, in which the hallucinatory form, at the wake-stage, seems to us, as we have said, most exceptional or to be excluded). In reality there is a great task to be accomplished in the vast field which we have so far considered in what refers to telepathic hallucinations, and we feel that serious objections will not be made to our viewpoint. It is evident we do not claim to have given here the solution of

all the questions inherent to subjective metapsychics, but even those which regard the paranormal knowledge. It is clear that an objection relative to the phenomena for the so-called collective telepathic hallucinations (non-existent, according to Richet, as it will always be a question, in such cases, of illusion or of real vision, and not of hallucinatory vision), or to those in which the image has given, or would have been able to give tangible proofs of its physical concreteness, would have no reason of existing as it would be a question here of phenomena substantially different from those we have examined. Without denying the theoretical possibility of the cases of bilocation or those of "projection of the astral body", or "etheric double", as it may be termed, we feel however in a position to assert that these cases *do not* come within those of telepathic hallucination, as they cannot be so classified, unless adhering to the integrative thesis proposed by us, those of telesthesia or telemnesia in hallucinatory form. Briefly it will be necessary to remember, before passing to the critical examination of the thesis, that similar effects can be produced by different causes.

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We may claim now to have exhausted the resumé whereby we have purported to explain what seems to us the sole rational and exhaustive solution of one of the most embarrassing theoretical problems that has hitherto been proposed to psychical researchers of mental phenomena. We would leave the door open to a more perfect expression of our views in this regard, if new facts or new doctrinal results will afford us such opportunity.

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APPARITION OF A HAND
(PREMONITORY OF A DEATH.)

Mrs. F. Black (pseudonym) of New York gives the following account of a phantasmal appearance followed by the death of the person connected after a brief illness, *two months* later.*

"On the night of the 15th October 1933 at 3.30 am, I was awakened suddenly by a terrible cracking sound near my bed and had a feeling that I was not alone in the room. I sat half-up in bed and looked around the dark room until my eyes rested and fixed themselves upon the hand of an old man, quite natural in appearance, fleshy and pinkish in color. The hand was surrounded by a pale greenish or blue-grey light and it was sticking out of the wall, just to the wrist.

I screamed, but the voice stopped in my throat. Having never witnessed a phenomenon before, I thought that someone was breaking through from the adjoining apartment—which was untenanted) and I remember wishing that I had something hard with which to strike at the hand. I soon realized, however, that I had to do with a ghost, and I stared at the thing as if petrified by fright.

*He fell suddenly ill Dec. 15th, 1933 and died Dec. 20th in Hospital.

Suddenly the hand changed in appearance, becoming illuminated—the effect being just that of a dull electric bulb—so that the whole shone with a clear whitish light; and to my great terror I saw *inside the hand* the full skeleton develop, every little joint in the fingers being pronounced more and more clearly. The surface of the skin was now shining with a beautifully clear milky whiteness through which the skeleton hand could be seen.

For the space of some 30 to 40 seconds—though it may have been as much as a minute—(it seemed *hours* to me) the hand rose sideways towards the ceiling. The fingers then moved, and after staying there a few seconds, it disappeared. I saw the movement of the fingers when the hand left its first position, and I noticed that they were slightly curved, just as would be the case if one laid one's hand upon a table in a natural way,—curved as if holding a ball.

Whilst it still retained a normal appearance (i.e. before it became illuminated from within), I recognized the hand as that of an old friend of long standing—an old gentleman of 75. Thinking that this meant that he must be dying, or at least very sick, I went next day to call upon him and I told him of my vision—not allowing him to know that I had recognized the hand as *his*—but he laughed and said: "How foolish of you to believe in ghosts and phenomena. You never did—you are crazy!" It is true that I had never believed in ghosts, though I have heard many a story of them.

I think that what impressed me most about the occurrence was the slow change from a natural-looking hand to one of a luminous transparent whiteness at the very moment when I was starting to scream again. The skeleton hand appeared so *very clearly*. Still trembling with fright, I did not go to bed for a long time. I did not faint, though it was an experience I shall certainly never forget. When the hand disappeared I lay down and pulled the sheets over my head,—then jumped quickly out of bed and turned on the light. It was terrible, but just the same, I am glad that I went through the experience.

Although not a believer in the supernatural I have always been psychically sensitive and have felt that there are strange forces at work which have power to influence us against our own will sometimes.

I am so entirely convinced of a future life for all of us that if all the world said the contrary I should adhere to my conviction. And now to relate the sequel to my vision.

Although there was nothing in my old friend's condition at the time to cause any anxiety as to his health, he was stricken with paralysis on the 15th, and expired after only 5 days, on the 20th December last.

MEDIUMSHIP OF EUSAPIA PALLADINO

Record of an impartial observation of her phenomena in 1893 under the auspices of leading Continental scientists

By Mme. Dario Papa

When leading scientists of Europe assembled in Milan, Italy, in 1893, to investigate the psychical phenomena of Eusapia Palladino it was the first experimental investigation of the psychical made in a specially equipped laboratory and under test conditions. The eventful happening attracted much attention because of the distinction of the investigators. There was Richet, Professor of Physics at the Sorbonne, Paris; Schiaparelli, the astronomer who discovered the lines on Mars; Lombroso of Turin University; Akzakov, of Russia, and other world renowned men interested in metapsychics.

An assembly so distinguished commanded attention. The Milan Press commented on the event; but none of the daily papers gave publicity to the proceedings because the subject of the investigation, the psychical, was so very unpopular in Italy at that time. Only one daily paper, "*L'Italia del Popolo*" owned and edited by my husband, Dario Papa, gave an account of the final report signed by the scientists who made the investigation. The findings of the report seemed important, as world news; so I translated it for "*The New York Sun*," then edited by Charles Dana and considered the most accredited newspaper of New York City. The report was published in "*The Sun*" and, afterward, appeared in a leading scientific review which had a wide circulation both in the United States and abroad.

The scientists worked in a laboratory specially fitted for psychic experimentation. Dr. Finzi prepared it most ingeniously in the Finzi Palace. The room for the laboratory was well chosen. It was the Page's Room.

In old Italian palaces there is a small room at the entrance leading from the inner court where, in olden times, the pages in waiting, seated on stone benches around the wall, awaited commissions. In the Finzi Palace there is no opening in the wall of solid masonry except for one window, looking on the court, and a door into the reception-hall on the *piano nobile*, (the main floor). Across the end of that waiting-room a curtain was drawn forming a dark-room necessary for experimentation in total darkness or in infra-light.

The public was not admitted to the meetings held by the scientists; but, while they were still making experiments, Dr. Finzi invited me to the laboratory, explained every detail of it and what took place there. It was all so astonishing that I remember it vividly to this day.

Placed in the centre of the room, directly in front of the curtain was a table; on it were articles which might be needed in the experiments. Among them was a pharmacist's balance and a pan of moist clay. Standing on the floor near the table were scales such as grocers use for weighing

produce and meat, around the room were cameras placed at various angles.

The eminent scientists were not intending to be deceived. Though the experiments were many of them prepared in darkness, they could instantly be verified by flash lights and photography.

White light was thrown on whenever necessary for taking photographs of levitation or of movement of objects without contact. In one picture the curtain of the cabinet is seen billowing out into the room, over Eusapia's head. It looked as though being blown by a strong wind coming from the direction of the solid masonry behind the medium.

The scientists did not report all that they saw in those first experiments. There were reasons for not telling all at that time. Much could not be understood though most of what happened then has since been made clear by recent experiment. Richet, it was said, would not report a phenomenon till he had witnessed it three times when the report was drawn. He was not convinced of materialization then; but, in his epoch making book, "*Thirty years of Psychical Research*," he makes his startling statement about materialization. "It is absurd; but it is true."

In the Finzi laboratory photographs were taken of phantasmal figures, rudimentary hands and ectoplasmic clouds which appeared at the opening of the curtain behind Eusapia. The word "Ectoplasm" had not yet been originated by Richet; but he must have seen it in action at the Finzi Laboratory—it was there.

After the sittings, impressions of faces and hands were found on the damp clay put on the table for experimentation. Plaster-of-Paris was run into those molds and some of the casts of artistic design were beautiful. One of those impressions on clay was given to Sig. Cipriani, our city news man. It had been discarded by the experimentors as being of no value. All to be seen was an oblong hole in the clay. Cipriani poured plaster-of-Paris into the aperture. He removed the clay from what he found inside and a model of a large, beautifully formed hand was revealed. It resembled those, produced in the same way, which are at *L'Institute Metapsychique* in Paris. Before that exhibit in Paris I exclaimed in wonder, as I did so long ago in Milan, "How could a large hand get out of a small hole?" Dematerialization is the explanation made by a few advanced men of today.

Pharmacist's balances may act unaccountably, counteracting the attraction of gravity, as has been demonstrated through "Walter" by Dr. L. R. G. Crandon at 10 Lime Street, Boston. In Milan, grocer's scales, used in the Laboratory, showed unaccountable variations registering a weight of over 50 kilos when nothing rested upon them,—at least nothing visible.

More startling things happened but nobody in Milan paid much attention till the Mayor of the City was admitted to sessions of the scientists and told gentlemen of the Press that a large, hairy hand had been laid on his. He described his sensations so vividly that the news was telegraphed to the Paris papers. The Paris edition of the "*New York Herald*" with a keen sense of news values, sent to Italy for the "facts" about those investigations. It must be a "Fake", of course, but the great astronomer Schia-

parelli was taking part in them. He had lately discovered the Lines on Mars. The world was asking, "Is the planet Mars inhabited?" It might be a good "scoop" to get the latest news.

The Herald's society correspondent was Miss Evans, an aunt of Miss Zimmerman who married the Duke of Manchester. Miss Evans was asked to go to Italy, interview the scientists, and send back a social, literary and scientific report of what was happening. She had made a name for herself several years previously when she interviewed the Imperial Family of Germany. Emperor Frederic, father of Kaiser Wilhelm, was in San Remo during his last illness, and all Europe awaited news about him.

It happened in this way. The Royal suite was located in a villa across the way from the Hotel Mediterranée where Miss Evans was stopping. The editor of "*L'Italia del Popolo*" was in that hotel also. He had no idea of interviewing the Empress himself; but, when the lady correspondent of the "*New York Herald*" asked him how it would be possible for her to do so he said, "If you were to go with your illustrator and sketch beneath that big tree in the villa grounds, the Empress would probably interview you herself."

Miss Evans got permission to sketch the villa from that spot—and the Empress came. Remembering that successful interview Miss Evans, when she came to Milan to interview the scientists, went to "*L'Italia del Popolo*" asking for the assistance of the editor. He was too busy to go with her for an interview with Schiaparelli; but, to oblige an American lady, and fellow journalist, offered to ask me to go with her as interpreter. For a woman of my own country I was glad to go.

Then began a rather extraordinary experience for one lacking in the *savoir faire* of an interviewer, I became official representative of a newspaper sent for inside facts about a momentous "fake" which would "expose" Eusapia Palladino whom I began to really like from what I had been told about her.

Dr. Finzi gave me a letter to Eusapia Palladino. Through this letter I became so well acquainted with that remarkable woman that I think I am justified in saying that no other American ever knew her as well. I understood her when she spoke in dialect and I appreciated her childlike ingenuousness. We called on Eusapia in the afternoon. She was stopping at an old fashioned *trattoria*, or hostelry which had been modernized and transformed into a hotel with an *al fresco* restaurant. Around the court were private dining-rooms enclosed in glass and partitioned from each other by windows which might be raised or lowered to regulate the size of the rooms. While there was privacy in each compartment the guests could be seen having a jolly time seated around the tables. One could hear the gay voices laughing and all talking animatedly as people do in Italy.

We were told that Eusapia was not in; but would return soon probably. The courteous master of the hotel, when we decided not to wait, accompanied us to the *portone* outside the court. He looked down the street and exclaimed, "There she comes now." He pointed out a small woman coming toward us leisurely. She was simply attired in a thin sum-

mer-silk dress which followed the lines of her compact little figure perfectly.

Even peasants in Italy have a dignified air, and association with cultivated people may have given Eusapia a certain distinction. This gifted woman, who became known over the world, had scholars and savants as associates during the greater part of her life. This same simple woman was an ironer of colored clothes; her rank was far below that of an ironer of white clothes.

We went to meet Eusapia and I at once explained that the object of our visit was to ask her if she would grant us a seance.

"While I am engaged by the scientists I cannot give sittings to others," she told us.

"This would not be a seance." Miss Evans insisted, "Just come to my hotel and show us what you can do." This I translated rather liberally and after a fifty lire bill had been introduced as a decoy, Eusapia, without going back to her hotel, turned and went with us.

"She can't have much paraphernalia under that thin dress," we decided.

On our way we met the Princess Troubetzkoy, mother of the well known artists of that name. I had told her of the experiments and she was very much interested. We invited her to come with us assuring her that there would be no seance. So she accompanied us to the Hotel Cavour.

We found there Miss Zimmerman, another niece who accompanied her aunt as illustrator for her articles. A description of that room is necessary in order to make clear exactly what happened. On the left of the door was a window looking on the court. Facing the door was an old style commode with washbowl and pitcher; a foot-bath was beside it on the floor. In the corner was a large double bed, called, in Italy, a matrimonial bed. The fourth side of the room had a broad fireplace with a wide hearth.

As we went into this bedroom we were saluted with a loud yelp and a jingling of bells. We knew it was a dog by the yelping but we did not see the little animal till it fell to the bed with a thud and lay there quivering, the bells on its collar still ringing. It was Miss Zimmerman's pet dog. She took it up in her arms. "I wonder what is the matter with him." We did not connect the incident with Eusapia Palladino.

There was no table in the room; so Miss Evans ordered that one be brought, in case of need. It was a substantial pine table, such a table was once used to construct a toilet-table. A mirror was hung on the wall above it and muslin, or some thin material draped over the whole structure making that luxurious article of feminine refinement, so necessary for a lady's boudoir in days gone by. That table was bare now and there was plenty of room for us all to be seated around it. Eusapia sat at the head; at her right was Miss Evans; on her left was Princess Troubetzkoy. I came next and Miss Zimmerman was opposite me.

The hour was about 4 o'clock in the afternoon. A bright Italian sunlight slanted in through the window. The room could not be made dark because the blinds did not close perfectly. We could see each other, even

the expression on our faces. After all had been done to darken the room we were in daylight or pale twilight.

We sat in hushed silence awaiting developments, which we hardly expected, but felt might come. Our hands, laid flat on the table were motionless. Suddenly the table took a sort of jig step and jumped straight up into the air. There was not the usual accusation; "You did that." We were too surprised. All the table legs were off the floor as I proved by getting down and passing my hands under them.

It is funny what people think when flabbergasted. We concluded we were all having an optical illusion. The scientists had photographed similar phenomena; yet I was unprepared and unbelieving. "Is it animal magnetism?" I asked of Eusapia? She took her hands from the table and arose. We did likewise. Eusapia held her hands spread out above the table, and that heavy structure of pine boards came up, not slowly as if attracted by a magnet but leaping. Eusapia's face had a pained look, as though from great exertion while holding it up in the air, where it remained quite still for a moment. We were all silent also and concluded that we were hypnotized.

That incident did not impress us. "Why have the same old table tricks?" We waited for something better. It did not come immediately. We were seated again, chatting together when, very gently, a hand took hold of my arm, the one farthest from Eusapia. I looked down at my arm; but could see nothing. Was I "imagining things?" The hand felt like a large one; the fingers reached entirely around my arm, each finger pressing it separately as though to make me know that the hand was real, and a left hand, the thumb on the lower and the fingers on the upper side.

Then another hand seemed to take hold of the chair-back and I was turned, chair and all, till I faced the fireplace. My back was then toward Eusapia at the farther end of the table. Nobody noticed and it was probably thought that I was merely changing my position. Eusapia glanced in my direction indifferently. She was not hypnotizing me. I was not crazy either; so I adjusted my chair and said nothing about what had happened to me. Perhaps I should have reported a psychic experience; but there were reasons for my not doing so. First of all, I was so astonished that I could hardly believe it myself. If they did believe me, I knew that they would disperse precipitately.

We had enjoyed a pleasurable afternoon. Suddenly Miss Evans disgustedly called our attention to the foot-bath behind Eusapia. "She moved that foot-bath herself. I saw her push it with her foot." From where I sat I could not see the tub but heard it scraping along the floor.

It went under the bed and was then out of sight but coming in my direction. To reach me it would have to circle around or turn a sharp angle. The distance would be at least ten feet. The absurdity of thinking that Eusapia's leg could possibly stretch that far struck me. I waited and listened, the tub passed around my chair and became wedged between the legs of it and the hearth-stone. I looked down into the tub and saw the water in it moving in little crinkley ripples.

This would have been the time to say, "telekinisis" but the word had not yet been coined. Movement of objects without contact was not admitted. So I am glad that I did not tell those ladies. They would not have been interested.

Interviewing Schiaparelli was our next *tour de force*. Dr. Finzi kindly offered to go with us to see the astronomer. Schiaparelli was at his desk in a grand old room of the Brera. A learned and dignified man in imposing surroundings is impressive. I was conscious of defects in my Italian construction and could hardly find words to address him. He may have been aware of this for he asked me very kindly to be seated near him.

Imagine my consternation when I was asked to translate a request for Dr. Finzi to leave the room. I objected vigorously. Schiaparelli did not understand English and looked inquiringly from one to the other trying to see what it was all about.

Dr. Finzi speaks English. He arose hastily and said, with good-natured amusement. "I will leave the room, of course." In passing Schiaparelli, the two exchanged a quick glance, Italian gentlemen are very fine, Schiaparelli understood and said politely "I have nothing to say that could not be said in the presence of Dr. Finzi."

The next difficult question was, "Does the Professor think that there was any trick in those psychic experiments of the scientists?"

"Treek!" exclaimed the astronomer. The word trick is not unknown in Italy. "Treek?" certainly not. Deception would be impossible under test conditions."

We were not succeeding very well with what should have been a thrilling interview; so I put in a question of my own which must have been as disconcerting to the great man as any he had been asked, "Professor, did you see any proofs of survival in the experiments?"

Evasively he answered. "I saw a great many extraordinary phenomena but I did not find what I went to see. My friend Zollner in Germany told me that he had observed the passing of one solid through another. That is what I hoped to see. I did not witness it; but I saw other phenomena, quite as important perhaps, which I could not understand."

"You will tell the world about them; will you not, Professor?"

"No, I am a man of science, I cannot report anything which I do not understand."

The New York Herald of Paris gave a full "exposure" of all the "facts" but not this, told us by Schiaparelli.

I began to feel a great sympathy for Eusapia Paladino who must be feeling dubious about whether she was a true fact or not.

So, I called on her one evening accompanied by Signor Finzi. She was finishing dinner when we arrived and invited us to sit at table with her for coffee, which we did.

We were in the *al fresco* restaurant which I have already described. It was brilliantly lighted. Gay parties were in every compartment; the dinner hour is a pleasant one in Italy. Eusapia was cheerful that evening. The experiments were ended, the scientists gone and she was free to do as she pleased.

A waiter was adjusting a block under a leg of the table. It did not stand steadily. "This leg must be too short." he said and went away for another block. Eusapia smiled.

A noise in the street attracted our attention. "It is coming." remarked Dr. Finzi, listening. The sound was like a heavy pounding on the pavement. It went up the side of the house on the outside, then across the ceiling above us and fell in the middle of the table with a loud bang. It caused such a commotion that the people in adjoining compartments peered in to see what had happened.

The disturbance quieted and we continued our conversation. All was still except that we laughed, covertly, when a wineglass bowed gravely to a cup, but, presently, there came a general upsetting of dishes. Eusapia laughing held her hands out over them to keep them down. They became so disorderly that from laughing she looked grave. To avoid disturbance we decided to go.

In leaving, I lagged behind to see what would happen. Eusapia walked ahead, Dr. Finzi next and I last. Some feet away from the table I looked over my shoulder. The table was following us coming in little jumps like walking with a lame leg. It was only for a moment; but enough for me.

I sent this incident to the "*Chicago Tribune*" hoping that my Chicago friends might enjoy it. The *Tribune* published it sometime in August of that year. It did not attract the least attention. Even my friends must have thought it was lacking in verisimilitude or was perhaps a shameless fabrication. At any rate it was never mentioned.

My next attempt to bring psychical phenomena before the world was when I translated a most interesting article by Lombroso sent me by Cipriani. It was serious and scientific and the facts related by Lombroso were more startling, appearing under his signature, than any I had ever heard. I sent this new and interesting article of the famous scientist to the "*Herald*" of New York. It appeared in a Sunday edition and illustrated in colors—an entire page of flaming fire, ghastly ghosts, bones, skinny arms manacled and heavily chained. It was so gruesome that I dared not send it to the serious minded Lombroso. What would he think!

In the depth of my metapsychical discouragement, Eusapia Paladino came to New York. I was glad. Here would be living evidence. She would need a friend in a strange city so I went to her at once.

I found her in an up-to-date flat in the centre of the city. Some of her furniture looked respectably antique; but, most of it was resplendently new. She even had a new husband much younger than herself, who was counting on his gifted wife to make so much money that they could buy anything they wanted.

Eusapia, in speaking of New York, was ecstatic. "Broadway! The beautiful lights! Coney Island!" She clasped her hands and raised her eyes to heaven. Little did she suspect that there was a Munsterberg in New York who had never studied Metapsychics. His activities during the War, afterwards made him *persona non grata* in the United States;

but, at that time, as exchange professor from Germany to one of our Universities, his opinion was more valued than the well weighed conclusions of European scientists who had devoted a good part of life to Psychical Research.

Munsterburg was not an enemy of Eusapia Paladino; he was a deep thinker gone wrong and conscientious about it. Even had he seen the phenomena witnessed by those first scientific experimentors in Italy he would have said a colossal "No" and that would have settled it. In catching Eusapia's foot, before the phenomena of telekinisis had begun, no serious-minded observer of psychical phenomena would argue with him. It was too absurd. They went on engaging Eusapia for work in their Laboratories until the end of her life.

After the newspapers had published Munsterberg's accusations Eusapia was overwhelmed with grief. There was nothing to do but go back to Italy humiliated and, as she thought, disgraced.

Nearly distracted she cried desperately. "They held me hand and foot. I could not move and *lo fo io.*" The cruel part was that Eusapia really believed that she performed all those miraculous manifestations herself. She knew less about them than anybody. Even when she was levitated bodily she thought that by some superhuman power she was capable of accomplishing the feat herself. "I must move a little, a very little bit and the impossible happens." Probably the initial movement must come from her; but hundreds have witnessed the apparently impossible happening.

Once I had the indiscretion to ask her if she believed in spiritualism. She cried, exasperated, "*Che diavolo so io?*" an emphatic form of "What do I know about it?" Tears flowed down her face as she raised her hands to heaven and wailed in agony. A way should be found to protect such sensitives of mediumship and laboratories specially adapted for the study of them. Little is done now to shield them while they are living that life of self sacrifice and, often, of obloquy.

Modern laboratories for psychical research are modeled somewhat after that first one in Milan. The word occult suggests darkness and uncertainty; modern laboratories stand for quite the contrary. Lights of many kinds and electrical devices regulate them now. The laboratory of the Baron von Schrenck-Notzing in Munich had a system of electric lighting which controlled the participants as well as those taking part in the phenomena.

Herr Karl Krall's laboratory in Munich was the most complete of any in the world. It will be remembered that Herr Krall was owner of the famous Eberfeldt Horses. He was a fine type of the cultured German gentleman, a man of superb physique, a university man and a gifted musician. His wealth and altruism made it possible to make those experiments with animals which told the world something entirely new.

My stay in Munich was made bright by those brilliantly intellectual men—Herr Krall and the Baron von Schrenk-Notzing. In the United States we have no well equipped laboratories; but we have men who give their time, money and courageous endeavor generously to Psychical Research.

SIGNORA DARIO PAPA.

CONTINENTAL NOTES

The "*Revue Metapsychique*" for May-June 1933 contains the following principal articles.

E. Bozzano "Consideration and Hypothesis concerning telepathic phenomena." According to the author one must distinguish four kinds of phenomena in telepathy. 1. Thought-transference between persons that are close together in space. This is facilitated very much by a bodily contact, especially by the agent putting his hand on the occiput of the percipient. Probably it is based on the transference of vibrations from one brain to the other. If ideas are transferred here they correspond closely to that which is contained in the consciousness of the agent. 2. Telepathy as such, which is independent of distance in space, while thought-transference of the kind described above diminishes in relation to the square of the spatial distance according to the physical law. It is a pure mental experience that has nothing to do with the bodily vibrations of the brain, as it takes place between two minds (incarnate or discarnate). Strangely enough here the transference of emotions is often connected with a vision of the agent in the mind of the percipient, though it need not be contained in the consciousness of the agent. Probably the mind of the agent here causes an image of himself to be produced in the mind of the percipient. Bozzano thinks that many cases of alleged phantasms of the living, dying, and deceased must be explained like this and not by bilocation, materialization etc.,—though of course the latter may also exist. (I must admit, that according to my own experience apparent thought-transference between myself and other persons in the same room often occurs without my feeling their aura or knowing the thoughts to come from them by their being embedded in a sensation of their aura, which is always the case with telepathy in the second sense of Bozzano, whether it takes place from a great distance or not. This would confirm Bozzano's opinion, that telepathy properly spoken takes place between two minds as such, while ordinary thought-transference is based upon a transference of bodily vibrations of the brain. (G.W.) 3. Connected with telepathy though really a kind of clairvoyance is a phenomenon which according to Hyslop (Journ. Am. S.P.R. 1907, pp. 522 and 526) Bozzano prefers to call "telemnesia". Here the agent draws from the mind (conscious or subconscious) of another person any information required without this other person knowing it or doing anything to bring it about. The person with whom the agent gets this *rapport* must however be known to him, or another person present (e.g. the experimenter) or he must get into rapport with him with the help of some object belonging to that person or which has been in connection with him (psychometry). This phenomenon may be connected with telepathy as such, but it is really something different.—A fourth class of phenomena also sometimes connected with telepathy "telesthesia"—can not be explained by the psychic reading the subconscious mind of any living person, here pure clairvoyance, in time and space or only time or space is concerned, not psychometry.—All these distinctions must be taken into consideration by people who want to organize telepathical experiments, especially such at a great distance. They can be successful only with subjects especially gifted, besides there must exist a certain mental "affinity" between the agent and the percipient if good results are to be obtained. The "goodwill" alone of the persons concerned is not sufficient.

Ch. Richet "What was thought of the divining-rod in the XVIIth century?" (Illustrated.) Reviews an old book on dowsing, "*La physique occulte ou traite de la baguette divinatoire et de son utilite pour la decouverte des sources d'eau. . . .*" by M. L. L. de Vallemont, published by A. Braekman, Amsterdam 1696. The author is convinced of the reality of dowsing and tries to explain it by certain "vapours", atoms etc. emanating from wells, metallic ores, assasinated corpses etc. thus influenc-

ing the divining-rod and the body of the diviners. As not all persons are sensitive to these vapours etc., they are not all equally fit to become diviners. A case communicated by Vallemont of a peasant following a murderer for 45 miles in the country and 30 miles across the sea must probably be explained by psychometry.

E. Osty "*Science and prejudices.*" Quotes some parts from the same book dealing with the prejudices of official science in the time when it was written.

Ing. R. S. Lacape "*The theory of quantas and psychical research.*" Thinks that some of the difficulties of modern physics can be solved by explaining them with the help of psychical research.

E. Osty "*On the individual relativity of experimental proofs of survival.*" Communicates the case of a young man aged 18, who short time before his death after an operation talked with a different voice and in a gruff language as if he was a former friend of his father, with whom the father had quarrelled and of whom—says the father—he had not thought for 24 years, his son never having met him. The alleged deceased mentioned his own name and that of a neighbour of the father whom he had also known. The father was surprised at his son talking like that and asked Dr. Osty whether he thought it was a manifestation of a deceased person using the unconscious body of his dying son. Dr. Osty thinks the manifestation can either be explained by incoherent fever-deliriums, as the father could not be certain he had never mentioned the name of his former friend and their quarrel in the presence of his son, or the boy may have got the names from the subconscious mind of his father in his fever. He adds some remarks on the credulity of laymen concerning alleged spirit-manifestations. Osty thinks that if there is survival at all, certainly all the poor earthly views, thoughts, hopes, fears, quarrels etc. will not survive, but only the higher faculties manifesting in psychic phenomena that are independent of the limits of time and space.

M. *Maire* in the "Chronicle" communicates the foundation of an "*Institut International des Radiations, Telluriques et Cosmiques*" in Nice which is to study the influence of metereological, or cosmical radiations on man and especially on epidemics of suicide, certain illnesses, pathological crimes etc.

The July-issue 1932 of the "*Zeitschrift fur Parapsychologie*" contains the following principal articles:

Dr. Alexander Imich (Czenstochau, Poland) "*Report of two sittings with a new medium*" (taken up as a document although the conditions were by no means satisfactory as the editor says in a note). The phenomena observed (in darkness, with only a "hand-chain" as control of the sitters' and medium's hands) were: raps on a board under the table, luminous phenomena (round patches of light alike those produced by a pocket-lamp, one bluish, the other greenish), movements of chairs, a bit of chalk etc.; a rocking-horse, knife, keys etc. were transported on the table, the table was levitated about 2 inches on all sides and 4—8 inches on one side, touches (pulling of the hair, kicks etc.) were felt; scratching was heard, bangs, whistling and other strange sounds; apports of the branch of a pine with a candle lying on it, of an artificial flower, an india rubber shoe, a whip, a doll, flowers etc. The radio loud-speaker was put in by itself and different stations were heard, though it stood in a cupboard in front of which the chair of a sitter stood, so that it could not be opened without his getting up. In the second sitting similar phenomena occurred, besides a "direct voice", supposed to be that of Guzik, the host was "apported" through the locked doors after he had just come home from a journey and said goodbye to his friends (he was an officer) in the street—after that he could remember nothing until he regained consciousness lying on the floor in the séance-room. Some sitters saw a white phantom.—

Dir. Ing. V. Mikuska (Czechoslovakia) "*A poltergeist phenomenon and its explanation in a telepathic-clairvoyant dream.*" The wife of a banker, well-known to the author, had moved to a house in which a doctor, his wife, and daughter had lived; which however they had to leave, though the wife was very fond of the place and hoped to see it once more before she died. On a night in June 1919 the bank-

er's wife had an awful experience with her servant, who slept in the same room with her because her husband was away. They heard raps on the window, then again and again groans, moans and strange, gurgling sounds, first as if coming from outside the window, then apparently from the empty bed of her husband. Some policemen, who were alarmed, could not find anything. A few years later the banker's wife dreamed that she and her husband were sitting in a room with an elderly gentleman in a wheel-chair and a young lady. In her dream she told them about the adventures of that night and they told her, they were the family who had lived in the house before them and that the mother of the young lady had died on June 17th 1919 after having suffered from cancer of the throat, which didn't allow her to speak and finally suffocated her. Her death-struggle was very hard. All this proved true upon investigation.—

Hedda Wagner "*A murder and a clairvoyant.*" A man was murdered in July 1911 in the Lavanttal near St. Andrae (Austria). The brother of his beloved was suspected. The mayor was told he ought to consult a clairvoyant in another village and decided to do so out of curiosity, but only told his wife about it. In the village where the clairvoyant lived he was greeted by a nearly blind old woman on the way, who told him, why he had come, exactly described the murdered person, the position of the corpse as it was found, the suspected persons etc. She said the suspected persons would be exculpated from want of proofs, they knew who had killed the man but wouldn't say it, she couldn't tell the name of the murderer, God would punish him. All came to pass as she had said. In 1917 an old man died in the mayor's village, when he was waiting for the priest to confess, his son asked him, whether he would confess "that" too, the father said, he would, immediately afterwards the son hung himself on a tree, where the priest found him. It is supposed that he committed the murder and feared his father would confess it.

Geh. Rat. Dr. Ludwig "*Magical influences of living persons.*" A poltergeist-case connected with the female servant of a friend (university-professor) of the author, consisting of raps, objects moving, the house-bell ringing. Little bits of paper with all sorts of notes flew down from the ceiling (also when the servant was not in the room), sometimes a shrieking "direct voice" saying "good-night" or "adieu" was heard. The dog was always quite furious when these things happened. The phenomena ceased when the servant was dismissed. Hoping to get rid of them she wanted to become a nun, but the phenomena followed her to the monastery, so that she left it again. They only ceased when she was married. (Perhaps they were in connection with puberty? Her age is not given.)—The same communicator describes some poltergeist-phenomena he experienced in a haunted room in a hotel in Amalfi (raps, sounds like the shaking of chains, whistling etc.).—Prof. Ludwig himself describes a similar experience of his own in a hotel in Milano, March 1914, where the whole time there were strange rustling sounds in his room and pillow, the latter even moved beneath his head. The phenomena immediately stopped when he put on light only to begin again afterwards in the dark. He could not find any normal cause though he searched the whole room and closely examined the pillow.

Prof. R. Hoffmann (Vienna University) "*Can poltergeist-phenomena be influenced by religion?*" Admits such calming influences e.g. through catholic chantry services; but thinks their effect is only indirect (the author is protestant) by the deceased telepathically feeling that friendly, helpful thoughts are sent them.

Dr. v. Schrenck-Notzing "*The development of Occultism into Parapsychology*" has been published in this journal in instalments.

"*Zeitschrift fur Parapsychologie*", August 1932.

Dr. A. Tanagra (President of the Greek S. P. R. in Athens) "*The definite proof of telekinesis.*" Describes experiments with the Greek medium Miss Cleio conducted in the physical laboratory of the University of Athens in broad daylight or electrical light. A picture on the wall suddenly swayed to and fro (its weight is about 4—5 pounds with frame, its size 15-1/3 to 19-1/3 in.) when she came into the room for the first time agitated over the death of a child. Since then a picture always moves from the wall in an angle of 50 to 70 degrees when she enters the Society's room. These phenomena have been witnessed by many professors of the University, a great number of police officials and over 50 judges of the tribunals of Athens. Similar phenomena were witnessed with other objects. It was also observed that the emanation of Cleio has an influence on cathode rays, but no influence on electroscopes, x-rays, phosphorescent diaphragms, or on the scale of Cavendish. If she thrusts her hand through a directing coil connected with a very sensitive galvanometer, induction-currents are produced. Yet her fluid does not seem to be of an electrical or magnetical nature, because then it could not move pictures consisting mostly of wood, paper and glass. (Cp. also this Journal, February 1933, p. 59 f.)

Dr. O. Ingruber "*Three classical paraphysical cases in seances with Mrs. Maria Silbert of Graz.*" The sittings took place in the flat of the author, a provincial chief-magistrate. In the first sitting a song was accompanied by some twangs on a lute lying on the table-bars between the feet of the author and those of another sitter—the sitters being friends of the author. The medium was 39 in. away from the upper end of the lute, the sitting took place in good electrical light.—The second sitting was also held in good electrical light in the author's (new) flat in the presence of his friends and a Dutch and an English lady. A coloured pencil was put under the table which stood upright on the table-cross after the sitting, while two photos in the hand-bag of the Dutch lady, which had been lying on a table 2 meter (about 6 feet 4 ¼ in.) from the Dutch lady, 2,70 meter (about 8 feet 9 ½ in.) from the medium, were found to be marked after the sitting. One contained a number 7 (Conan Doyle's number) and a triangle and the letters C. D., the other "ll"—perhaps part of the name "Nell", the medium's control.—The third sitting was held on Oct. 7th. 1931 in the flat of Mrs. Silbert in Graz.

Hedda Wagner: "*A talking poltergeist.*" The uncle of the family of a railway-employee in Vost (Upper-Austria), a black-smith, suddenly died on Jan. 16th 1931. Two weeks after his death his wife saw him as a dark phantom in the passage calling her: "Pepi! Pepi!" From Jan. 26th to Feb. 5th 1932 the house of his sister was haunted. Raps, steps, knocking and sawing sounds were heard, a locked door was opened. Nobody, not even four policemen, could find any person or rats (the floor was opened!) who might be responsible for these things. On Feb. 5th. a certain Mrs. Mary I. M. (psychic?) visited the family and advised them to hold out a consecrated rosary and ask the poltergeist what he wanted. Then a light surrounded by a dark cloud was seen coming along from the wall outside the house over the draw-well and finally enter the room by the window. Then it took the form of a horse-shoe and finally materialised into the upper part of the uncle's body. When asked what he wanted he answered stammering, with the tears running down his face, they should save him with ten holy masses. 23 masses were held and after that the phenomena ceased. However on Feb. 6th a passer-by saw a reddish cloud hang over the house on the roof early in the morning, an hour later two young men saw a greyish, fog-like something move round the house.—In another case in a village in the neighbourhood (St. Agatha) a head fire-engine-man saw a light following him when he went over a mountain late in the night. It suddenly changed into the form of a peasant woman who had died two weeks before.

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JOURNAL
OF
THE AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

JULY, 1934

Editorial Notes
The Business of Psychical Research
University of London Council for Psychical Investigation

The Inspiration of Glastonbury (Part IX) - FREDERICK BLIGH BOND

Apparition of a Negro Maid - - - - - - S.H.P.

A Lesson in Seance Technique - - - - VIRGINIA PIERSON

Psychic Phenomena - - - - - - EFFIE HALSEY

Psyche the Immortal (Parts X & XI) - - SAMUEL E. ANDERSON

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

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

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

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

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for

JULY, 1934

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Vol. XXVIII, No. 7; July, 1934

EDITORIAL NOTES

* * * * *

The immediate business of psychical research is the establishment of the actuality of the two orders of phenomena—the psychical or subjective and the metapsychical or objective—to a degree which shall secure for them a final consensus of opinion in the world of science. There are signs that this security is now practically achieved.

A fear has been expressed by some that when the general admission of the reality of psychical phenomena comes about, and the scientific world is once for all convinced, that there will then be no further use for societies for psychical research and they may as well 'shut up shop'. That fear is not well founded. We may indeed go further and affirm that the clearance of the grounds of debate and controversy of all the impedimenta of strife and the reconciliation of opinion which will unite former opponents will at once open the gate to a wider and more fruitful area of research. For the study of psychical phenomena is after all but the ABC of our science and the recorder of these things is the collector of specimens only—as in any branch of natural history—as the servant of those who will thereafter make use of his authenticated records for the greater and more enduring purpose of building upon the facts already verified a systematized knowledge of law and a philosophy of the modes of interaction between the physical and the ultra-physical worlds. Herein lies an immeasurable field for future activity and work in those organizations which have been founded in the past for Psychical Research. The settlement of the 'phenomena' question will then bring to research a new freedom and a vastly increased scope for usefulness in the extension of the borders of human knowledge.

PROOFS INTELLECTUAL AND INTUITIVE

The first object being a consensus as to facts, the nature of the evidence sought will be and must be of a purely rational and logical kind—the only intuitive premise being the acceptance of the unchallengeable au-

thenticity of the phenomena to be considered. These are the bricks and girders to be used in the future construction, and all must stand the most severe tests before they can be used.

No material of a questionable nature, or whose soundness is not amply proved, can be used in the future building; and for this reason much otherwise good and interesting material is necessarily discarded for a purely constructive purpose, though it may retain a measure of utility as an adjunct.

But upon the broad and firm foundation of proven fact, there will arise a structure in the framing of which intuitive conviction of truth will play an increasing part. For we shall be dealing then in a larger measure with the subjective qualities and powers of mind which demonstrate their own reality and need no prop or buttress of logical proof since they will rest upon an accepted basis whose validity is no longer questioned.

The controversy as to phenomena being disposed of, one of the first problems that will clearly emerge will be that of the right analysis and understanding of the action of mind and will over matter and the extension of mental and psychical control over the physical energies. But until the preliminary ground of debate is cleared by an official decree of science—and for this the best minds of science are patiently waiting—there will be a prolongation of a state of confusion irritating to all and injurious to the best interests of the race.

One of the most important lines of research tending to establish the fact of intelligent control from the psychical side over the material is, in our opinion, to be found in the chemical phenomena. Foremost among these are the facts of psychic photography and what has been aptly termed skotography—the record of chemical changes produced by psychical energies upon sensitive plates sealed and subjected to treatment without a camera. This mode of parapsychical action has been proved for a goodly number of trained observers and is on the threshold of acceptance by scientific authority. It is therefore with special regret that we note the breakdown of a case recently reported by an English contemporary in which the most careful preparations and ingeniously contrived guarantees against any element of fraudulent manipulation have been negatived by the cunning of some interested person, and the results rendered entirely nugatory. The harm that these things do in destroying confidence and in postponing the day of victory for psychical research is not easily to be estimated. For those who, like ourselves, are already in possession of the evidence of the reality of psycho-chemical effects it is a great disappointment. We offer our sincere condolences to Dr. Nandor Fodor and to Mr. F. W. Warrick on the ruin of a careful and commendable piece of work, and would pay an editorial tribute to "Light" on the frank and speedy way in which that journal has liquidated the affair. A resume of the experiment had been prepared for readers of this Journal before the announcement was made of the clever breaking of the seals discovered by Mr. Warrick but it is now of no interest to detail this. One paragraph we may however allow to stand, as it contains a comment of general interest.

Dr. Nandor Fodor, in speaking of the purported message from Edgar

Wallace which appeared upon one of the blank sheets enclosed in the sealed envelope, asks the pertinent question why it should be easier to give a personal message from a well-known personality than—say—from a relative of himself or of Mr. Warrick. "True", he says, "the message might be less interesting, but its value would be far greater. It is strange that the operators, whoever they might be, did not seem to realize this,—supporting thereby the suspicion that the key to the riddle resides not in a *discarnate* intelligence. The operation, however, if definitely found a four-dimensional one, would be a portentous demonstration." (see 'Light' for June 8th.)

Here Dr. Fodor put his finger on a weak spot, and the event justifies his prescience.

* * * * *

UNIVERSITY OF LONDON COUNCIL FOR PSYCHICAL INVESTIGATION

On the eve of going to press, we have received from the Director of the (late) National Laboratory of Psychical Research, Mr. Harry Price a printed Circular Notice of the Transference of his Laboratory to a representative group of Professors and Members of the University of London who are interested in the scientific investigation of alleged abnormal phenomena.

These gentlemen have formed themselves into a Council which will direct the activities of the new organization. The new Council includes the following names:

Professor F. A. P. Aveling, Ph.D., D.Sc., D.Litt.
Guy B. Brown, Esq., M.Sc., Ph.D.
Professor Cyril Burt, M.A., D.Sc.
Professor J. C. Flugel, B.A., D.Sc.
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Professor J. MacMurray, M.C., M.A.
Eric D. Macnamara, M.A., M.D., F.R.C.P.
S. G. Soal, M.A., B.Sc.
Revd. Professor E. S. Waterhouse, M.A., D.D.

Mr. Harry Price, late Director of the National Laboratory of Psychical Research, becomes Honorary Secretary, and Miss Ethel Beenham has been appointed Secretary.

The new organization has been equipped with the apparatus, instruments, workshop, records, and research library belonging to the National Laboratory (which was founded in 1921) and the Rooms of this Society have been retained.

The formation of the University of London Council for Psychical Investigation is of considerable historical interest, as it is the first academic group in Great Britain to study the alleged phenomena of the seance-room, and the first academic group in any country to possess a laboratory specially equipped for the study of abnormal phenomena. It is interesting to recall the fact that Dr. John Elliotson, F.R.S. (1791-1868) one of the founders of, and physician to, University College Hospital, was the first scientific exponent of "mesmerism" in Great Britain.

* * * * *

THE INSPIRATION OF GLASTONBURY

PART IX.

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* * * * *

The XXVIth Sitting took place early in December 1933. It contains little that seems suited to the present record—mostly advice to one or other of the sitters. A diminution of power was apparent; and the probable reason for this became evident a few days later when two of the party fell sick and the meetings had to be called off for a while.

About the 26th December, however, JBS, then at her home, became strongly conscious of the influence of Brother Johannes, and was moved to take her pencil. To her surprise a sketch of a monk's head was drawn, and she was told that this was a likeness of Johannes.

"Is this really like you?" she asked, and the answer came in writing: "Yes, I impelled the stylus. CONSTANT."

"I am as in a glass" said Brother Johan: "I be not as Apollos, but I be I. Thus saw I mine own (face) in clear pool o' mere."

A month's recess—over the Christmas holidays—greatly invigorated us all, and on our meeting for the XXVIIth Sitting on the 2nd January 1934, the improvement in conditions was obvious. Johan at once announced his presence, and started off with the question whether we would wish to have the conclusion of his story of the Fall of the Abbey—'the tail of the tale'—as he quaintly put it. And so we will proceed:

(FBB. "Yes, please finish it for us.")

JOHAN "It be stark tragedy. Ye would that the scroll be 'finis'-ed: and so shall ye hear of the blowing out o' the light of this candle lit to glory of God. It be the wind of destiny that bloweth, and the taper, burned to a half its length, did to bow and snuff out as torch in the gale. . . .

Night,—and Johan at his prayers. A cry from without, and Johan—prayer half said—did to the gate: unarmed, mind ye,—for arms be not fit on prie-dieu. And hulking brute, maudlin with mead—a wastrel that would with a forced courage lead his band to mischief—sprang upon Johan. And he did fall as falls great oak when the winds of destiny be unloosed. And those that saw did tell that this the end was.

But Johan did leap again to foot, and struck mighty blow at this one. And behold! his sledge-fist went through the bullock as if he were a wraith—and can ye tell me that Johan were indeed the wraith?—nay now! For if truth be told, it be this greater self that hath the seal of reality—not the vaporous things now circling his orbit of vision!"

And if he would now to enter again at the great gate and it be shut—yet could he; and a great wonderment grew upon him.

And he would to finish the prayer cut in twain by the call to duty;—and lo! his thought went up as incense from a censer—a thing of substance etheric. And he saw the great and all-loved walls about him as vaporous dimness—real yet unreal. And great darkness of sorrow blanketed the place; and a lament went up to heaven for one beloved. Abbot kind did make moan as a soul bereft; and all, from great to least, did mourn a great soul dead.

And even the Little People, that sense more than mortals wot of, did know a dumb regret for one who had fallen from life."

In such words would Johannes try to picture to us his first dazed impressions of the new consciousness of surroundings immediately present to him on his liberation from the physical body. But he is as yet totally unaware, as we shall see, of the real nature of the change which he has undergone, and he has not the faintest notion whose loss it is that the assembled brethren are mourning.

"Johan did look hither and yon to discover, perchance, the great saint whose lack did so make distray the world he knew. Then came prayers for the dead and holy requiem sung in choro. And Johan would (as was his wont) to lead them.

Now was his voice more to heaven than ever—e'en as bugle-note it seemed to him. Yet heeded they not! And when,—all bemused—he stopped,—mouth a-gape—and no sound to issue,—on went the thin pipings of those that *seemed* to sing, yet did choke as sorrow gripped them by the throat.

And step by step,—slow marching—heads bowed low—cowls drawn—they bore the casque of him that slept. And Johan would to tip-toe nearer, that he might see that holy one ere he be laid to his long rest.

Then saw he a wonder—that great fellow that had long been the bauble the family in Abbey walls did play with:—the sport of many a jest,—yet, methinks, ever a welcome comrade—was now a-mumming for the last time!

If the great walls echo to sounds of grief greater than ever before,—could it be for *that* mock puppet?

Shame on thee, Johan, to play dead when thou art quick as never before."

Even now, he cannot understand what has really happened, nor why he is playing dead and guilty of so unworthy a practical joke. But he is soon to be enlightened.

"And came there one to Johan that he had loved in years agone. As foster-child was he to Father Anselm. Loved they each other: and the old did lead by the hand the young. And now again did godly Father come to lead this new-born soul into his new life.

"Father!" breathed Johan—"and they told me thou wert dead!"

And smiling only did he stand, and Johan shrank in fear: for ever was he timorous of haunts and spirits of the dead.

"Speak, Father, if so be thou would'st appear to me. And yet would I beg thee depart, lest I be too affrighted!" And, so saying, Johan turned and bolted back to the spot where "earth to earth" was being said.

Now it be all a complexity, and he—as ever slow i' the wits—could not riddle out how they could so play out the jest. And then spake the great voice of him that was mitered and gowned in ceremony. "We have from our midst lost the greatest soul—the most truly loved—whose place can ne'er be filled. High honours would he not: humbly he walked: yet Johan the Beloved honour we beyond telling!"

Now knew Johan the truth: and turning, he saw them but as shadows———— Alone among his own, he was as one lost, till Father Anselm did gather into his arms this child of his heart.

The story, as now told in detail by Johannes, explains an apparent anachronism which was noted by FBB in the first sketchy account of the fall of the Abbey (in 1539) given in one of the earlier scripts. The death of Brother Johannes took place in 1533, six years before the Dissolution—so we were informed in the script of John Alleyne. But in the account that comes through the hand of JBS, Johannes is represented as standing by and comforting his distressed and persecuted brethren at the final crisis, and it did not then appear that he was not still in the flesh. So his pres-

ence with the rest in that fatal November of 1539 seemed a contradiction and a puzzle.

Now, however, all is clear enough. Johannes, thrust from life in the prime of manhood, with all his thoughts and affections centered upon his beloved Abbey, remains earth-bound and so able to hold firmly within his consciousness the links which bind him so closely to the scene of his earth-activities. And his next words indicate this quite clearly.

"O'er-soon to shuffle off the mortal coil—his not yet 'pleted span o' mortality did he cut untimely. Therefore did he to things of earth adhere. The Abbey was as yet his most loved homing-place; and now, when time be spent, and cycle wheeleth ever on to follow cycle, he clingeth in part of his being to Earth's unrealities.

Again at dawn heareth he the bell. But past him brush unheeding the brethren choristers that yesterday he led. Grey and great amazement filleth him. Was his world ever to him lost?

NAY! Here cometh one that loved him well—one yet in *corpus mortalis* that loveth him yet!

A glad patter of feet—a wagging switch-about—and the great Dane, Ungo, did to greet him rejoicing.

And Johan buried his head in the rough coat and was comforted.

* * * * *

Even in the wood, his friends forgat him not. Mother-bird, sharp-eared as ever, sensed his coming but flew not from her fledglings. Small heed had he to tread softly —no leaf stirred.—no flower bowed at his coming. Johan the great was a shadow **only!**

* * * * *

See ye the Abbey—cold, as it stands today. Snow clings to the arched greatness of its ruin. A-glitter with sunlit sparkle of ice the spot where once candles flamed. Dawn is abroad———now, even now, the matins be told,—*and Johan leads them!*

Speak I ever of the *wholeness*—of spirit and mortality close knit. A spectre of the Past—ye Abbey of today: yet, woven through its frame of failing mortality, the life-essence of Spirit triumphant lives—immortal soon."

MONIKUS.

In this script we have another instance of associated memory. The wording is clearly not that of Johannes himself, but of a scribe who is able to reflect his experience and describe it for him. His signature is that of one of the monks ('monachus'—quaintly spelled) but his actual identity is not betrayed.

Sittings XXVIII and XXIX were held on the same day—Jan. 3rd—one in the morning, and one in the afternoon. There had been some conversation on the subject of the associated memories and question as to how far the actual personality—the individual Ego—of Johannes might be involved in some of these communications. I recalled what he had made so clear to John Alleyne and myself in the old days—namely that it was the earth-memory part of him that spoke, whilst his better and truer self was doing other things—away in its own home: also his description of the abundant sharing of life-experience which the Company enjoyed. Johannes comes in a bantering mood and he says:

"Believe ye not—the like and semblance of me be to form complete. And will ye to push me to a compact mush o' pudding ye call the 'group-soul?' Now hath Johan his small quip,—and that be sign and signet that it is he."

(FBB. "But the Company are with you, are they not—and they are bound together as a group-soul by the memories they share?)

"Nay, now—I said not there be no such an one. I but disclaimed thus to be myself included. They that round not out their selves to stand alone, must to the ocean of life again,—to rise once more as the soul-urge lifts them to expression.

So goeth bird and beast—yet not always. Call awake the small soul by human love, and through the alchemy of love's strong force the faithful one followeth (his) master, even to Heaven's gate.

So mine Ungo,—faithful unto death—and beyond. Verily now standeth he a-bristle to guard his master,—and looketh even at you, but half understanding, yet sensing a comradeship. Shall then this little soul be overlooked?"

The evolutionary process in human life tends always to the development of true individual personality. The bulk of humanity is still to a large extent ruled by the group-consciousness. The intuitive belief in personal survival in the individual is—when uncolored by intellectual elements—the index of the formation of the true individual personality in that one. This may be, and is, often obscured by materialistic habits of mind. But the potentiality of personal immortality may be held to be present in all, notwithstanding the fact that in the large majority, there may be little of the true individual consciousness to carry over into the subliminal state. But what Johannes says of his big dog Ungo will be grateful hearing to the many lovers of domestic animals who long to think that the link of affection which bound them to their master or mistress is not severed by death, and who yet cannot find any sure foundation for that hope.

* * * * *

And now we will let Johannes proceed with his story. He has first to tell us how, in these first strange times of isolation, in which he found himself a silent and unnoticed onlooker at the daily work of his brethren at the Abbey, he strove by any means in his power, to make his presence manifest to them. We may dimly sense his satisfaction when the first little token of his ghostly presence became apparent to their senses.

"And now hath Johan a mort o' bitlets to relate—how, when sleep be slept and Johan awake and again to the fore, he did look for those things he were to wot of—Purgatorium—and Purgatory, he knows to be his due!

"Yet Purgatorium—where was it?"

(here the character of the writing changes and in another hand, the following is written.)

"Heaven and Hell be thee thyself"—saith one of time now past.

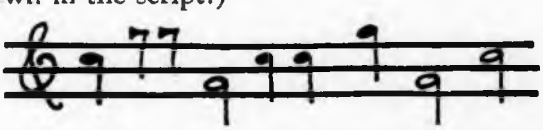
* * * * *

(Johan resumes:)

"A mist and grayness—and Form to prick slowly through—not through gates celestial, but through gates dear to life—ye called them in *nomen* apt—and, mark ye, more apt than ye know—'GATE OF REMEMBRANCE'.

And did I to knock (upon that Gate) and, with no wish above the home-land, did bide full long."

(here a few notes of church music were written—they are given just as they were drawn in the script.)*



*It is to be noted that J.B.S. is entirely unfamiliar with the scoring of old church music.

"And heard they these notes from organ-loft, when gloming crept light-foot down the Abbey stillness. And softly as a dream did music creep—even as incense that crept to heaven scarce sensed: music celestial—and all (fell) to their knees.

Yet was it but Johan—at last to be heard!

And again, when sleep held watch and none be (awake) to cry: 'Wonder!' Johan spoke through the great throat of God's servant the organ,

Know ye that Sound hath Soul—and Perfume be a thing immortal? Johan hath learned much. And so did he bide with his brethren—a very valiant watch-dog, though as little weight as the content of a bubble.

Night;—and requiem said: and deep silence but for the purr of slipping water that from gargoylen lip made moan. Slept not Johan, nor ever: but rested he, as I have aforetime recorded.*"

And came years of black upheaving when apprehensing went hand in hand with stark fear. Johan, from his place within and yet without the holy circle, saw and trembled. Father Abbot Bere dead: Father Ricardo** to guide,—and the ship to go on the rocks. Johan would to whisper words of courage—yet might he not: for it was to be. Naught can stay the carmic forces. And that which,—to the world—seems but tragic mistake may be, and indeed is, the sure guidance of Almighty Destiny.

Think ye that I a martyr be? Nay then—but a puppet playing his set part in this world's pageant."

Johan's allusion to his set part in the drama of the Abbey's downfall seems to have stirred other and kindred memories to find expression in the script: for on the occasion of the XXXth sitting (Jan. 5, 1934) the first to speak is Richard Whyting.

"If ye would that I to concrete the force, I be at your service. . . . It be my privilege to contact you: so went I to early passing when Abbey fell. I heavy with the weight of years. . . .

At this point there occurred one of those curious interruptions which we have so often noted. I will refer to this in detail later. But all the time A.L. remained conscious that Abbot Whyting wished to continue his communication and at last she found a chance to say so. At once the script is resumed at the point of rupture.

"I do give gracia to this dame. Shall I set right a misreading of my fate? Poor, enfeebled, o'erweighted with that I would not wear—a puppet that did be pushed to act as mitered saintliness, and then o'ersoon to be pulled to earth and dragged to tree:—so hath the recorder with careful script set down mine martyrdom.

Yet was it not so. As did Elijah,—so I;—and death had naught of me. They that would to spite mine ancient bones knew not the glory of mine exodus.

A king despited: a brotherhood o'erwrought: a home destroyed:—and as babe that sleepeth at mother's breast, so slept I all unknowing. And as child that wakes to seek its toys, so again to conscious wit, I to my ancient sanctuary.

A wrack of desolation!—charred by fires unholy—demons of destruction that have engulfed the outward seeming of things all-glorious.

Shivering,—afraid,—so crept we amazed; a flock of sheep unfolded that waiteth hoping for the dawn—scattered sheep;—yet say I not unshepherded. Cometh then that Unseen vasty Presence which to my soul hath ere now—scarce heard—so spoken in Holy Time of deepest prayer. The Shepherd of the Sheep be nearer now 'midst tabernacle brought low, than e'er before in highest pomp of churchly vanities.

*Johan here refers to a passage in a script dated July 29, 1911—see p. 96 of the 'Gate of Remembrance' . . . 'the gargoyles shouted each to each . . . I didde sleepe on the south side . . . and soe heard I the sound whilst others slept. Vae mihi, that it is departed and the voices are heard no more!"

**Richard Whyting; last Abbot.

Golden memories—prayers white as alabaster—things to sense unseen—these take on a new reality. And we, long blinded by mortal light, slow waking to the sense of Light Unsensed, did one to the other cry, joying: "Life be not dead: Joy be not darkened: and we at last to see the New Jerusalem!"

* * * * *

And now as to the aforesaid interruption. The interjection of the bar of church music at the sitting of January 3rd (XXVIII) had been rather a puzzle. It was clearly not Johannes who wrote this, for he disclaims any clerkly training. FBB had an engagement to speak on the same evening to a group at St. Dunstan's on the subject of the scripts, but had not mentioned the matter to AL. or JBS. Dunstan, as Abbot of Glastonbury, doubtless did much to improve and to systematize the musical element in the monastic services. He is remembered as a musician of great merit. At the sitting of Jan. 5th (the XXXth) the interruption takes this form:

"Let Us In . . . this is our great day. . . . It is a great thing, opening the circuit. Now I'm doing my best in the cause of science to clear up the atmosphere. Saints and sinners all would to hail from out the vasty deep. St. Dunstan long lay in statu quo,—and of the Abbey was he—hoar and nearing the (latter) years. And slowly laggard time crept on to futurity.

(DUNSTAN). "I be of that long lost day below the horizon of time. Slept I in marble and incense caressed me;—and slow chantings lapped me about. Thus to sleep—mayhap a-dreaming in that dim realm of memory.

Others passed as spirits; quick or dead—I knew not. But a power went from me to bless. They shall hear me e'en enough, else would I to high Paradiso. But mine task be not complied (completed)."

FBB. 'There was much dispute about his bones. Canterbury claimed them and they were divided, part at Canterbury and part at Glastonbury.

"So sayest thou verily. And they of Canterbury did claim me. . . . Yet not so shall man be cleft in twain, and I to hold mine own. I did on this thy scroll make record of the music sung on *dies mea* when I did pass to immortality. Thy wish did to up-call the day to me consecrate. I did on thy fair page but now set the imprint of chant so sung, long syne:—"Gloria in Excelsis Deo". So rang the mystery from mine own tuba and mine harpen; and e'en at fall of glomen-time when vespers sang to God, they did mine Gloria consecrate; and angels echoed the wind of beauty. So doth music uplift by ever swelling cadence—by vast stages—from earth to heaven.



Sitteth monikus at organ-pipe, gray and old;—a frail mortal tottering to the last lap of pilgrimage: and his soul sings, and his voice is faint as whisper of harp of Eolus. Then taketh up the angel choir, and doth swell the glory aloft; and archangels carry it. Higher, even higher, goes the chord from *vox humani* to vox triumphans."

"Time be dream—Space a vision that fades. Turn back, and be thou as true dweller in eternity—as the far gleam of a humanity as yet unborn.

APPARITION OF A NEGRO MAID

By S. H. P.

Forty-two years ago in June, the incident, of which I am about to write, occurred. It is as vivid in my mind today as it was then.

The invitation to join a house party on a plantation "somewhere in Virginia", came at a most opportune moment, when feeling a general run-downness, I was quite ready to go anywhere that meant a change.

Three of us traveled down by boat and train, and reaching our landing stage, were met by an old negro driving a pair of fine young horses hitched to the most amazing vehicle! It was a sort of carry-all, and, I am sure, was of pre-Civil War vintage. The side curtains could neither be fastened up, nor fastened down, and flapped gaily in the wind and rain as we drove the fourteen miles between landing stage and plantation at a clip which would have brought a reprimand from any well regulated traffic policeman, had there been such a thing. However, we arrived intact and found our host, his Plantation overseer, and others awaiting us in the big hall, from which the wide, graceful staircase curved upward.

Mint juleps were served at once on a wide veranda over which roses climbed in great profusion. A number of negro servants, some of whom had been slaves owned by the family, hovered around.

Life was quite different in that lovely old house to what it had been even ten years before, for after the deeply mourned death of his wife, the marriage of one daughter, and the departure of the other for years of travel, the owner had left everything in the care of his overseer and taken up his residence in New York. The livestock were taken care of; also the two or three generations of negroes, but the house had gone to seed.

After a festive supper and a merry evening, my sister and I, occupying the same room, retired to bed. The rain had made the house seem cold, so two young coloured girls came up and made a bright fire for us. We chatted with them and they told us their names and ages, and asked if there was anything more they could do for us. We thanked them and bade them good night. Soon after, tired and sleepy from our long journey and the many new impressions, we dropped off to sleep.

In the morning, hearing a knock, I called "come in" and sat up in bed. The door opened and a young coloured girl stood on the threshold, holding a shiny brown pitcher with raised figures on it and steam issuing from it. She said: "Good morning, I have brought you hot water." I thanked her and told her to put it on the stand behind the screen, which she did. I then asked her her name and she told me "Rosamond", that she was seventeen, and a sister of the two girls who had made our fire the night before. As she went out she made a little courtesy and closed the door.

I dropped off to sleep again for awhile, then sat up and waked my sister. I told her that someone had brought us hot water and put it on

the stand, and then we talked of other things, as she slowly rose and walked around the screen. Then she said: "there is no hot water here". I argued with her about it as I went over to see for myself—"Well", I said, "that's funny, she certainly brought it, but I went to sleep again, so she must have come in and taken it away, though I did not hear her".

Everyone was at breakfast when we arrived in the dining room, being waited upon by Victoria, who had been a slave in the family, as had also been the cook. I remarked that something funny had happened. "One of the maids brought us some hot water and then took it away again." Our host asked if I knew which one it was. I said: "Why yes, she told me her name was Rosamond, that she was seventeen years old, and was a sister of the two girls who had made our fire the night before." I had not finished speaking when knives and forks rattled all around the table as they were dropped in dismay. The waitress fled to the kitchen with a loud cry, and the cook, who had overheard me, threw her apron over her head and moaned and moaned. Neither could be comforted.

I asked what it was all about, and at first they refused to tell me, but as I insisted, someone said: "There had been such a girl, that was her name and also her age. She had been found dead in the woods about a year before our visit."

Now I knew nothing about the family or the servants, nor had I heard any stories about the old house, there had not been time. It was all new and strange and nothing had fixed itself upon my imagination upon which to build either romance or tragedy.

S. H. P.

A LESSON IN SEANCE TECHNIQUE

By Virginia Pierson

I made a promise to my husband, before leaving America last October, that I would try to bring back some new psychic experience in the interests of research. However, my days in London were very full of other matters and it was not until a week before sailing that I was able to make an appointment through the London Spiritualist Alliance with Mrs. Abbott. I think my two sittings with Mrs. Abbott tend to explain why subjective phenomena are so uneven in their evidential results. As I had no object in sitting other than my promise, I was rather half hearted about it. I went therefore to this sitting from a sense of duty only. My sister, Mrs. H. L. Baggallay, went with me as note taker, and we scrupulously observed all the regulations, withholding our names, and giving no hint of our relationship. The sitting lasted an hour, and with the exception of one sentence which purported to come from my father, and which had a deep significance for me, there was not a single correct name given, or mention of anything that seemed to apply to us. The control seemed to be trying hard, but we got nothing of any value.

That same evening my sister and I, who, when together are able to write automatically—both our hands on the pencil—got the following from my father, who is always our best communicator.

"I endeavored to reach you some hours ago, through one of your psychics, but found the channel, like a small street blocked by road repairs, traffic, and a busy crowd, trying to get through barriers on which hung the sign 'No thoroughfare.' It was all confusion, added to which your dear minds held doubt and lack of interest. This meant that the lady's control, finding no clear or receptive channel on your side, resorted to conjecture. In speaking on the telephone—let us take this simile—you say 'hello' when called, and the person who has called asks your name. You do not reply. Can the conversation proceed? The meaning I wish to convey is this. If you are poor sitters, it is because you want us on this side to do all the work, fearing that by questioning you are putting knowledge within the psychic's conscious or subconscious mind. You wish clear evidence from us. Now I may surprise you by saying that at your recent effort, I also longed for evidence that it was really my daughters to whom I was trying to speak. I do not want to be misled either. And that I believe is one of the great difficulties and hindrances in intercommunication. You are seeking conclusive evidence, by name or some event known to us both. I am seeking the same. Here we are reaching out just as you are. Make no mistake about this though, I do not want you to kill honest doubt. I do not wish you to believe every rap or tap."

Here occurred an interval of some hours in our writing. When we again had an opportunity to write my father continued:

"I have been given the knowledge that you are anxious to reach me again through the psychic of whom we were speaking." (This was true. We were planning for another sitting if possible.)

"I think this will be an interesting test, and I will do my utmost to respond. I am only anxious that disappointment should not be yours. And you must not be disappointed if our venture should fail, nor must you in any way blame the psychic. I remember Mr. Edison's* days and nights and even months of endeavor to reach a solution of some apparently easy technical point in some invention, and his remarkable patience. . . . Therefore, should our much more difficult effort not succeed, let us not lose hope or faith . . . should success not be ours, we yet know that our love lives forever, strong and true and for belief in that unending love, we need neither spoken word or manifestation. You are my beloved daughters. We all live, you in your dress of flesh as yet, and I in a garment no less tangible, though of a different substance. We are all spirits, children of the force of Love and Mind, which has planned, created, and watches all the universe in its myriad forms. A universe beyond the conception of any but the infinite mind."

I was able to get a sitting with Mrs. Abbott, two days before sailing. I went in a very different attitude from that of my first sitting. I was keyed up to an immense interest in the outcome. My sister could not go

*My father was Mr. Thomas A. Edison's counsel over a period of many years.

with me, and I was therefore unable to keep more than a few sketchy notes. As soon as Mrs. Abbott was in trance, I gave my name, my father's name, asked for him, and his presence was announced by the control. I gave one or two incidents of my childhood as evidence. From that moment for an hour and a half, I had the most wonderful psychic communication I have ever received. My father in turn proved his identity with reminiscences of my childhood, described our old house in the country accurately. The house was pulled down twenty years ago. Then came a flood of personal talk, of people living and dead, not one wrong name came through, and many right ones. We discussed past and present family matters, the political situation in America, Religion. I listened to him as I did when he was in the flesh, with a mixture of joy and wonder at his knowledge and wisdom. In two matters, we did not entirely agree. His opinion of one of the great men of present-day political life, does not agree with mine. This is true also of his analysis of my children's characteristics: he saw a strong capacity in one of them, which I fail to see, and do not believe to exist. Politically he made no prophecies. He spoke of possible outcomes which he feared; of other possible outcomes which he hoped for.

In sum it was as natural a conversation as any I ever had with him, and it was one of the most satisfying experiences of my life.

This experience I think, teaches several things. First that the attitude of the sitter is all important. Secondly that on that side they also need evidence of identity, and thirdly, it provides an argument against the telepathic theory. For, if the medium was reading my mind, why did she not read it correctly the first time as well as the second, and why should she give vent to opinions greatly at variance with my own.

PSYCHIC PHENOMENA

By Effie Halsey

Psychic phenomena testify to the reality of things hoped for and the substantiality of things unseen.

It is understood that certain effects result from the operation of certain laws, yet the laws are abstract and invisible. Chemistry contains miracles in the exact blending of selected elements. Medicine holds marvels (to laymen) in the apparently magical effect upon some segregated organ of a well-adapted drug. Why should aspirin allay pain? No one knows exactly why, yet it does. Why should bi-carbonate of soda correct acidity? No one knows, yet it does. Why should morphine induce disordered dreams? Why? Because the law of cause and effect is unerring and persists in every stratum of the universe.

The region of the mind invaded by hypnotic drugs is identical with the sub-conscious plane wherein I spend my time during psychic gropings; the difference being in the fact that mine is a deliberate, instantaneous rummaging performance, while I am acutely awake and able to report to the active consciousness what material I glean and hand it out to the listen-

ers. That seems no more mysterious to me than the action of the contents of the pharmacopoeia. I am obeying the dictates of an elemental, fundamental principle or law, which is the propelling impulse back of all creative effort. Psychics, for an as yet unexplained reason, seem able to demonstrate consecutively what the rest of mankind experiences intermittently. A sudden uplift, a surge of hope, an unexpected enlightenment on an apparently unsolvable problem. All these rarified emotions psychics live daily. In my case, the force frequently presents itself in the guise of a breath of pure air, palpable to me alone. But twice, once in New York City and once at Bar Harbour, when about eight people were gathered together around a table, there came a rushing wind which blew papers off the table, and for several seconds filled the house with the sound of a mighty tempest. Not a leaf on the trees outside stirred. We were all, certainly in one accord, and it seemed to those present like the wind of the Pentecost, (Acts II, verse II). Whether it was our combined magnetism or whether it was our faith, I do not know. I simply state facts.

Try suddenly to recall some forgotten name or date, and an almost total eclipse of active mental processes will occur. Then listen intently, as if to distant music from a great altitude. The ensuing sublimation and obliteration of material considerations will houseclean and prepare the mind for the reception of mental messages. There is a law that like attracts like, so the mental trend of the individual determines the quality of these thought vibrations. Whether artistic, scientific, philosophical, etc., they could be exalted and illumined by this process, especially when purified by the application of religion and the rejection of any low-grade ideas.

Thinking is an automatic process; awake or asleep we think and think. We should think aright. Wrong thinking ruined Tyre; wrong thinking ruined Rome;—wrong thinking has pretty nearly ruined us. Let us cast our nets on the right side, and great will be the reward. That is the law of compensation. Thinking should not be a hit-or-miss procedure, but a well-ordered, well governed field of activity. It is of paramount importance, as every achievement in life was first a thought. If I wish to be a painter, I must think art; if I wish to be a musician, I must think music. If I wish to be good, I must think spiritually, and, just as there are rules for learning various arts, there are spiritual laws to teach us to be good. It came my way to be born a psychic, and I blundered along through several disappointing phases of mediumship, such as automatic writing, etc., with no one to help me. Every medium I saw had a different type from my own. I was obliged to work out a technique for myself. I finally discovered one characteristic invariably present in all of them; therefore their mysterious behaviour must be in accord with some law. No matter what the phase, whether clairvoyance, clairaudience, trance or telepathic, they all ignored the active consciousness and depended entirely throughout the séances, upon the reservoir of the subconsciousness.

This was easily accomplished by the trance mediums, who were asleep, but could I lull my very acute consciousness to rest and be awake? I gave it up for years and went about half-heartedly. But the subject is too important and interesting to shelve permanently, and no psychic can ever do so. Practice makes perfect, and my efforts to systematize and focus the meanderings of the subconscious were rewarded by startling results, at first unreliable and ineffectual, yet always interesting, sometimes poetical, sometimes musical, sometimes extremely practical. One day, by dint of hard listening I was able to decipher an intricate recipe for a particular kind of cake, for which I had inadequate directions. What is it that leads an animal to its quarry or (*a la Freud*) to its mate? Why should one animal be carnivorous, another herbivorous, discarding or selecting what meets its requirements with unerring precision? It is not intellect. What is it that predisposes and determines the flights of migratory birds? What is it that regulates the habits of hibernating bears or reptiles? It is instinct, and infallibly correct, according to the nature of the species. Intellect traduces the operations of intuition, yet blandly relies upon them when cornered for explanations of these extravaganzas. Intuition is the keenest faculty we have. It is the essence of the intellect, the leavener of the reason. Psychics do not make vicarious excursions into the realm of the supernatural, incurring untoward nervous reactions as a result of their folly. What is natural to them seems supernatural to others and frequently causes trepidation amongst the observers. The psychic exhibits perfect equanimity during the seances. It is not the expression of this unusual propensity which causes nervousness—the suppression of it is more likely to be culpable. Intense sensitiveness is not nervousness—it is not insanity; it is vibrating responsively to seen or unseen influences. Evolution is the tuner's key which demonstrates the quality of the instrument. Even Fritz Kreisler could not extract from a mediocre violin the tones that he drew from his wonderful Stradivarius.

Humanity presents a series of gradations of development colored by each personality. Like the petals of an artichoke, which it is necessary to pluck in order to reach the heart, or a chestnut burr with the kernel enclosed, psychic intuition penetrates the obtuse surface and reveals the contents of hidden recesses. This has been done many times by other mediums as well as myself. We sense with exactly the same number of senses as the rest of mankind what is overlooked by most of them. My conclusion is that psychics possess an extension of nerve tendrils, sensitized and attuned to vibrations of a higher key than is usual. They are not different from most people, only better equipped by development.

In thoroughbred animals, the offspring of the same parents vary astonishingly. One possesses all the fine points of his kind, while his brothers, although true to type, may be only passable. The judge never attempts to degrade the unusual one by disparaging comparisons, yet the judges of human beings continually demand that psychics shall conform to stupid and unfair regulations or be labelled insane.

It is not necessary to reiterate encomiums upon the importance of the intellect. That is self-evident. Every evolvement in religion, art, science or philosophy owes its progress to intelligent endeavour. Psychics resent the accusation that they exist in a remote region, apart from practicality and common sense. No ignorant medium demonstrates successfully his or her line of mental activity. No ignorant physician practices with acumen. No ignorant lawyer upholds the standards of the law. No ignorant preacher enhances the traditions of the church. Intellect is the helmsman that guides the ship of state. Ludicrous to a degree are statements to the effect that the mandates of the soul interfere with mundane performances. What is the dividing line? What is the difference?

Co-existent with intellect and inseparable from it, are inspiration, aspiration and imagination, the beacon lights of the soul. These are the Elysian fields where psychics wander in their waking dreams.

It is not possible to exceed the capabilities of the species, but it is possible to extend the range of those capabilities by means of education and training, and I have developed my psychic sensitiveness until it shines like a search-light upon any subject I may wish to pursue. Miracles are not miracles when they are explained, and the correct understanding and application of many neglected laws would sway the opinions of skeptical critics upon this much misrepresented subject. More disordered imaginings have resulted from the abuse of alcohol than have ever ruffled the surface of the mind intent upon spiritual development. One cocktail is a greater spiritual menace than many seances.

The munificence of nature in gratifying our senses of sight, hearing, touch, taste and smell is equalled only by our dullness of comprehension. I am convinced that psychics do not possess a mysterious sixth sense, but have retained and developed some elemental, primitive propulsion latent in every human being. Through this, sight is extended, hearing is sharpened, taste is accentuated, touch is sensitized, smell is magnified. As the cosmic ray exhilarates and vitalizes substance, so this benign effluvium permeates to the core the receptive mentality. Psychic vision is not of the eyes. Psychic hearing is independent of the ears. Psychic smell inhales the fragrance of Paradise. Psychic touch etherializes the coarsest contacts. Psychic taste eliminates degrading excesses. Intensive investigations of psychic activity have failed to exhaust its voluminous data. Such imperative considerations as the immortality of the soul, the persistence of personality after death, and reunions beyond the rubicon, have been reasonably proved.

Stereotyped reasoning fluctuates between the various man-made theories which are in vogue, changing its course like a weather-vane. Spiritual and psychical currents flow like the Gulf Stream, intrepidly encountering and mildly tempering the iciness of proclaimed science. Human requirements demand more than even the acme of scientific skill can render. When a surgeon's work is completed, nature emits a healing substance to cement the broken bone. This physical phenomenon seems more miracu-

lous to me than psychical phenomena. Prejudices have crumbled before the evidence of the radio. Vibratory currents can be heard, although not seen, agitating thousands of instruments, simultaneously. These vibrations shower upon our heads unheeded, yet they surround us all the time. Psychics detect transcendental vibrations which are broadcast from some unknown and invisible region. We do not know the source of these messages, but their purport is always intelligible and applicable to some one present at the seance.

My auditory nerve has overheard the murmurs of the departed, transmitting sentences to me in a fashion which must resemble the "communion of saints", so devoid is it of physical sound. Thought-transference describes it best. I am what is known as clairaudient, and that faculty is developed in me beyond clairvoyance. I find it more interesting to hear what they have to say than only to see them, and have purposely practised this phase of mediumship. I do not hear voices and do not suffer with hallucinations. The erudite language which signifies the presence of some superior intelligence is absolutely lacking in material detonations. I am clairvoyant also, and have beheld, through the eyes of the soul, verdant realms and sparkling seas, excelling in beauty all terrestrial tableaux. Humankind always demands that a psychic shall divulge and palliate some secret longing or "malaise", hitherto problematical. This unusual ability has frequently given rise to the accusations of fortune-telling, sorcery, black magic, etc. Intimidated by these epithets, psychics usually retire vanquished behind their mystical battlements. Esoteric by nature, yet sublimely universal in its appeal to the secrets of the soul, is this fascinating and veridical belief.

Basically religion and science clasp hands. The sterling attributes of one coincide with corresponding traits in the other and the goal of each is the establishment of truth. As psychic phenomena testify to the truth also, there should be friendly relations between these exponents of the same important principle. It has been said by those who should know that there is a large unused area in the brain. Perhaps it is there that psychic performances take place; it is not, certainly, in the region ordinarily in use which is filled with the impedimenta of daily life. As this is suppositional, one theory is as good as another. From the first consciousness of the ego I have been aware of disturbances in the ether invisible to most people. After several desperate, frantic attempts to show them to others I subsided and locked my lips for years. Just the same, I saw ripples in the ether and knew that we were surrounded by vibrations. After years of patience the radio convinced everyone of the possibility of conveying messages on vibratory currents. Thought transposition is accomplished by means of electrical currents, manipulated mentally, until there is a transfusion of ideas from one mind to another. It is called transference but in reality it is a transfusion or blend of thought, as the same thought is in one or two minds simultaneously. In the enveloping ether are echoes of projected ideas and these nomad thoughts would be confusing to psychics,

when they listen in, were it not for some protecting intelligence "over there". As yet the limitations of machinery prevent the radio from originating or creating beyond the scope of the broadcasting stations, but in the future perhaps new tubes will be perfected, so sensitive that these delicate ethereal disturbances will be easily detected. Then psychics will no longer be discredited. Evolution proceeds in spite of attempts to frustrate cosmic laws and while the mills of God grind slowly the supply of wonders is inexhaustible. And so it would seem, that every discernible thing is governed by some law. Even the disconcerting disclosures of psychics and scrupulous scrutiny reveal the fact that they, to a degree, greater than in other human beings, conform to these unseen dictates, proving themselves to be obedient subjects, instead of outlaws.

Psychic phenomena have been so carefully considered for the past fifty years, that no credulity is involved in their acceptance. Every step of the way has been trod by the psychics and scientific investigators, every precaution taken to prevent dissimulation and mistakes. It is the most scientific of the sciences, as it deals with the major mystery which is so baffling to the materialistic mind. These legendary intermediaries "twixt here and there" sometimes present themselves to my psychic sight, in the form of luminous flashes and frequently occur in the most unexpected places. When I was young I could not believe that others did not see them, but gradually became accustomed to the inevitable. When I became thoroughly convinced that the departed were as anxious to reach the bereaved as the latter were to hear from them, I shouldered my job fearlessly and braved criticism and opposition, for I had seen the tearful smiles of those closely concerned here and the silent signals of appreciation "over there". That could not be wrong and I felt that I was earning my passage. Life is for service and I had found my niche and asked for no further remuneration than a grateful hand clasp.

These ethereal entities appear to be of the consistency of soap bubbles and are transparent. I am able to see objects through them. Thought attracts them and they usually appear directly after the flashes of light. To join them, seems to me to be the next step in evolution. I have no doubt that, to them, we resemble fish swimming about in a pool, intent upon our restricted activities, never raising our eyes to a higher plane of existence. In order to reap we must sow, and it is not reasonable to expect to be entitled to the highest celestial bliss, simply by the act of dying. We must proceed slowly through the mazes of evolution until we finally find our home, in one of the many mansions.

PSYCHE THE IMMORTAL

PART X

COMA AND DEATH

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SAMUEL E. ANDERSON

Countless are the paths leading to the Styx. The single cell has the potentiality of immortality but as the organism ever grows in complexity so in like manner multiply the causes of its undoing. In the higher animals success in living depends upon mechanical as well as chemical and electrical forces. With man today social organization enters as a factor. In a state of nature to keep plenty of food in the belly and the tank well filled implies considerable motor ability. There broken bones, torn muscles or deep cuts may write finis to the chapter. We survive when the foods ingested are converted into forms suitable for assimilation and are then successfully transported, through the operation of mechanical agencies, to the points where they enter into the structure of the cell. The great pump fails in many places. Though it still be serviceable the foods may fail of delivery because of defects in the conduits through which they must pass. The transportation of oxygen may be hindered by the lack of a trifling amount of iron or the atmospheric pressure may be too low to force the load aboard the little gondolas. The great aerating plant may cease to function. Thus, because of mechanical defects, certain materials no longer arrive in the quantities ordered and the operation of the entire plant is thrown into disorder. Of the comas arising from the lack of carbon, hydrogen, phosphorus and nitrogen enough has been said. Behind these stalks death. Since demise is always and everywhere preceded by at least a short interval of unconsciousness the conviction grows that the forces operating within the brain to preserve consciousness may, operating within the sympathetic, be responsible for the maintenance of life. So we are tempted to probe a little further into coma and first into that connected with oxygen failure.

In the cases enumerated death stalks for a considerable interval. Whenever the element now under consideration is cut off he prepares to pounce. The amount of oxygen found in the blood and lungs suffices to preserve consciousness for from two to three minutes and life for a somewhat longer time. Of all the death-dealing drugs cyanide is the most rapid. Then the metabolism of oxygen ceases almost instantly. So suddenly does it stop that the venous blood still remains red. Carbon monoxide is scarcely less lenient. Immersion in water or suffocation otherwise produced quickly hurries one into the realms beyond. The reason is two fold: for deprived of oxygen the generator stops.

When one arises from a stooping position a marked dizziness frequently follows. It is alleged that this happens because there is then much less blood left in the brain: but what is it in the blood that the brain most

insistently demands? Dr. Joseph Barcroft has found that the airman loses his faculties if he goes too high.* The loss may amount merely to a loss of judgment, or a loss in manipulative power. Or it may extend to a complete loss of consciousness. Because the brain symptoms are the first and most baffling the British air force direct not that the aviator shall commence breathing oxygen when he reaches an altitude at which he judges himself to need it (by that time his judgment may be impaired) but if he is going to a high altitude he is directed to breathe oxygen from the start. Now the airman passes from oxygen sufficiency to oxygen insufficiency in a very few minutes, the mountaineer does it very much more slowly and yet he too suffers. Furthermore the airman makes the transition with little physical effort, the mountaineer achieves the heights at the expense of strenuous physical exertion. This complicates the problem and there appear a somewhat different train of symptoms which comprise the condition known as "mountain sickness". In the case of a person travelling by train up to the mining districts about Cerro de Pasco or up Pike's Peak in Colorado the symptoms usually appear some hours after arrival,—not improbably during the night. They are generally a selection from the following (1) symptoms of the brain—headache, lassitude, fatigue, sleeplessness, visual and auditory impairment, depression; (2) cardiac symptoms—pain in the chest, palpitation, sinus arrhythmia; (3) circulatory symptoms—cold hands and feet, blueness, throbbing; (4) respiration symptoms—shortness of breath, periodic breathing, sighing; (5) gastro-intestinal symptoms, nausea, vomiting, anorexia. After a residence of from two to three days the symptoms usually pass off in their acute form, but no amount of acclimatization makes the human frame at 14000 feet as efficient as at sea level. Exercise induces undue breathlessness and quickening of the heart: mental fatigue follows upon severe intellectual work; and the lack of oxygen makes for depression and irritability. The severest work performed at high altitudes falls far short of what could be done at the sea level.†

*Martin Flack, Director of Medical Research, Royal Air Force, goes on record as follows, "The effects of flying at great altitudes were observed as the result of the high flying which became necessary during the World War. In the air the chief among these effects were diminution of judgment, drowsiness, breathlessness, and muscular weakness, followed by great bodily fatigue. The effects of high altitudes upon the judgment are insidious and constitute for the aviator a subtle danger." Note also the muscular weakness and the great bodily fatigue. The aviator is performing no strenuous labor: weakness results because his generator is not charging at the normal rate.

†Capt. John Noel in "The Story of Everest" says, "Depression is one of the subtle ways by which the mountain fights us. It is one of her defenses that she makes us sick, tired, listless, quarrelsome with our companions and disinclined mentally to continue the fight. She exhausts our minds quite as much as she exhausts our bodies. At great altitudes, mental capacity becomes dulled and memory hazy. This leads to nervous physical tremors, upsetting heart, lungs and stomach, and over the mind falls a worse cloud of mental confusion. We hardly know what is the matter at the time, although we realized it fully afterwards. Our very intelligence had been affected! We have been suffocated as if by some subtle, invisible, odorless poison gas. * * * * I used to take careful note of the climbers after their big climbs and watch the physiological effects of extreme altitude. In all cases they complained that their mental impressions when high up were vague. They all suffered from mental depression and inertia. They noticed the desperate striving of the heart and lungs to supply sufficient oxygen for normal needs. Their generators were in good enough order but they were nearly "out of gas": at least nearly out of the oxygen necessary for sufficient combustion to generate the charge necessary to keep the old electric going.

Taking into consideration the fact that there is none too much of an element necessary for the synthesis of lecithin; that the generator is more or less disabled and making due allowance for the compensatory shifts so often used to sustain life, few of these symptoms should present too serious obstacles in the light of the explanations that have hitherto been made.

A strong, healthy man steps out into a blizzard. An hour afterwards he is found dead. What is the mechanism that has failed him? The hypothesis that is here put forward is but a surmise, but it is to be hoped that some day its truth or falsity will be definitely determined through autopsies undertaken for that purpose. The suggestion has been made that it is the adrenal glands that are primarily responsible for oxidation taking place within the human body and that it is oxidation that generates the electric charge that is life. Moderate cold stimulates us; in excessive cold we perish. When that man steps out into the intense cold there is at once an insistent demand for more heat to maintain the body temperature. This calls for an extra amount of adrenalin to be used for the stimulation of the nerves controlling the heat centers. These step up the heat production but are unable to keep pace with the demand. There must be a full response in such emergencies. As the supply of adrenalin approaches exhaustion drowsiness appears, the erstwhile strong and healthy man begins to turn blue, coma sets in and death is following close behind.

There is another fact suggesting that excessive cold may have a tendency to exhaust the adrenal glands. Mountain climbing is strenuous work, demanding adrenalin both for heating and the generation of the necessary energy. Since the air is extremely rarified there is insufficient pressure to fully load the hemoglobin and thus there is too little oxygen available to generate a strong electric charge. So exhaustion frequently follows such efforts and an experienced mountaineer, who is also an eminent physiologist, offers this advice. If the casualty is close to shelter where he may properly be cared for, it is safe to stimulate him with a drink of alcohol. Otherwise it is an extremely dangerous expedient. In no event is a second dose of it to be administered. Somehow one gathers the impression that alcohol is now calling out the last of the reserves. This is strengthened when remembering that upon a chilly day a stiff drink produces a general and suffused feeling of warmth. If that effect is achieved through the stimulation of the adrenal glands then it becomes possible to understand why the alcoholic, who habitually overtaxes these organs, so frequently succumbs during a period of excessively cold weather. Likewise why, under the surgeon's knife the morphine addicts go out like snuffed candles. Opium inhibits adrenalin output and so their reserves are always at such a low stage that they have nothing upon which to call in that last desperate moment when life is the stake for which they play.

Again, as the supply of another component of lecithin gradually is cut down there appear effects ranging from a slight dizziness through unconsciousness and coma down to death itself. Once more coma and death are very closely linked.

When a fighter receives a hard punch upon the jaw it would be in-

teresting to know whether the stars that he sees and the hums that he hears result from random near contacts of the neuro-fibrillas that are concerned with the transmission of messages from the eye and ear. That fighter may never leave his feet; he may be up before the count of two. He may fight in a dazed condition for some time thereafter. Or he may have been knocked unconscious and carried from the ring. In his room he may long lie in a coma, the final end of which is death. If near contacts or actual contacts can produce dizziness, unconsciousness, coma and death, then there is still another factor with which we have to reckon.

In electro-therapy a galvanic current is used for the treatment of disease. That used by Professor Leduc is of the very low intensity of from two to four milliamperes, interrupted at a frequency of about one hundred per second.

Dr. Turrel writes, "Leduc claims that it is possible by the employment of these minute currents interrupted at such a frequency to induce successively local anesthesia and, if applied through the brain, general anesthesia, electric sleep, coma and eventually death." This seems in no wise improbable, especially when read in connection with what Dr. Maria Telkes has spread upon the record when relating her experiments with the amoeba. 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 of the amoeba, the amoeba progressively became less and withdrew its pseudopodia, that is, it rounded up into a quiescent lump, until the potential reached zero or went over to the negative side when the amoeba disintegrated first into a large then into smaller granules and fragments and finally disappeared in the suspending solution."

Whatever may be the state of case with light charges it is certain that heavy charges of electricity passing through the body often produce coma and death. Dr. A. Zimmern, director of the Paris Municipal Institute of Radiology has this to say. "It is not easy to describe in what manner electrocution kills. The mechanism seems variable. Often death is due to the stoppage of respiration, the victim is then 'apparently dead' like a partially drowned man, and may be revived by artificial respiration. Actual death supervenes only from lack of proper treatment. But there are cases where the manner of death is quite otherwise. In some instances, with low tension currents in particular, death appears due to asphyxiation resulting from spasm of the respiratory muscles, and again, death may be due to heart failure. Very high-tension electricity often causes only an inhibition and this explains why, since the introduction of penal electrocution where high-tensions are employed, it has been thought expedient to follow the high-tension shock with a low-tension one, to stop the heart action."

If death follows because the potential has been destroyed by the passage of these currents then whichever of the two sets of nerves, those actuating the heart and those actuating the lungs, happens to be the weaker would be the first to fail. Thus the same current might in one person

produce death by heart failure and in his companion by asphyxiation.

Dr. Zimmern further asserts that, "A heart stopped by a low-tension may be started again by high; the latter having actually a curative effect." Hark to that statement made by Dr. John J. Abel, regarding the power of epinephrin to resuscitate an arrested heart! Is it by another of those curious coincidences that each of the two factors alleged to be working within the depths of the synapses proves capable of again setting in motion a heart that has once stopped?

Dr. Zimmern advises that "The victim should be treated like one rescued from drowning. The same care, the same methods, should be carried out with perseverance for a long time—for hours if necessary." Dr. W. W. Keen, writing for the "Country Gentleman" says of persons struck by lightning. "The patient, I find, is almost invariably knocked unconscious and remains so for a short time to an hour, or frequently several hours. Bystanders look upon him as actually dead, and yet persistent artificial respiration may restore him to life. Breathing is usually arrested, presumably by paralysis of the respiratory center. * * * This usually causes lividity of the face and lips for want of oxygen, and should this respiratory paralysis continue for any length of time it is fatal. Usually the patient is violently gasping for breath."

One imagines that he sees the engineer in charge of maintenance doing his very best to recharge that battery. The successful physician lends a hand to aid the oxidation.

Lightning shock thus qualifies for its place in that family group born of the intravenous injection of adrenalin or of foreign proteins, or the absorption of histamine or the protein molecules of the vast horde of micro-organisms, in other words to shocks induced by a heightened electrolyte through which the ions pass with great facility.

Dr. Abel warned that life would be incompatible with any but the smallest concentrations of epinephrin and the evidence points to thirst as another case in point. According to Dr. Walter B. Cannon thirst is explained as a general sensation caused by the more concentrated state of the blood after prolonged deprivation of water. Thirst becomes prominent however, before any change in the blood is demonstrable. Whether demonstrable or not it accords with experience to conclude that as more and more water is withdrawn from the blood that the concentration of epinephrin becomes correspondingly greater. Very slight injuries of the base of the brain below the optic thalamus cause insatiable thirst and the drinking of enormous quantities of water. Not only is there a heat center that may be stimulated but there is also a thirst center. As a matter of fact the thirst of fever and the fever of thirst are usually complementary. The explanations are therefore expected to run parallel. The higher concentration of epinephrin in the electrolyte of the synapses of the nerves controlling those centers paves the way for the arrival at the far side of that crossing of a stronger electric charge capable of increased stimulation. Violent exercise causes the discharge of much epinephrin and again both heat and thirst become very pronounced. Atropine, the alkaloid closest

allied to epinephrin in its effects, stops salivary secretion without lessening the water content of the blood and brings on marked thirst.

Water must be supplied through voluntary action. Is it possible that the engineer in charge of maintenance when he recognizes the body's urgent need for it and his own helplessness, signals (thirst) to his colleague who alone is capable of setting in motion the machinery necessary for the supplying of that need, that something must be done at once to replenish the water supply?

Item, hunger. "When the sugar concentration in the circulating blood is reduced about twenty five per cent hunger contractions increase. If the blood sugar level is raised, they cease. They may be related, therefore, to need for the most generally useful energy yielding material in the body, viz., glucose."

The persistency with which we are warned against using a metal container when putting distilled water into our storage batteries suggests the possibility that metallic salts entering our own electrolyte might have ill effects upon the human system. Many such salts do cause serious damage and the amount of the injury seems to depend upon their solubility and the degree of their ionization. A much greater amount of mercury may be taken when in the form of mercurochrome than when it is combined as a bichloride. The fumes of mercury, and also of lead, seem to possess the ability to make their way into the synapses and their arrival is marked by symptoms which call to mind some of the effects of too much adrenalin. The greater the ionization the more rapidly would the electric current make its way across the synapses. Eventually the juice falls below the point necessary to keep heart and lungs at work. It is Azan. The prompter rings the curtain down. The galvanometer no longer speaks.

OMEGA.

PART XI

WHAT IS YOUR VERDICT, GENTLEMEN?

It was at Azan that Abdallah died. Life has fled the body and no longer does intelligence abide therein. Of these phenomena what say the philosophers?

There are some, like Herbert Spencer, who assert that death is the end of the tale.

There are a host of others who believe that at death the soul departs from the body but there is great diversity of opinion as to what becomes of it. Many there are who affirm that the status quo of the moment is maintained until that indefinite time in the future when the great trumpet shall summon us all hastily to gather together our long discarded clay and forthwith present ourselves for final judgment. So most of these are much concerned with the proper preservation of that clay: the purely material part of themselves.

There is another school which considers that perhaps too much emphasis has been placed upon the physical and material and too little upon the intellectual side of immortality. The foundations of that school were

laid in very ancient times. According to Dr. Draper the "Vedic theology is based on the acknowledgment of a universal spirit pervading all things. * * * * Both the Vedas and the Institutes of Menu affirm that the soul is an emanation of the all-pervading Intellect, and that it is necessarily destined to be reabsorbed. They consider it to be without form, and that visible Nature, with all its beauties and harmonies, is only the shadow of God."

Vedaism developed itself into Buddhism, which has become the faith of a majority of the human race. This system acknowledges that there is a Supreme Power but denies a Supreme Being. It contemplates the existence of Force, giving rise as its manifestations to matter. It adopts the theory of emanation and absorption. * * * * But at length re-union with the universal Intellect takes place, Nirvana is reached, oblivion is attained, a state that has no relation to matter, space or time. This is the end we ought to hope for; it is re-absorption in the universal Force—supreme bliss, eternal rest."

Max Muller writes, "Whatever may be the age when the Rig-Veda collection of hymns was finished, before that age the conviction had been formed that there is but one Being, neither male nor female, raised high above all conditions and limitations of personality and of human nature. In fact the Vedic poets had arrived at a conception of the Godhead which was reached once more by some of the Christian philosophers at Alexandria, but which even yet is beyond the reach of many who call themselves Christians."

The ancient Persians believed that in the beginning their God breathed into man a spark of his own divine fire and that this breath of life will again return from whence it came. That same divine fire was considered to be the source of all the manifestations of being and the sun became for them the symbol of that force or energy. But the Zoroastrian most indignantly resents the statement that it is the sun that he worships. Incidentally those Zoroastrians had a philosophy that would prove exceedingly unpopular among the go-getters of this most strenuous age. Thus spake the great Ahuramaza to the pilgrim who had been delegated to visit him at his home and there to receive the words of wisdom that fell from his lips. "Avarice and ambition deprive them of sleep, and prevent them from making a laudable exertion to subdue those dreadful passions, which will plunge them into everlasting misery. * * * * So you see, O Arda-Viraf! that content is the happiest condition of man and the most pleasing to the Creator."

It was Anaxagoras, the Clazomenian, who first brought to Athens the idea that the universe owed its formation to mind alone. Of him Plutarch writes as follows, "This was he whom the people of those times called *nous* or intelligence, either in admiration of his great understanding and knowledge of the works of nature, or because he was the first who clearly proved that the universe owed its formation neither to chance nor necessity, but to a pure and unmixed MIND, who separated the homogenous parts from the other with which they were confounded. * * * * Anaxa-

goras held the unity of God—that it was one all-wise Intelligence which raised the beautiful structure of the world out of Chaos. If such was the opinion of the master, it was natural for the people to conclude that his scholar Pericles was against the Polytheism of the times. * * * * Anaxagoras was the first who, with any clearness and certainty showed in what manner the moon was illuminated and overshadowed. But he was an author of no antiquity. Nor was his treatise much known; it was confined to a few hands, and communicated with caution and under the seal of secrecy. For the people had an aversion to natural philosophers and those who were then called *Meteoroleschae* (*inquirers into the nature of meteors*) supposing that they injured the divine power and providence, by ascribing things to insensate causes, unintelligent powers, and inevitable necessity. Protagoras was forced to fly on account of such a system; and Anaxagoras was thrown into prison, from whence Pericles with great difficulty got him delivered. Even Socrates, who meddled not with physics, lost his life for philosophy. At last the glory of Plato enlightened the world, and his doctrine was generally received, both on account of his life, and his subjecting the necessity of natural causes to a more powerful and divine principle."

A footnote adds, "Socrates tells us, in his Apology, that he had been accused of a criminal curiosity, in prying into the heavens and into the abysses of the earth. However he could not be said to lose his life for his philosophy, so much as for his theology."

Away back in ancient Greece begins the long chapter which records the persecution by the great mass of the people of those who have dared to think in a manner different from themselves, although such thinking has in after ages justified itself.

How Anaxagoras got his idea of *nous* no man knows; but some say that the charge upon which he was arrested for contravening the established order of religion was Medism and if this be so it hints strongly of the source of his philosophy.

It has been said that Plato never raised any doubts as to the validity of the belief in souls. He accepted them in the most matter of fact way as if their existence was axiomatic. He maintained the Socratic doctrine that the highest virtue is inseparable from knowledge of the good. "The reason why men forfeit felicity is that they mistake apparent good for real, the conditionally for the absolute good. If man ever knew with assurance what absolute good is, he would in practice never pursue anything else, success depends on rational insight into the true scale of good."

It was the opinion of Aristotle that only *nous*, or the active intellect of man, is immortal. "They are right" he said, "who hold the soul as not independent of the body and yet not in itself anything in the nature of the body. It is not the body, but something belonging to the body."

The spirit of Aristotle trickled down to the sturdy race which, all

through the Dark Ages, kept trimmed the lamp of knowledge for the benefit of all mankind. Al-Gazzali, the Mohammedan, thus writes, "God has created the spirit of man out of a drop of his own light: its destiny is to return to him. Do not deceive yourself with the vain imagination that it will die when the body dies. The form you had on your entrance into the world, and your present form, are not the same: hence there is no necessity of your perishing on account of the perishing of your body. Your spirit came into the world a stranger: it is only sojourning in a temporary home. From the trials and tempests of this troublesome life, our refuge is in God. In re-union with him we shall find eternal rest—a rest without sorrow, a joy without pain, a strength without infirmity, a knowledge without doubt, a tranquil and yet an ecstatic vision of the source of life and light and glory from which we came."

To the Mohammedan, according to Dr. Draper, life was inexorably scientific; it was all cause and effect. "Every corporeal motion was due to some preceding motion, every thought to some preceding thought, every historical event was the off-spring of some preceding event, every human action was the result of some foregone and accomplished action. In the long annals of our race, nothing has ever been abruptly introduced. There has been an orderly, inevitable sequence from event to event. There is an iron chain of destiny, of which the links are facts: each stands in its pre-ordained place—not one has ever been disturbed; not one has ever been removed."

This is the race that gave birth to the brilliant Averroes and of his philosophy M. Rehan, in the "Historical Essay on Averroism" says, "This system supposes that, at the death of an individual, his intelligent principle, or soul, no longer possesses a separate existence, but returns to or is absorbed in the universal mind, the active intelligence, the mundane soul, which is God: from whom, indeed, it had originally emanated or issued forth."

Still the bubbling stream flows on. Giordano Bruno was so indiscreet as to insist that the Scriptures were never intended to teach science, but morals only; and that they cannot be received as of any authority on astronomical and physical subjects. Especially must we reject the view that they reveal to us the constitution of the world, that the earth is a flat surface, supported on pillars; that the sky is a firmament—the floor of heaven. On the contrary, we must believe that the universe is indefinite, and that it is filled with self-luminous and opaque worlds, many of them inhabited. That there is nothing above us and around us but space and stars. His meditations on these subjects had brought him to the conclusion that the views of Averroes were not so far from the truth—that there is an intellect which animates the universe, and of this Intellect the visible world is only an emanation or manifestation, originated and sustained by force derived from it, and, were that force withdrawn, all things would disappear. This ever-present, All-pervading Intellect is God, who lives in

all things, even such as seem not to live; that everything is ready to become organized, to burst into life. God is, therefore, "The One Sole Cause of things."

Is not this substantially the philosophic doctrine of Leonardo da Vinci, Galileo, Newton, Francis Bacon, and most of the great minds of history down to Einstein, as mentioned by Dr. Millikan?

What is your verdict, gentlemen?

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AUGUST, 1934

THE MARGERY MEDIUMSHIP: WHAT HAPPENED TO HUTCHINSON'S WAX?

* * * * *

(1). A general review of the history of the "Walter" thumbprint received by Mr. W. T. Hutchinson Aug. 23, 1927.

(2). Letter of Mr. Arthur Goadby to Mr. Hutchinson, April 4, 1934.

(3). Mr. Hereward Carrington's letter to Mr. Hutchinson of May 16, 1934. (photostat facsimile.)

(4). Correspondence between Mr. Hutchinson and Mr. B. K. Thorogood.

(5). Letter of Mr. Hutchinson to Dr. Crandon of July 8, 1934.

(6). Some interesting parallels:
- (a). Letters from Dr. Walter Franklin Prince.
- (b). Letters from Mr. Arthur Goadby.
- (c). Quotations from Mr. Hereward Carrington's published utterances.

(7). Holograph List of Phenomena observed under Test conditions in the presence of the Scientific Committee through the mediumship of Margery: as noted and signed by Mr. Hereward Carrington.

(8). Printed transcript of the foregoing.

* * * * *

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

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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

for

AUGUST, 1934

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Vol. XXVIII, No. 8: August, 1934

THE MARGERY MEDIUMSHIP

WHAT HAPPENED TO HUTCHINSON'S WAX?

"And the history of one of them (left thumb print) detailed by the neutral Mr. Hutchinson is like a chain, every link perfect from the first to the last."

Walter Franklin Prince.

"The evidence of Mr. Hutchinson's wax is conclusive and cannot be lightly dismissed by evasions or misdirections."

E. E. Dudley.

In October 1932 the Boston S.P.R. published Bulletin XVIII announcing with at least enthusiastic haste the alleged discovery by E. E. Dudley of an alleged identity between the thumb prints attributed to the "Walter" control in the Margery Mediumship and those of a living man. Enlisting with Dudley as a sort of super-general in preparing and delivering the attack on the mediumship, Hereward Carrington obtained from W. T. Hutchinson a certain wax given to Hutchinson at Lime Street on Aug. 23, 1927. A photograph claimed to be of Mr. Hutchinson's wax was used in the bulletin as the final and incontrovertible evidence of the alleged identity and Carrington sought to buttress the case by a rather vainglorious account of his good fortune and skill in obtaining the wax from Hutchinson, and he printed a photograph of the outer wrapping of the wax as received by him thru the mail, as persuasive proof of the authenticity of the wax.

In January 1933 the Society published as Vol. XXII of Proceedings a report by B. K. Thorogood of his study of the thumb print phenomena with particular reference to the Dudley claim. In the preface to that volume, the following statement was made (page xix):

> "We are not at all sure that all of the circumstances pertinent to the problem have as yet been uncovered, because much is involved that cannot be subjected to laboratory analysis."

Another chapter must now be added to the story of the current attack on the case. The matters set forth in this article, which seem to belong to a developing process of uncovering some of the circumstances thus referred to, have come to the knowledge of the Society and are of sufficient apparent importance to be made available to our readers and students of psychics as part of the "inside story" which should be, but seldom is, disclosed to the public in this rather stormy subject.

The extreme importance that has been attributed by Carrington, Goadby, Prince and others, to the left thumbprint obtained from Hutchinson, in its bearing on Dudley's allegation that all the Walter prints were those of a living man, (a claim now happily refuted) is apparent. In fact, Carrington considers the evidence of the Hutchinson print to be so conclusive that in Bulletin XVIII, after presenting his story of the wax, he says, "The above facts speak for themselves and further comment is unnecessary. . . ."

The most puzzling feature of the situation has been that few *left* thumbprints have been produced, and of these the first three were produced on one evening,—that of August 23, 1927. Mr. Fife possessed two of them which he has since furnished to Mr. Thorogood. Dudley had one which he or Bird illustrated in the Journal. Then along comes Mr. Hutchinson with another, making an ostensible four out of the three.

No one has doubted the sincerity of Mr. Hutchinson but there was a mix-up somewhere. In fact, Mr. Button in the Journal for January, 1934, expressed the opinion that this mystery probably would never be solved.

Certain correspondence, however, has come to the attention of the Society that is of much interest in this regard. We feel that it should be published despite efforts on the part of Carrington, Prince and others to suppress this evidence.

In July 1932, Carrington procured Hutchinson's wax. It appears that a corner of the wax had been broken off and was retained by Hutchinson. Being irregular in shape, it formed a perfect means by which Hutchinson could identify his own wax if he ever got it back. He says he had repeatedly tried it and the piece fitted perfectly.

It is to be observed, however, that in spite of the numerous illustrations in the two bulletins of the Boston Society, XVIII & XXII, there nowhere appears a complete representation of the Hutchinson wax. A portion is always omitted. The Hutchinson wax was received by Carrington from Hutchinson in July 1932. The photograph illustrating the wax was made by a photographer in Boston on September 23, 1932 in the presence of Goadby, and another unnamed witness whose identity is concealed. In note 9 on page 16 of Bulletin XVIII Carrington says:

"The wax sent by Hutchinson to Carrington and now identifiable by the broken piece cutting into the contour and still in Hutchinson's possession was delivered by Carrington directly to Goadby, under whose eyes and those of another witness the photograph shown in Fig. 7 was taken. Written on the back of the photograph is the following statement:

This photograph is an exact and true reproduction, although enlarged, of the wax imprint known as the Hutchinson tablet, brought to me by Mr. Arthur Goadby.

(Signed) Benjamin Morse
Commercial Photographer
157 Federal St., Boston,
Sept. 23, 1932."

No statement is anywhere made as to the history and adventures of this wax during the intervening two months before it was photographed. Did Carrington have it during the whole of that period? When was it given "directly" to Goadby? The implication is that it was so delivered immediately upon its receipt from Hutchinson. If so, what did Goadby do with it for two months? Was the unnamed witness Dudley? Had he been in possession of the wax before it was photographed? A later letter of Carrington's (*infra*) says it first went to Prince and then to Cummins but it is apparent that Cummins did not see it until long after the photograph by Morse was made. That it had many adventures during those two lost months is clear from the sequel; but responsibility is dodged by silence. The perfection of every link in the chain of evidence as to the Hutchinson wax proclaimed by Dr. Prince turns out to be merely rhetorical. As will appear hereafter, an effort was later made by Carrington to obtain possession of the broken piece retained by Hutchinson and thus deprive Hutchinson of the sure means of identifying his wax.

Early in 1934, Hutchinson called on Carrington to fulfill his original promise of returning to Hutchinson his own wax. He met only delay and evasion. Some time about March, 1934, Hutchinson decided that after all the publicity involved, Carrington ought to quit his evasions and send the wax back to him as agreed. Thereupon ensued the correspondence to which we refer. Goadby did not want to return the wax. He wrote Hutchinson under date of April 4, 1934, a letter containing fulsome statements as to his own integrity and continuing the scurrilous comments on the American Society and on the Crandons which had been begun by Carrington (Note 1). We submit Goadby's letter (which follows) to the judgment of all serious-minded researchers.

Mr. W. T. Hutchinson
439 East Market St.
Louisville Ky.

45 East 85 St., New York
April 4 1934

Dear Mr. Hutchinson

As one seriously concerned for the integrity of the science of psychical research, threatened as it is by the racketeering of mediums amateur and professional and by the over-credulity of its fanatical devotees, I am taking the liberty of appealing to you to assist in trying to keep that honored and wonderful science, which has been so heretofore demonstrative of the reality of a transcendental life, so assuring as to the Truth of our best hopes and over-beliefs, as high and respected as when we took it over from those illustrious men who fifty years ago founded it.

Therefor I earnestly request you to reconsider your decision to let the wax tablet—the only one of Walter's left thumb print owned outside of Lime Street and therefor a most important piece of evidence as to the truth of the Margery case available to those who are endeavoring now to maintain research on that high plane—leave your hands until you have read the evidence about to be brought out in a Bulletin very shortly to be issued by the Boston S.P.R.

I wonder if you realize how damaging your action to truth would be if for an instant it were to get into the hands of those who would not hesitate to destroy or alter it in order to save themselves from the exposure that they dread and would take any means to avert. The group who have brought our science into a disrepute that will require a generation to remove, are indeed on the very verge of being thoroughly unmasked. Do not therefor let them destroy this precious bit of evidence for Truth. If once it gets into their hands it becomes worthless as either for or against them. The intrinsic value is lost forever, its prestige ruined, its interest ended. No one will it* As a relic of a famous genuine case or of a famous hoax it will have lost all value for it never will never cease to be under suspicion. It will be regarded as possibly damaged goods and valueless.

The forthcoming Bulletin will clear up much that is now perplexing and misunderstood. Nothing whatever can be gained by submitting it to Boston. NO one will regard seriously what Thorogood will declare about it—certainly not after one has read the Bulletin now almost in the press. When you yourself have read that production you will possibly have information which now would restrain you if you had it available. Your print is now safe. It is in absolutely honorable hands and will not be allowed to go out of the safest custody. When the Bulletin appears then claim your print and it will be instantly returned to you. In our hands I assure you it will remain a witness for truth pro or contra as to the validity of thumb print alleged phenomena. If it once gets to Lime Street I wager you will never see it free from suspicion again

No one for an instant—among reputable people—have questioned your veracity or your judgment. On the contrary all I have heard has been praise for your fine attitude in having so generously allowed your print to be photographed. You will be proud that in a moment of crisis you stood for honorable methods in psychical research and you will not come under the ignominy that shortly is coming to certain officers of the A.S.P.R. With sincere regards

Yours Truly

Arthur Goadby

***Printed as written. A word is obviously omitted here.**

NOTE I.

We do not publish the preliminary correspondence between Carrington and Hutchinson which began about July 1932, because it does not seem to be necessary to the understanding of the surprising developments mentioned hereinafter. We would state however, that in this correspondence Carrington wheedled Hutchinson out of his wax without disclosing his purpose and to all intents concealed his real object. He also indulged in most scurrilous attacks on the American Society, its officers, and the Lime Street group. It probably did not occur to Carrington that this correspondence would come to light. He undoubtedly believed that it would constitute just another one of the whispering campaigns that have been so numerous in reference to all prominent physical mediums from the time of Crookes downwards. Among other things Carrington wrote to Hutchinson as follows:

> "Seemingly they had left waxes in Boston both different from yours,—the one Dudley had making the third. Now yours turns up, making four produced that evening. Obviously they had faked up two different ones in the interval. It is a scandalous state of affairs when the President of the Society and the officials descend to cooperate in that sort of thing and I can assure you that other very shady activities are in progress."

He further excuses himself for having deceived Hutchinson by stating that he did it "To prevent you from being reached by the *Ring*."

Here is a direct charge that the President and officials of the American Society are cooperating to manufacture fraudulent fingerprints. Of course it is a scandalous lie but Carrington thought it might have its effect on Hutchinson. We wonder how many of the eminent gentlemen in Europe and elsewhere whom Carrington displays as members of his Scientific Council are in sympathy with his methods.

Again on November 29, 1932, this apostle of truth writes "I am convinced that if the Crandon group had ever obtained possession of your wax before we did it would have been destroyed and would never have seen the light of day." What right has any man,—let alone Carrington, so well known to the Lime Street group,—to make such an outrageous statement without a scintilla of evidence to support his libel?

The object of this footnote is to show the extreme vindictiveness and mendacity of the propaganda that is and always has been secretly launched against this mediumship.

Carrington fully endorsed Goadby's sentiments, as will appear from his letter to Hutchinson under date of April 7, 1934 which is as follows.

AMERICAN PSYCHICAL INSTITUTE
(and laboratory)
20 West 58th St., New York

April 7, 34

Dear Mr. Hutchinson:

Mr. Goadby has sent me a carbon copy of the letter he has sent you, of which I entirely approve. Mr. Goadby is one of the oldest psychical researchers in this country, having been a member of the A.S.P.R. since 1907, when Hyslop started it, and until the past year or so a Trustee of the Society and Vice-President of the N. Y. Section. From which you can see that his interest is sincere and prolonged, and he has only the interests of the subject at heart in making the suggestions he did. I hope you will agree to these, as I also consider them highly wise and important. If you still insist that the wax go to Thorogood for comparison, I suggest this: that it be sent to Dr. Prince, in Boston, and Thorogood can go to his office, with any other waxes he wishes to compare, and in the presence of several witnesses, then be given the opportunity for comparing them. This would allow him to make the comparisons, without letting the wax out of our possession for the time being, What do you think of this? I shall be glad to hear from you, and believe me,

Sincerely yours,
Hereward Carrington

Carrington not only hung on to the Hutchinson wax, but in the face of the insistent demand for its return went further and sought to obtain possession of the key piece. On May 16th Carrington wrote the following letter to Hutchinson from which it will be observed that his purpose was "to piece" the fragment on to the wax, thus destroying the identification value of the fragment.

Carrington's letter of May 16, 1934 is as follows:

American Psychical Institute
(and Laboratory)
20 WEST 58TH STREET, NEW YORK

ELDORADO 5-0026

HEREWARD CARRINGTON
Director

SCIENTIFIC COUNCIL

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Germany
Dr. R. A. Watters
United States
Dr. Th. Wereide
Norway
Baron Alf. Winterstein
Austria
M. Serge Youriévitch
Russia

May 16, 34.

Dear Mr. Hutchinson:

Thank you for your letter, just received, regarding your wax. You have been most considerate about this delay, and I want you to know that this is appreciated by all of us. Your wax went first to Prince, then to Dr. Cummins, of Tulane University, for his detailed examination and report. This he has now undertaken, and taken a number of photographs of it from all angles. These we have in our files. The truth of the matter is, Mr. Hutchinson that we are one and all agreed that you would NOT be dealing with honorable people, in sending your wax, as suggested, and we wish to take every possible precaution to see to it that it is thoroughly 'checked' before this eventuates. For this reason we are also anxious that you receive and read the forthcoming Bulletin before sending it, as this may change your mind about that action. Hence, we have been partly "stalling along" until that Bulletin was issued,- as we expect it to be this week,- when a copy will be forwarded to you at once by Prince; I have in fact asked him to send you two copies, as you requested. After reading that you do as you like about the wax.

Now, I appreciate very fully the fact that you have been long delayed in receiving this wax, but

from the above you will see the reason why. I am going to ask you one more favor — considered highly important by Cummins. This is to ask you to send me the broken corner of the wax which you have, registered mail, so that we can examine it, and piece it onto the wax we have here. As soon as this is done, in the presence of witnesses, I give you my word of honor that your wax will be forwarded to you immediately, and without a day's further delay. But you can see the point: none of us has seen this broken corner, and we are anxious to do so, before returning the wax to you. If you would accede to this final request, I promise you that both wax and corner will be sent you within two days of its receipt. I hope you will see your way clear to doing this for us, as it would be a highly valuable piece of evidence, in our estimation. Then your wax will have done it work for good!

May I again emphasize the fact that we all appreciate fully the important part you have played in this controversy, as you yourself will see when you read the Bulletin. I hope I may hear from you by return, and believe me, with sincere regards,

Faithfully yours,

Hereward Carrington.

In the above letter, after more unctuous praise of Hutchinson, Carrington traces the journeys of the Hutchinson wax to Carrington, to Prince, to Cummins. Who else had it? He is solicitous that Hutchinson shall read the Bulletin. In fact, it is to be so good that he will have *two* copies sent to him. If Hutchinson will only send his key piece on so that it can be pieced on to the wax Carrington has, it "would undoubtedly be a highly valuable piece of evidence in our estimation. Then your wax would have done its work for good!" It certainly would have. However, Hutchinson was not to be inveigled by this suggestion, but became more insistent that his wax should be returned to him. Then Carrington was obliged to send a wax to Hutchinson and did so in the latter part of May 1934. Hutchinson immediately said the wax received by him from Carrington was not the one he had sent to Carrington, and wrote the following letter to Thorogood under date of May 30, 1934.

J. P. MacFarland. CRESCENT LAUNDRY Established 1894
439-441 East Market Street
118-124 South Jackson Street
MacFarland & Johnson Laundry

Louisville, Ky., May 30, 1934

Mr. B. K. Thorogood
Boston, Mass.

Dear Sir.

I received from H. Carrington a wax which is *not* the one I sent him, but is the one that has been published in the Bulletin as being the one received from me.

The broken piece that I have is 1-2/16 in length, and the piece broken from the wax would require a piece 1-12/16 in length to match besides mine having a ragged edge and the wax having a smooth surface.

I had intended forwarding to you for comparison with the ones recently obtained, but until I receive the original, it will be useless to do so.

I have written Mr. Carrington asking for an explanation. What explanation can be given is a question. Should you desire the wax received and the piece, I will gladly forward to you after receiving Carrington's answer.

Yours truly
W. T. Hutchinson.

Thorogood wisely replied on June 5, 1934 as follows:

Mr. William T. Hutchinson
439 East Market Street
Louisville, Kentucky

41 Berkeley Street
Boston, Massachusetts
June 5, 1934

My dear Mr. Hutchinson:

I wish to thank you for your letter of May 30th with regard to the wax which you lent Mr. Carrington. I should certainly very

much like to examine all three pieces of wax in question, i.e., the wax you actually sent Mr. Carrington; the broken corner of the same wax, which I hope you still hold; and the wax which Mr. Carrington has recently sent you in place of the original and which I understand agrees with that shown in Fig. 7. Bulletin XVIII, but which you state is not the wax you originally sent him.

However, please do not send me any of these at the present time since it might add to the confusion and lead to the charge that I had been instrumental in making the substitution.

Trusting that you will understand my position, and again thanking you for writing me, I am,

Very truly yours,
Brackett K. Thorogood

Mr. Hutchinson replied as follows:

MacFarland & Johnson Laundry
439-441 East Market Street
118-124 South Jackson Street
Louisville, Ky., June 10th, 1934

Mr. B. K. Thorogood
Boston, Mass.

Dear Sir:

Yours of 5th received, and I thank you for your offer to examine the waxes specified, but until I receive the original (which now is doubtful) I cannot do so, and I fully agree with your desire not to add to the very disagreeable features that have arisen. It seems very likely that all the stigma is about to land on me, but having a clear conscience, I am not worried very greatly.

Kindly extend my regards to Dr. & Mrs. Crandon.

Yours truly
W. T. Hutchinson

We realize that in the correspondence between Hutchinson and Carrington, copious portions of which Carrington published, Hutchinson said that he had compared the wax in question with the illustrations of it in the Journal of the A. S. P. R. and he could detect no difference. The difficulties of comparison are such that Hutchinson may be excused in this regard particularly in view of the fact that he does not pretend to be an expert.

Mr. Hutchinson is a practical man. Mr. Carrington and his associates have repeatedly acknowledged his honesty and sincerity of purpose. We will conclude this correspondence by publishing Mr. Hutchinson's recent letter of July 8, 1934 to Dr. Crandon.

Dr. L. R. G. Crandon
Boston, Mass.

Louisville, Ky.,
July 8, 1934

Dear Dr. Crandon:

Thanks for your note of recent date.

Mr. Thorogood has no doubt informed you of the discrepancy between the corner retained by me and the wax recently returned by Mr. Carrington, resulting in a flow of continuous correspondence between Carrington, Prince and Goadby and myself; they maintaining that the wax returned was the one received from me.—I also maintaining that the corner not fitting in any way, the wax could not be the one sent. Dr. Prince in a letter to me endeavoured to explain by saying that it was a well-known fact, that these waxes when broken were liable to splinter and that part of the corner has splintered off and had been lost. This on the face of it to me is preposterous as the edge on the wax is smoothly broken and the corner's edge is rough and raggedy. Carrington and Goadby try to explain it in the same manner but to me it is impossible to imagine it, as on numerous occasions I have fitted the corner to my wax, and it always fitted exactly. Of course before sending to Carrington I did not fit it, as it had been misplaced in a box I kept some collar buttons in, and was not found until I looked for a button, and then I informed Carrington of it. He lays great stress on the fact that he asked me to retain it as a proof of his sincerity.

In his last letter to me he has adopted a tone which displeases me very much, evidently caused by a statement of mine, that after going over again the Proceedings and the Margery-Kerwin pamphlet, I told him that I, as probably most laymen would, had reached the conclusion of the old Scotch verdict "not proven."

In a recent letter to him I told him that I had been advised to send the wax and correspondence to you, specifically saying that the suggestion did not come from those most interested but from an outsider (Dr. Twachtman). He expresses great surprise that I should even consider sending private letters to another person, but stipulating that should I decide to do so, I had his permission, providing I send to him all correspondence I receive from Thorogood.

He also states that he had hoped that it would not be necessary for him to say any more in print on the finger print controversy, but that should I prefer to have Thorogood make capital out of the wax affair he would tell me frankly that it would not help the cause of Psychical Research, nor would it add to the laurels of either Thorogood or myself, as he has evidence to offset any embarrassment to those on his side of the controversy.

He also quotes from a letter from Dr. Prince to him, which I will quote verbatim.

"*I did not answer Mr. Hutchinson's letter, since, if he is so injudicious as to go before the public on this matter I am quite willing he should do so. I shall handle the matter of his present confusion, owing to the accident which obviously happened to the piece during the period it was lost, as tenderly as possible, for I have no doubt he intends to tell the truth. But I have now in hand an assemblage of documentary statements and facts which will make the notion that there was any substitution of the wax he sent ridiculous. I am really sorry that I could not prevent these evidences from making him rather ridiculous also. It will not be my wish or intention that he shall so appear.*"

Carrington says that he has seen a copy of this material which bears out Prince's contention. Of course he has seen it, as he has been the only one to whom I gave it.

I at once wrote Carrington, that I was perfectly willing that Prince should publish any matter that tends to make me ridiculous, but I would retain the right to answer in my own way, but not through such articles as Liberty has printed. It seems to me that they desire to let the matter rest where it is, and it is a question in my mind if this is not the best course for all concerned. Let me have your views. Little did I think that matters would come to this pass amongst intelligent men. Regards to Mrs. Crandon and yourself.

Yours truly,
(signed) W. T. Hutchinson

This article is in no wise intended by an answer to the many misstatements contained in the Bulletins published by the Boston Society. That matter will be attended to in due course. It is felt, however, that the following exhibits are so closely related to the situation herein disclosed that they will be of interest.

DR. WALTER FRANKLIN PRINCE

Extract From Letter
Prince to Carrington
in July 1934

"I did not answer Mr. Hutchinson's letter, since, if he is so injudicious to go before the public in this matter I am quite willing he should do so. I shall handle the matter of his present confusion, owing to the accident which obviously happened to the piece during the period it was lost, as tenderly as possible, for I have no doubt he intends to tell the truth. But I have now in hand an assemblage of documentary statements and facts which will make the notion that there was any substitution of the wax he sent ridiculous. I am really sorry that I could not prevent these evidences from making him rather ridiculous also. It will not be my wish or intention that he shall so appear."

THE BOSTON SOCIETY FOR
PSYCHIC RESEARCH
719 Boylston Street,
Boston, Mass.
June 11, 1934.

Mr. Daniel Day Walton,
40 West 40th St.,
New York City.

Dear Mr. Walton:

I have a suggestion to make and I make it to you since we have already had some genial correspondence.

My suggestion is that you attempt to show that Figure 7, in Bulletin XVIII. of the B.S.P.R. does not truly represent the wax sent by Mr. Hutchinson to Mr. Carrington, but is the photograph of a wax substituted by Mr. Dudley or some other villain. I think an argument could be presented which would be quite effective with many, at least for the time being. Do not distrustfully murmur, "Timeo Danaos et dona ferentes". Certainly I am in favor of the whole truth being disclosed, and of hewing to the line no matter where the chips may fall. Therefore I suggest that you proceed in an early issue of the Journal. Do not dampen the effect by waiting too long.

Sincerely yours,
WALTER FRANKLIN PRINCE
WFP:GC

Was this eminent researcher trying through Carrington to suppress the evidence or was he through Walton throwing out an anchor to windward?

A. GOADBY TO
W. T. HUTCHINSON
45 East 85 St., New York
April 4, 1934

I wonder if you realize how damaging your action to truth would be if for an instant it were to get into the hands of those who would not hesitate to destroy or alter it in order to save themselves from the exposure that they dread and would take any means to avert. The group who have brought our science into a disrepute that will require a generation to remove, are indeed on the very verge of being thoroughly unmasked. Do not therefor let them destroy this precious bit of evidence for Truth. If once it gets into their hands it becomes worthless as either for or against them. The intrinsic value is lost forever, its prestige ruined, its interest ended. No one will it As a relic of a famous genuine case or of a famous hoax it will have lost all value for it never will never cease to be under suspicion. It will be regarded as possibly damaged goods and valueless.

The forthcoming Bulletin will clear up much that is now perplexing and misunderstood. Nothing whatever can be gained by submitting it to Boston. No one will regard seriously what Thorogood will declare about it—certainly not after one has read the Bulletin now almost in the press. When you yourself have read that production you will possibly have information which now would restrain you if you had it available. Your print is now safe. It is in absolutely honorable hands and will not be allowed to go out of the safest custody. When the Bulletin appears then claim your print and it will be instantly returned to you. In our hands I assure you it will remain a witness for truth pro or contra as to the validity of thumb print alleged phenomena. If it once gets to Lime Street I wager you will never see it free from suspicion again.

No one for an instant—among reputable people—have questioned your veracity or your judgment. On the contrary all I have heard has been praise for your

A. GOADBY TO
DR. CRANDON
Lawrence, N. Y.
March 31, 1932.

Dear Dr. Crandon:

Thank you for the remarkable photograph of the impression of the unborn child's foot which I duly received and signed. A convalescence from grippe explains the delay in acknowledgement. The March installment of the A. S. P. R. journal is certainly a prize number. Walter and Margery are shining like two glorious stars in the firmament of wonder while the Beacon that once gleamed so red is now sinking like a sickly green ignis fatuus into the bog "paling its ineffectual fire."

Mr. Button's extraordinary experiment quite caps the climax of marvel. Walter's wit, like the Greek philosophers hare, always seems to keep one jump ahead of every body else's. For instance, he reminded you at once that even if he had seen Mr. Button placing the 4 articles in the box, even then that fact would not have explained the finger printing after the box was locked. And when Button disclosed that he knew of course the articles he had placed in the box Walter corrected him reminding him that he had not known the date of the calendar slip. Bright kid, Walter! Please tell Walter for me that I also own a sound-proof box. It's on my shoulder, and when I shake my head no one else can hear 'em rattle. At least so they say.

We are looking forward to your lecture with the happiest anticipation; and we hope to pay our compliments to Margery in person.

fine attitude in having so generously allowed your print to be photographed. You will be proud that in a moment of crisis you stood for honorable methods in psychical research and you will not come under the ignominy that shortly is coming to certain officers of the A.S.P.R.

With sincere regards
Yours truly
(signed) Arthur Goadby

Please tell Walter that to be able to travel to England and back for nothing is a joy to look forward to these days.

With my best regards to Margery and to your self and to all our friends in Lime Street, believe me,

Faithfully yours,
(signed) Arthur Goadby.

Thank you again for the extraordinary photograph!

On which, if either occasion, was Philip sober?

MR. HEREWARD CARRINGTON

Bulletin XXIII Boston S.P.R., p. 63

"As it stands, with the seances all given in the medium's house, with her (unsearched) husband present and generally actually "controlling", with "Walter" dictating the procedure, and with only a "family party" of personal friends and complete believers being present, serious credence can no longer be given to this case by serious investigators."

From "SCIENCE FINGERPRINTS A GHOST"
by Hereward Carrington in
"*THE ILLUSTRATED DETECTIVE MAGAZINE*"
for September 1931.

"Neither the Medium nor Anyone in the Room Could Have Made the Thumbprints."

"Every Scientific Precaution Was Taken To Guarantee That the Medium Didn't Escape Her Bindings, Yet a Voice Spoke and the Wax Took this Ghostly Impression."

"The Sitting May Take Place Anywhere."

"The seance may take place in a strange house—only skeptical investigators being present, and often in the absence of Margery's husband.

And yet the impression of a real, living thumb, that could not possibly have been made by any artificial means, have appeared."

Inconsistency may be excusable but when it coincides with inclination it becomes unfortunate.

The popular presentation of scientific matters for the lay reader may differ widely in form and manner of statement from a scientific presentation of the same matter for the student or expert; but when two accounts of the same subject by the same writer are contradictory and mutually exclusive as to the facts, the authority of the writer in both capacities is destroyed.

Mr. Carrington might admit that he could better judge of phenomena he has witnessed than of those he has not witnessed. Therefore it may not be amiss to present Mr. Carrington's judgment on the Margery phenomena he was privileged to witness in order that it may be contrasted with his locutions on the fingerprint phenomena which he was not privileged to see. At the end of some fifty sittings Mr. Carrington left the following memorandum in his own handwriting at Lime Street.

Mr. Carrington now refers to the genuine Margery phenomena as a "modicum."

10 LIME STREET
BOSTON

List of Phenomena Observed under Test Conditions in the presence of the Scientific Committee, through the Mediumship of "Margery."

1. Movements of Objects without Contact (Tele Kinesis) - Such as the Séance table, Cabinet, etc.
2. Lights, ranging in quality from small, bright lights to large luminous clouds - Sometimes moving & sometimes stationary.
3. 'Direct' whispers, nearly always in the immediate vicinity of the Medium's head.
4. 'Direct' whistling - Ditto.
5. Distant independent whistling & whispers - apparently as far as 6 to 8 feet from the medium - the mouth being held, & all mouths round the circle being virtually under control.
6. Distant movements of objects - such as the Candle-Stick, knocked off the mantel-piece.
7. Smashing of the Cabinet, when both hands & both feet of the medium were thoroughly controlled.
8. Stirring - down & Stopping of the Victrola, after it had been pronounced in perfect condition, & had run Level at Boston during

the day without a hitch.

9. Turning on & off of the electric (overhead) light, when the switch in the wall was covered by the hand of one of the Committee.

10. Paraffine hand made, with wick apparently too small to permit egress of hand from it.

11. Occasional touches of members of the circle – when medium was controlled.

12. Pressing of Keys, Board, &c., making electrical contact, and ringing a bell or lighting a light in consequence.

13. Manipulation of the scale (balances) with unequally weighted pans, sometimes maintaining this equilibrium, and sometimes depressing the lighter pan, in red light, when Examination of the Scale showed no means of normal movement.

14. Movement of the luminous pole, and waving it about in the air, under test conditions.

15. Speaking (whispering) through the megaphone: under control.

16. Movement of the ukelele, and placing it in the cage & on the shoulder of one of the sitters, under perfect control.

17. Pulling of controller's hair, when both hands & feet well held.

18. Photographic misses on plates, placed naked in the séance table.

19. Unexplained lights on plates, in cameras, taken in ultra-violet light.

20. "Psychic cylinders" shown to be in scale-pan of balances, when photographed by flash-light.

21. Raps on the table, in cabinet, etc., under control.

22. Sliding & tipping of the medium's chair, when both feet were controlled.

23. Pulling down of the cabinet curtains, after pulling out the thumb-tacks holding it up.

24. Unaccountable breezes (cold) issuing from the cabinet.

25. Falling of the thermometer several degrees, as shown by self-registering thermometer.

26. Placing of ring in envelope in sealed bottle, and taking it off same, when bottle was still sealed, & apparently undisturbed.

27. Tilting of the cabinet which could not be duplicated by the sitters, when seated inside the cabinet.

28. Movement of Electric-Light
bulb from mantel-piece (where
it apparently was) & placing on
the top of the cabinet, on
Curtains, where it was ulti-
mately found & whence it
fell to the floor & broke.
29. Speeding up of the victrola
again after it had nearly
stopped.
30. Black Objects moved over
a luminous 'plaque' & seen
to move about over it.

Note. The concluding page reproduces the size of the original in facsimile. A transcript of the whole is appended. (See page 220 following.)

The whole material of these communications was in the printers' hands before the death of Dr. Walter F. Prince, and is not affected thereby.

10 LIME STREET
BOSTON

List of Phenomena Observed under Test Conditions in the Presence of the Scientific Committee, through the Mediumship of "Margery".

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1. Movements of Objects without contact (telekinesis) such as the seance table, cabinet, etc.
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5. Distant independent whistling and whispers—apparently as far as 6 to 8 feet from the medium—her mouth being held, and all mouths round the circle being virtually under control.
6. Distant movements of objects—such as the candle-stick, knocked off the mantel-piece.
7. Smashing of the cabinet when both hands and both feet of the medium were thoroughly controlled.
8. Slowing-down and stopping of the victrola, after it had been pronounced in perfect condition, and had run several hours during the day without a hitch.
9. Turning on and off of the electric (overhead) light, when the switch in the wall was covered by the hand of one of the Committee.
10. Paraffin hand made, with wrist apparently too small to permit egress of hand from it.
11. Occasional touches of members of the circle—when medium was controlled.
12. Pressing of keys, boards, etc., making electrical contact, and ringing a bell or lighting a light in consequence.
13. Manipulation of the scales (balances) with the unequally weighted pans, sometimes maintaining their equilibrium, and sometimes depressing the lighter pan, in red light, when examination of the scales showed no means of normal movement.
14. Movement of the luminous pole, and waving it about in the air, under test conditions.
15. Speaking (whispering) through the megaphone: under control.
16. Movement of the ukelele, and placing it in the lap and on the shoulder of one of the sitters, under perfect control.
17. Pulling of controller's hair, when both hands and feet were held.
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22. Sliding, or tipping of the medium's chair, when both feet were controlled.
23. Pulling down of the cabinet curtains, after pulling out the thumb-tacks holding it up.
24. Unaccountable breezes (cold) issuing from the cabinet.
25. Falling of the thermometer several degrees, as shown by self-registering thermometer.
26. Placing of ring on snap-hook in sealed bottle, and taking it off same, when bottle was still sealed, and apparently undisturbed.
27. Tilting of the cabinet which could not be duplicated by the sitters when seated inside the cabinet.
28. Movement of electric-light bulb from mantel-piece (where it apparently was) and placing on the *top* of the cabinet, on curtains, where it was ultimately found and whence it fell to the floor and broke.
29. Speeding up of the victrola again after it had nearly stopped.
30. Black objects moved over a luminous 'plaque', and seen to move about over it.

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JOURNAL
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FOR
PSYCHICAL RESEARCH

SEPTEMBER, 1934

Editorial — Personality Mortal and Immortal: Relative Nature of Personality: An Analogy from Musical Expression.

The Inspiration of Glastonbury: Part X. — Johannes relates his post-mortem experiences.

The Wisdom of the Ancients — An outline of the Philosophy and Science originating in India and Egypt. — H. L. WILLIAMS

An Eighteenth-Century Exponent of the Immediate After-Life Conditions — A Memoir of Rev. Philip Doddridge (1702-1751). — THE EDITOR

Continental Notes — Revue Metapsychique, July-Aug. 1933. — DR. GERDA WALTHER

The International Institute for Psychical Research (London) — Proposed Re-constitution.

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

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

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

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

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for

SEPTEMBER, 1934

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Vol. XXVIII, No. 9; September, 1934

EDITORIAL NOTES

PERSONALITY MORTAL AND IMMORTAL

For those who are prepared to consider it, there is an argument of a quite undeniable nature for the immortality of the individual mind and soul. This argument rests, however, upon premises which must be understood before its cogency can be appreciated. It applies, moreover, to the subliminal mind and not to the physical intellect, which is to be regarded as a temporal manifestation only of the true essential being.

Lest this should cause disappointment, let it here be said that an exception exists in regard to the survival of Memory and this constitutes a most important qualification to the law of mortality as affecting the temporal consciousness and its perishable nature. And those who crave conviction of personal survival and continuity of being may take comfort from the fact that the permanent part of our selves—which is the greater and all-comprehensive part—is potentially capable of resuming that garment of memory and acquired experience which is normally discarded on the liberation of the psyche, and thus of renewing its former contacts and associations in time and place under such conditions as may harmonize with the individual will-to-live.

The argument for personal immortality here spoken of lies in the recognition of the individual consciousness as a *Relative Entity*—that is, one whose character is determined solely by its relation to others,—to each and all—and not by any purely self-existent power or quality apart from others or apart from the human and natural environment. This applies to the Personal Self and its faculties and qualities, all of which are manifested and existent only as they are related to the environmental soul in Man and Nature. This principle of the Relativity of the individual soul and mind is an extension of the same doctrine of the relativity

of natural laws and of all things manifest in the spatial and temporal field with which our philosophers have in recent years been concerned. What then does this relativity really imply when expressed in terms of life and thought? Nothing less than the fundamental unity of all sentient creation, and the subliminal perception of a Whole which must contain the potentiality of *All Individual Expression*, — a Whole whose infinitely complex parts are eternally and necessarily in exact mathematical relation one with another. It is the revelation in scientific terms of that same Mystery which the seers and great religious teachers of ancient times have portrayed under the twin symbols of the Alpha and Omega—the One in All and All in the One.

* * * * *

As a simple illustration of this idea of the Personal Soul, let us take the laws of Music which offer us a scheme of relative being that is easily apprehensible.

Every note in the gamut of Sound has its eternal and unalterable relation to every other note. None can exist apart from the rest. The character of each one is determined absolutely by its relation to the others. The non-existence of any one of the innumerable tones in the great diapason is unthinkable, and we intuitively know it to be impossible. If but one were missing or non-existent in essence, the whole fabric would be simultaneously dissolved. Every musical note therefore subsists as a *Ratio* or as a relationship to the rest and its character is determined *wholly* by that relationship.

The sounding of a note in music is the manifestation in Matter, in Time and Space, of a certain relationship always potentially present even though it remain unexpressed, unheard, unrecognized. In the subliminal field of being it is there, ever awaiting expression in musical form. The note is struck. It vibrates for a short period of time, then fades away into silence, no longer manifest as an effect in the physical world. Yet in its echoes it has already established itself in all other sympathetic resonant centres which may be in its environment. It persists undiminished in its force also in the mind of the musician whose creative impulse gave it birth, and having once attained expression, it is capable of repetition and of further development by association with other and new combinations.

Each single note is an entity, but it is in these combinations that individuality of character begins to appear, and "personality" becomes manifest in melodic and harmonic sequences. This element of personality strengthens with the progressive coordination of the concordant rhythms until at last we have the completely individualized musical symphony. And this has a soul capable of manifold modes of expression.

* * * * *

It is not difficult to apply the same principle to what we term Human Personality—that essential character which represents the right coordination of a vast series of emotional and intellectual elements latent in the subliminal being and memory of each of us, and manifested in the temporal world through the instrumentality of the physical body and brain:—by speech, by action, and by gesture.

* * * * *

Let us keep in view the symbol of Sound as the medium of expression of Idea; for it is a symbol very apt for our purpose. The basis of all music is mathematical, and from this mathematical basis arises the phenomenon of Personality in Music—a truth too obvious to be denied. All human thought—when rightly coordinated—is mathematical in quality: and all human thought rests ultimately upon an emotional basis which again must be held as mathematical. Both thought and emotion are strictly corelated. Mathematicians of a high order say—and say with knowledge—that their science in its higher branches *is personality*. And they know what they mean by so saying. Let us then try to think of ourselves as each one the manifestation of a certain definite chord of vibratory (i.e. musical) energy having an eternal relation to all others and capable of harmonic response and interaction with all others to a degree determined by the relative similarity of nature and correspondence existing between the one and the other. Our thoughts and feelings are reflected in the minds and hearts of others and stimulate certain elements of personality which are found to be in common. In turn, the personality of others acts similarly upon ourselves. This mutual influence however does not tend to level down individuals to a common character of thought but to accentuate and enhance the completeness of individual character in each—amplifying the concordances, and eliminating the dissonances. Just as the note of music is taken up and carried on by any medium of sympathetic vibration; so the human personality will generate and receive in turn impressions of kindred mental and emotional experience from all living centres in its environment.

* * * * *

But if it cease to act and to react—to manifest its power of response and stimulus—what then? Here comes in, as an answer to this question, the affirmation of the immortality of the soul as IDEA in the subliminal world, which cannot be denied. It is this—that Personality is relative and must for ever subsist in all its relations so long as those relations themselves subsist. And these remain in being, unaltered—in some cases even enhanced in vividness—after the withdrawal by death of the manifest personality which originated them. Through its relativity to Nature and to all human life the individual conscious being has its place for ever registered in the great universal diapason, and it cannot be eliminated. Thus

the least of all human souls is as essentially a part of the scheme as is the greatest. Applying then this relative principle to the individual, we have the key that opens the magic door that leads to the concept of eternal life for every conscious, feeling, thinking unit that stands in his special relation to the whole.

* * * * *

The manifest personality is but the temporal symbol of the real or essential personality which—as its perfected counterpart in the ideal world—expresses that relationship, mathematical in its exactitude, which is its true archetype and to which the manifest expression but feebly and imperfectly conforms, though tending to ultimate conformity, whether here or elsewhere. In this predestined conformity is always the element of choice and this power of self-determination becomes increasingly evident in the more progressed individuals. In the coordination of the soul's memories lies always the potentiality of a new aim or altered choice. This we intuitively know to be the case. Thus our destined relativity of being is affected by the spiritual will. At whatever point, however, we stand in our pilgrimage, we are the temporal expressions of an eternal relationship. And, by the same token, the Idea of God becomes that of Absolute Personality as inclusive of all Relations whether expressed or unexpressed, yet in either case ideally subsisting in the womb of the Unmanifest as possibilities of spiritual expression.

* * * * *

We have here the materials for a philosophy neither monist nor pluralist alone, but both. The subliminal consciousness contains the germ of every possible conscious relation—every possible mode of spiritual energy seeking expression in the objective world. We, as individuals, are so constituted as to be able, each of us, to give expression to a certain small fraction only of such possibilities—a fraction of infinitesimal nature, but tending to enlarge and to acquire a greater measure of symmetry as we continue our psychical evolution. Our lives here are but trials and essays, experimental in their nature, towards more perfect expression of spiritual principles for which we intuitively stand, though we may be but dimly aware of these. But Birth and Death, which round off the Periods of Expression, do not in any way or in any degree affect the continuity of the subliminal life which makes us each a vital and inevitable factor in the whole scheme of personal being.

THE INSPIRATION OF GLASTONBURY

Part X.

Copyright by Frederick Bligh Bond. 1934

* * * * *

The XXXIst sitting was a curious one. There had been conversation before starting the morning's work on some current problems affecting the status of psychical research and lines of investigation. Nameless is the influence which first controls the pencil of the automatist: but it is one that seeks to lift us from the study of the merely phenomenal, to consider the more vital aspects of our quest. And, as often before, the doctrine of the soul's return is not obscurely hinted.

"Make no effort. This thing is set in motion for a better setting forth of the truth. You are but puppets. Fume and fret as you will, it but corrodes your own mentality. The outcome is inevitable. Brother, why seek ye the moils of earth? Ye be to the uplands of spirit. So doth it like to Saint Dunstan—mortality tears ye nigh in twain—else were ye stronger mortal.

FBB. "Who is writing?"

"Brother,—a whisper that sings on the reeds. My name (nomen) little matters it. I be blown to the winds long syne. Open wide the channel—you—to the one who oft to earth from bourne of time returneth. Not once—nay, nor thrice,—but a many times the tide floweth to full and bringeth back to slack of that great flow when soul again for a little space is stranded on the shores of Time.

Afloat, and back returning while Memory sleeps and the volume of divine force wheels back to ebb: so would ye, as spindrift afloat, to guide them (that be) voyaging. The great Mariner—Lord of All—hath thee in safe keeping. Would ye that I re-read for thee the Past?

One is inevitably reminded of Tennyson's beautiful lines. But we must pass on to the next appearance of Johannes. The fuller record will no doubt be published some day. It is very interesting, but not to our present purpose. And so we come to the XXXIVth sitting, which was held on the morning of January 9th, 1934. Again a nameless speaker controls the hand of JBS.

"Come to me out of the darkness. So far have we been aparted,—at times I lose ye in the mist of years. As chained links reach up to continuity, Johan—he of the brethren a part—and strangely of thine own self a part—breathes through thy life a conscious entity."

FBB. "This, I take it, applies to JBS as well as to myself."

"Leave not out the song-bird that set to music the thought within."

(This means Anne Lloyd, who has a great poetic gift.)

"Will ye to Abbey walls;—carnate or discarnate? Nay, put not load on mine yoke alone. . . . Thus goes back the wave of consciousness. Ye be here set: ye be afar in time-seeming—and yet it be all as one. . . .

Now come I to ope the port to a great Ego . . . Enter MYSELF—not of great girth a-now. So shall I pipe small—yet will I to express.

Ye would not outstep poor Johan in your proud walk? He is a faithful hound, ever at heel. Love is ever the cubit. Johan ever hath love to all. And Love be understanding. And he can to interpret through his gift of love.

Day cometh when thou shalt come to the door a-knocking. And who shall, as of old, be porter to the great gate but Johan?

And would ye to be let through the port now shut? Then shall the mouse to gnaw a way for ye; and Johan, through sympathy with all souls, shall in-set a thought-key into mind canonical and open an understanding to let therein a key-note that vibrates to thy thought. . . .

Johannes would gab of tales long forgot. Be ye set in stalls—I to strut. My part, then . . . there be an intruding one that would to oust me o'er stage and take ye back to his own time."

The 'intruder' turned out to be a Greek philosopher who was anxious to impart to us knowledge of the virtues of herbs. So Johannes had to wait for another chance of giving us his tale without interruption. This came at last on the 23rd of January (Sitting XXXV). He is in a humorous vein.

"Johan now with ye—the spectral voice of him—a corp—right merrily mock I. Time hath not slain that which bobbeth up more live than puppet Punch. And so will I to *verbum verum* of mine own *true* post-mortem."

The sketch, then, which he gave us of his immediate after-death impressions is not to be regarded as any picture of the real nature of the after-life. It is only the record of a transitional stage. We are now to have the verity, so far as Johan is able to describe it in mortal language.

"Cap-a-pied—in robe ne sad,—ne noir—but of cloth of phosphor—of spun moon-beams! And flickered I o'er the sod as a thing of spirit-seeming. I—the heavy-weighted soul—too much of gravital—now light—a bounding bubble of etheric nothingness!

And a many saw I and deemed them shades:—those long gone—those but new a-borned: great lights of power—wee stars of babe-growth and tiny flecks of mine own brothers of the wood that yet to me were drawn, did follow pulsing to life at my call.

Would ye that I read to you, but haltingly, the contacts greater than I? Or that I riddle out the liltings of Nature's children—those influences that be set to page by him that read the soul of Nature in years agone? (Shakspere)

So be I in tune—in keynote to song of Nature.

Read ye the influences of the Pleiades? Know ye the outpouring of the planetic spirits? List ye to the call of that which, as a tide at turning, brings back the vernal fire of life?

Awash with it, the world springeth to flood and Joy leaps to pulse. And Nature setteth each cosmic atom a-beat. So surges it adown the world, and every vibrant thrilling thing be afire with God."

"So woke I to the new spring of life in world new-born, it seemed. No more of mortal clod—but I to the spring and to the light and spirit.

Then called to me the etheric spaces—mine own element. . . . Yet would I linger 'mid home-land to me beloved. . . .

* * * * *

"Bell!—and ever bell a-calling—though all to dust be bowed down. So a sound can (extend) to wave-beats centrifugal.

And if it be indeed the cloche de l'eglise, passing far—or but memoried bell a-calling—I knew not!

* * * * *

"And to knees a-falling—and Crux to sign—and prayer to say 'mid Brotherhood vast, triumphant and glorious!

Can ye then image that, my first Matin? And sleeve to brush sleeve with sainted Past—and the Host—no more a thing of emblem—but the Spirit-Essence—a living verity.

Would ye then to mourn the martyred brotherhood and Abbot, as a thing for prayers and tears of earth—now again to uplift the Holy Rood?"

Here FBB commented on the intention of the script to describe the progress of Johan's awakening to the new consciousness.

"Habit draweth sandalled feet to path oft trodden. . . . Think not that Johan did to swim in new element all as a fish at sea. But rather was I half in—half out—as the beastie called by some "dragons" that sit ever 'twixt sea and shore."

FBB questioned Johan as to the animal he meant. (He referred of course to a seal.)

"Nay then, no slime-child I—but as kind-eyed monster whelped on land but putting out to sea. Thus felt Johan unelemented.

So would he to simple tasks and to old loves—to steady him in reeling wits: and he would to turn from the great and focus on the small. So called he—voice a-choke—to his familiar Ungo. And dearer to him than quiren vast came back the faithful far-heard eager barking that would to him from earth to heaven (follow), so loved he him.

That love his elemental soul hath translated to higher status. Think not that all of Nature's children do be thus. Yet lesser lights—sparks yet of divinity be they.

* * * * *

"So passed Johannes out to the silent night:—past the warring beat of hostile forces that still surged about the dismembered body of the House of God: and to night and arched silence of woodland peace.

There, still as wraith, was he. There wandered he as lost soul 'mid ways beloved. Here sleepeth mother-bird on nest, and love brooded 'neath her wings.

Waking keen-eyed,—ears harking—as mother's are—so was she not blind to Johan's passing. So slept they lightly as spring's children doe,—a-dreaming—yet with a twitter of song for very joy o'erflowing, drowsily murmured.

Yet Night hath, in shadow, that which bats see yet mortal bats see not. Dryads-Naiads—lesser souls—if souls they be:—and Johan was affrighted.

Face about—home turning:—and to the moor!"

* * * * *

"Vast;—a-splendid with life a-quiver:—First elements of Being:—and all a solemn chanting of Nativity.

Over this sub-kingdom of Creation hovereth that which is an ever-constant force creative and divine.

* * * * *

"Thus spake one of the giants of earth—great gods returning to bless you. As lion trembleth at sight of mouse, so shook in shoon Johan at the world distrait—the awesome strangeness of homely gear.

So would he as wee childer lost in the dark that cryeth "Come, find me—I know not where I am!"

So came again to him Anselm, and did lead him to comfort, saying: "If ye be then not yet a-fit to Paradiso, content ye with what ye will!"

Thus went Johan to his customed tasks—be it to choro, so stood he bulkily as of yore (or so in thought held he yet):—and to him resounded the voice of him—yet not in truth—

And the organ-notes be to him as rain-beam prisms that glint back a myriad tints, and make harmony enough to bewilder and make muddlement of my* mortal mind—or *immortal*, if ye will! Then so sing the choristers—and they be unknown and new (to Johan). Each one be of a likeness to that which indwelleth. Portly leader—a shrivelled starveling soul:—humble frere of no seeming—a saint of glory.

Then came the Gloria. And from pipes and stalls leapt a flare of beauty, as from the great northern Aurora uplifted—a living thing of color woven to sound.

*Note the change from the third to the first person in this record of Johan's experiences.

And Johan did clutch at his poor head and blubber out a protest: "Why might not one—just one—bit be as Nature willed and as Johan knew it of old?"

* * * * *

"Then heard Johan a sound of laughter. And by him stood a child. And she did to lift skirt and to courtesy and make mock humblement: and laughing, she did catch him by the gown crying "Dance with me!"

"Shame! (quoth Johan) and it be scandalous indecence, and unfit a monikus to dance 'mid Abbey walls—and with a bit of impishness!"

Yet ever sang she a wisp of a tune—and it be a lilt that, dancing of itself, set Johan's toes a-tripping. And behold! all fear was gone. And the little one crept into his arms and cried for joy that he was comforted.

So saw he that joy was not dead, and laughter not a corp."

* * * * *

"Strange muddlement made he thereafter of helping and hindering: and stark fear ran riot when, all well-meaning, he did contrive to turn page for him of the pipes!

And said they: "The wind that whips the score hath knowledge to ope the page at proper sponse!"

And saith one: "There be no wind—the transome-light pane be shut!"

So found Johan his place. His be not the rough tasks;—but things of rare fineness might he do—to swing perfume as censer—to waft the scent of rose and incense—and that be possible**—and to cry "Ware!" when danger cometh. Thus may one still serve."

Sitting XXXVI. Jan. 25, 1934.

Johannes feels the pressure of spiritual forces seeking to manifest themselves in human thought. These at times threaten to submerge his personality. It is with difficulty that he maintains control of the avenue of utterance. Yet he has still much to relate of his "true post-mortem" experience.

"As a sea surges, so surge the forces that would to express. Heads of giants shouldering above, as tops the tidal wave. So calls spirit to spirit.

I, Johan, humble scribe that knoweth scriber's art, forsooth, hold I the tide-gate. Scarce can I hold back that which be greater than I. What would ye?"

(FBB. "Please continue your story if you have anything to add.")

Johannes has not lost his sense of humor, however he be daunted by the greater forces whose urge he feels. So he says:

"I be a hollow spectral voice from the tomb. Shiver ye in your shoon! Hark to dread sound—and Johan to laugh in sleeve—if sheet hath sleeve:—so do dry bones cackle with mirth.

Yet did small elfin one dance unafraid, and snuggle warm to this the better self of Johan.

And if one speak of Hades—what saith he? The word doth clash discordant. Bid him to sound sweet music—a merry tune, perchance—that he may laugh. He hath a magic to suit mine mood—a circle rounded as magic doth require."

So we have a magician in the background, it would seem! His identity we do not learn. But what follows would have vastly interested a Comte de Gabalis. FBB asked the question of Johannes "Who was this little one who danced?" And at once Johan answers:

**The scent of incense and a strong odor of roses has been frequently observed and commented on by visitors to Glastonbury Abbey. The source of this phenomenon has never been traced, but there has been much speculation. Ed.

"She be a little ghost that did flit shadow-wise at dusk 'mid cloistered walls. So long syne dwelt she.

"Not monkish rule nor papal nuncio
Shall drive this bit of femininity
Forth (from the Abbey) excommunicate."

One suspects a Shaksperian original, lurking somewhere in the recesses of the great 'subconscious'. I have emphasized the metrical form of the passage, as it exemplifies very well the tendency of this script to fall into poetic form. For this reason, the bracketed words have been added. Johan proceeds:

"Would ye the why o't? Love calleth as a lute: and as children followed the lute by Rhenish water, so followed she the call where one would bid her. Fill ye in the gap:—it be not for me. Cometh she ever thus—a wistful wisp that took on mortal shape at will. Tidewater bringeth her."

(FBB. "An Undine, I imagine? According to Gabalis and others, the Undines and the Sylphs are partial to human society. They are among our friends in the Faery kingdom.)

"Know ye, wise one, of elementals? So from far bourn of earlier progress, that vast life-element of atomic structure draweth forth at times the circled completeness of a soul perfected.

Saith one: 'Can ye call spirits from the vasty deep?' He meant not humid mass, moon-drawn and material—but Spirit, drawn from soul-stuff. Know ye, then, that your mortal Bard of Avon should be translate anew.

Wrote he darkly of deep things ye wot not of—nor even his own self knew:—Ye never shall! Great music, played in vast anthems—and of the gamut, mute notes there be:—hence to mortal ears a moiety."

After a short interval, and in another hand, the following was written:

"Slowly, slowly, grows the dawn-light—a miracle. Pale moon hath sunk to rest 'twixt dawn and day. Cold winds draw a-down the spaces of the world. A mighty stillness lives. One ADONAI—great spirit of the cosmic forces—hath influence.

So would ye of immortals? Man, a clumsy biped, saith they be nought but "I"—and spirits laugh!"

The initial "I" was written twice over, in letters six inches long, as though to emphasize the exaggeration of the 'ego' by man.

"The crack of frost:—the slow eroding hunger of Time—enemies unseen that ever would destroy:—so falleth, stone by stone, the ancient glory.

Would ye not then to succor, ere it be too late? Ours be the task set to influence: Thine to fulfil a message in stone—read it—the glory of God to be revealed. What matters the husk? The embryo liveth. Earth hath ever to gross matter turned. There be a vast spiritual influence to let loose. It dwelleth as a Word unwrit—a Soul unborn. From Glaston shall it come."

* * * * *

THE WISDOM OF THE ANCIENTS

By H. L. Williams

Note by the Editor. Readers of the Journal will remember the paper by this writer published in the May 1933 issue under the title "Ancient Indian Philosophical Systems" (p. 141 of Vol. XXVII). To the admirable summary there given, the present forms a most useful supplement. A small mimeograph issue of the work has been made by Mr. Williams at his remote home in the Antipodes and this has been released from all copyright claims for the purpose of a more extensive reproduction. Of this privilege we gladly avail ourselves and would record our appreciation of Mr. Williams' disinterested service to his fellows in thus giving freely to the world the fruit of his long and painstaking research. A perusal of this historical sketch cannot fail to make the reader realize how little we moderns can claim to have advanced in science and philosophy since those far-off times when a great light of learning arose in the nearer East and shed its rays over the whole civilized world.

Manu, of India, the Law Giver, 3rd millenium B.C., was probably a Dravidian. In the Manava Dharma Shastra, or "Institutes of Manu", it is written, "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, 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 Supreme Being as above. Brahma is the energizing principle in the Hindu triune aspect of Deity, viz., Brahma, energy; Shiva, inertia, and Vishnu, the nexus between them, poise or polarity.

According to Manu, the whole of space is filled with a substance called akasha, primal matter, or ether. Ether engenders atmosphere and light giving rise to heat produces water and the continued process leads to ponderable matter. When the world emerged from the primordial state, the subtle elementary principle produced seed which gave rise to plant life. From plants life passed into fantastic creatures born of the slime of the waters; then, through different shapes and animals to man.

In the 2nd millenium B.C., we find the pastoral and nomadic Aryans settled in Northern India where they imbibed a knowledge of mathematics, geometry and astronomy from the more ancient Dravidian civilisation. In the 15th century B.C., we learn from a Tel el Amarna tablet containing a treaty with Pharaoh, that the same Aryan people had established a

Kingdom of Mitanni in Asia Minor bordering on Persia. The Mita, or King (Greek Midas) named Dushrata (Sanskrit Dasarath) swore, in the name of his gods Indra, Varuna, Mitra and he included the two Asvins to keep the treaty. The son of this Mita was named Sanda Kshatra, truly Sanskrit. This was the period of the Vedas, the most venerable Aryan Scriptures, to which were appended the Upanishads, or earliest philosophical treatises which were followed by the six schools of philosophy contained in the Darshanas. For the latter, see my monograph entitled "Ancient Indian Philosophical Systems." Of the Upanishads, Sir Edwin Arnold's translation of the Katha Upanishad is recommended. Philosophy was taught in the academy and the system of teaching was the dialogue. Two examples are subjoined.

The teacher Yajnavalkya directs the pupil Maitreya to break the seed of the Nagrodha tree and then to reduce it to nothing. He then asks, "Now, what do you see?" Pupil, "Nothing at all, sir." Teacher, "My son, there is a subtle essence which you do not see, of that essence the tree exists."

Vajnavalkya informs the pupil that the ultimate destiny of the soul will be absorption in the Deity when individual consciousness will cease. Pupil, "This speech of thine that there will be no individual consciousness perplexes me." Teacher, "I tell thee nothing perplexing. Where there is duality of existence one can see the other, speak to the other, hear the other, think of the other and apprehend the other. But where there is unity and all resolved into pure spirit by whom and whom shall he see etc. By whom shall he apprehend Him through whom he apprehendeth the universe. Through whom shall he apprehend him the apprehender?"

The Brahman believed that pure spirit was the only reality, that all creation and created things were an illusion like a mirage caused by the sun's rays in the desert.

Manu, or mathematicians of his day, divided time into cosmic cycles of Kalpa and Pralaya, each of 4,320,000,000 solar years. Each of these is divided into Manvantaras, twelve in all,* of equal periods and each Manvantara into four Yugas of unequal periods. The Yugas are the Sat Yug, Dvapar Yug, Treta Yug, and Kal Yug. At the termination of the Kalpa cosmic cycle, so say the Brahmans, this world of ours will cease to exist. Arabic numerals have been employed in India from time immemorial and are called by the Arabs themselves *hindsiya*, Hindu figures. Algebra they derived from the same source.

Astronomical observations and calculations of remote antiquity are still extant in the hands of the Hindus, but the observatories had all fallen into ruin prior to the first century of our era. Two were restored in the 17th century by Maharajah Jai Singh of Jaipur. About this time, an attempt was made to revive the Ayur-Vedic system of medicine. By the 1st. millenium B.C., the Brahmans had corrupted the teachings of the Great Rishis, philosophers or sages, Narada, Kapila, Kanada, Vyasa etc., and

*Our contributor's statement here is possibly subject to correction. If our memory is not at fault, there are 14 Manvantaras in a "Day of Brahm,"—or creative period.

idolatry had become rampant. Nevertheless, Panini compiled his colossal grammar of the Sanskrit language; Kalidasa, the contemporary of Euripides, wrote Sakuntala and his other plays and there are many other works of merit.

In the 2nd millenium B.C., philosophy and science reached a high pinnacle in Egypt, particularly psychic science. In the Egyptian Book of the Dead, the Ba stands for the subjective mind. The Ka is the astral form and is depicted as a bird with outstretched wings hovering over the corpse. The Sa is the unifying double and the Khu the radiant form. Of the progress of the soul after death it is written that it first enters the Duat, the intermediate region or Hades of the Greeks. Thence it passes to the realm of Amenti, or paradise, to be confronted by Maat the Great Mother. Once without a rival, every newly created god sought to dominate her, whereas her devotees claim for her the rank of mother of all things. At the same time she is the mother of the Deity, his daughter and the Deity himself. After the interview with Maat, the soul imposes its own penance; after which it continues its progress, in radiant form, in eternity till it recognizes in its own in-dwelling spirit the god eternal whom it has been seeking all its life.

In the Egyptian cosmology, the Supreme Intelligence assumed the name of Phtah and he is one of a trinity consisting of himself, Horus and Thoth, the Trinity in Unity of Tum. The Supreme contains within himself the principle of all that exists manifesting himself and becoming visible to man only by his emanations. In order to create, or rather to generate and manifest, the 1st. Person of the Trinity thinks; the thought is conveyed to the 2nd Person who utters the Word which the 3rd Person executes. This Word is believed to have been the origin of the Logos of the Greeks and of the opening verses of John's gospel.

In Egypt, the study of mathematics, geometry and astronomy can be traced back to the 4th millenium B.C. The twin sothic cycles, a combined period covering 2920 years, of the relative positions and apparent movements of the sun and the star Sirius were calculated with precision and exactitude and pyramids were erected from the earliest ages for the triple purpose of temple, tomb and observatory.

Chaldea, or rather Babylon, formed the land nexus between Egypt and India, but both its philosophy and religion are far too complicated to be included in this paper. The chief Deity was Bel, but the triune form of deity underwent progressive changes. Zigurats, or Towers of Babel, were constructed from the 4th millenium B.C. onwards to enable the Magi to study the solar system and the stellar universe. To them is ascribed the signs of the zodiac and the naming of some 800 stars.

To Persia came Zarathustra, or Zoroaster, from Northern India. There appear to have been three of the same name over a period of two thousand years. The one we are concerned with visited the court of King Gustasp (Hystaspes), the founder of the Hakhamanash (Achemenid) dynasty and ancestor of Cyrus the Great. The King assembled his nobles and wise men and addressing them, said, "Here is a man who has come to us with

a most excellent religion, hear ye him." And Zarathustra arose and expounded his religion, how there is a Power for Good, Ahura Mazda, and forces of evil Angra Mainyu (Ahriman) and much else. Then one rose up in the assembly saying, "True, O King, a most excellent religion, but our fathers have ever worshipped Mitra, whose Symbol is the Sun. It is not meet and right that we abandon the God of our Fathers." The King looked enquiringly at Zarathustra. Then, thus spake Zarathustra, "It is not right that you should abandon the God of your Fathers." So thereafter Mitra occupied the central position between Ahura Mazda and Ahriman and became the Persian Logos. As in Chaldea, the Magi were the scientists, astronomers and teachers of the people and were quite distinct from the priesthood. The Luther Burbank of ancient times was a Persian. He perfected the culture of the apple, cherry, almond, walnut and rose.

The heliocentric system appears to have been understood by all the preceding nations.

Thales, the Greek, born 670 B.C., of Miletus on the Asiatic shore, founded the Ionian system of philosophy. Having acquired a knowledge of astronomy from the Chaldeans, who he observed that during two hundred and twenty three lunar months eclipses occurred at regular intervals of time, Thales predicted the solar eclipse of May 28, 585, B.C. Famous members of this school are also Anaxagoras and Anaximander. The following is attributed to the latter. "Living creatures arose from the moist element as it was evaporated by the sun. Man was, in the beginning, like another animal, namely a fish. Originally man was evolved out of another species; but whereas the young of some animals quickly find food for themselves, man requires a long period of suckling. Hence had he been originally as he is now he would never have survived." Anaximander held that there were innumerable worlds in space. His school believed in the unity of cosmic substance and that plants are as truly animate as animals.

Pythagoras, born 582 B.C., introduced from India, mathematics and geometry into cosmic calculations, founded the Magna Grecia school of philosophy at Crotona, and taught the existence of one single, basic, cosmic substance as the origin of all things. Also that God, the indivisible substance, has for Number the Unity which contains the Infinite; for Name, that of Father, Creator and Eternal Masculine; for Sign the living Fire, symbol of the spirit. The Great One and Absolute becomes a creative Dyad. Immediately He manifests Himself He is double, indivisible essence and divisible substance, active animating masculine principle and passive feminine principle. The Union of the Eternal Masculine and the Eternal Feminine is then complete. The Universe is brought into existence by the unfolding of God in time and space. Now the real world is triple. Just as man is composed of body, soul and spirit—soma, psyche, pneuma—so is the universe a trinity of spirit, force and matter. God is neither the object of sense, nor is He subject to passions. In His Body He is Light and in His Soul He is Truth. He is the Universal Spirit that pervades and diffuses Itself over all Nature. He is the source of Life; He is not seated

above the world, but being Himself All in All, He is in all things that fill His Immensity, the Light of Heaven and the Father and Mother of all. He is the Reason, the Life and the Motion of all things. 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 nature identical.

In India, Sakya Muni, or Gautama, the Buddha was a contemporary of Pythagoras who occurs in ancient Indian literature under the name of Pitagorus. The Buddha taught the eightfold path, the Aryan Way, right thinking, right action etc. Buddhism was a reaction from the tyrannical priestcraft of Brahmanism. Buddhism exalts the intellect. The following words are ascribed to Buddha. "Let no man be required to believe anything written in any sacred book, or any words spoken by any Sage, but let him reason it out and, if he finds it good, live up to it and help others to do the same." The Buddha was a preacher. The central truth he taught was that true knowledge is the foundation of happiness. His main doctrine was the development of man till he became god-like. Buddha was not the author of the doctrines of Nirvana and Karma, both of which are of much greater antiquity. Karma means that both in mind and matter alike, the Law of Consequences, cause and effect, is universal and absolute in the sweep of evolutionary progress. The Brahmans had always taught that the destiny of the human soul was one of three places, pitriyana, within the orbit of the moon, the abode of the fathers; devayana, beyond the orbit of the moon, the abode of the gods and naraka which might be translated hell. Buddha counselled his disciples to ignore these and to seek to become arhats, i.e., attain Nirvana. Many, especially the christian clergy, say that Buddha taught annihilation. In his own day, a rumour to this effect reached the Sadhu Sinha who went to seek Buddha and when he had found him, he said, "I hear, Buddha, that you teach annihilation." Buddha answered, "It is true, Sinha, that I teach annihilation, the annihilation of greed, covetousness and all evil, but not the annihilation of justice, mercy and goodness."

In China, the Master Kung, or Confucius, was the contemporary of Pythagoras. He revised and collated the sacred books dating as far back as 3,000 years before his time. His literary gleanings from them are termed his Analects—the Lun Yu. The old sacred books taught that there is a Supreme Being to be worshipped who is a Father to his children and who is the eternal model on which the human father is to frame his conduct. Men are to live on the patriarchal model in peace and brotherhood with all. The grand central idea of the ancient Chinese religion was the Fatherhood of God and the brotherhood of man. In consequence of these teachings the Chinese were, until they came in contact with christian people, the most unwarlike nation on earth. The Chinese approach the Supreme Being through their ancestors whom they also worship. Confucius said,

"Worship the ancestors as though they are present." In ancient China, astronomy was a study of great antiquity and terrestrial and celestial globes were artifacts.

A fourth contemporary of Pythagoras was Lao Tse. He taught Tao or "The Way." As Kung fu tsu was the ethical so was Lao Tse the mystical philosopher of China. The following is the translation of a passage in the Tao te King or Book of Tao:—

"Tao, if it can be spoken is not the eternal Tao. The name of it can be named is not the Eternal Name. The nameless One is the foundation of heaven and earth. That which has a name is the Mother of all things. Tao produces created things; its might preserves them, therefore all beings adore Tao, honour its might and trust to it in order to live. . . . There existed a Being inconceivably perfect before heaven arose so still, so supersensible. . . . Concerned to give it a name I call it Great; as great I call it Immense; as immense I call it Distant; as distant I call it Omnipresent. The measure of man is the earth; the measure of earth heaven; the measure of heaven Tao. . . ."

In 570 B.C., was born Xenophanes, the founder of the Eleatic School of Philosophy derived from Persia. This school taught that a universal Divinity—aoristos—homogeneous in all its parts, controls a world substance imperishable and inexhaustible. Thought and Being are the same, and nous (reason) is the thought stuff. Pythagoras taught that the earth was a sphere. The Persians believed that the planets moved in their orbits round a central fire which Aristarchus identified with the sun. Alcmaeon, a Pythagorean, wrote, in this 6th century, a treatise on the nervous system and Heraclitus, a contemporary of Xenophanes, taught that what is regarded as solid matter is in a state of fluidity and constant motion. Up to this time the following facts were not disputed; the apparent light of the moon is really the reflection of the sun's rays; night is the conical shadow of the earth; atmospheric air is chemical substance and eclipses are caused by the passage of earth or moon obscuring the sunlight.

460 B.C. began the Naturalistic School of Lucretius, Democritus, Leucippus, Empedocles and Epicurus. These philosophers seem to have been agreed that all phenomena, including the psychic, are subject to the Natural Law and due to natural causes and that there is no such thing as the miraculous. The resurrection of Jesus Christ they would have ascribed to a natural law not generally understood. Professedly, they were pythagorean. They admitted the heliocentric system. "All becoming, all change," said Lucretius, "are due to the motion of atoms in space. Atoms impinging upon each other in space act upon each other by pressure and impact and so form masses which are destroyed by impact with other masses. The fundamental form of universal motion is circular rotation." Leucippus maintained that there is no such thing as empty space and that so-called empty space was as real as matter. He contended that the atoms which made up a given object were moving as are the atoms in space but at a different speed. He held that atoms differed from one another and caused the substances they composed to differ by the number and form of

their minutest particles. Epicurus agreeing went further and held that everybody was continuously emitting radiations, which could be discerned, and in this way he explained psychic phenomena. Empedocles determined that light takes time to travel and he advanced the theory of the circulation of the blood. Of Democritus more anon.

Born 460 B.C., Socrates was unique in his generation and for all time. There is not a man of science today, obdurate in his unbelief of survival after death though he be, who would not be encouraged to hope if there were a prospect of shaking hands with Socrates. This peripatetic philosopher held that the searching out of ethical conceptions is the essence of science. He did not teach *ex cathedra* but as a man himself thirsting for truth and as anxious to instruct himself as to teach others. His system was the dialogue which he was always ready to begin with anyone who would talk with him. Dialectic was the road to the Logos. By skilful questions, he drew out the views of others, disclosed the defects in those views with remorseless consistency, then brought the pupil into that state of mind when he recognised that insight into his own ignorance was the starting point of all knowledge. He called his art mental midwifery.

If a man does an act for conventional reasons he may chance to be right, but, if he examines himself and judges his own weakness he gains insight which leads to right judgment and to an exact knowledge of the things to which the action relates. His doctrine was that it is better to suffer wrong than to do wrong, so, therefore, when he was condemned to death, on a charge of corrupting public morals, he refused to seek safety in flight to Megara even though his judges were anxious that he should escape. I cull the following from the last symposium. Crito to Socrates, "In what way shall we bury you?"

Socrates, "I cannot make Crito believe that I am the Socrates who has been talking. He fancies I am the other Socrates whom he will soon see a dead body." He added, "You may bury me if you can catch me." Socrates claimed that all his life he had heard the voice of his daimon—a voice audible to his senses—who never dictated to him what to do, but called on him to desist when he would have done wrongly. It is said that this was the voice of Pythagoras.

Two illustrious pupils of Socrates were Plato and Xenophon. Both wrote faithful reminiscences.

427 B.C. Plato. The Academy. The perception theory of Protagoras was the starting point of both Plato and Democritus. Protagoras regarded perception as the source of knowledge. Plato and Democritus were agreed that above perception is thought. Both were further in accord that there were two sequels to perception, the one changing, relative and transient and the other, pure thought, homogeneous, absolute and abiding. Here a cleavage occurs, for Democritus falls back on Nature; but Plato, being a disciple of Socrates, goes on to Virtue. Virtue is only to be gained through right knowledge and a cognition of true Being. Socrates conceived of Nature (physis) as being in itself a living thing (zoon) and its entire motion as a teleological effect of the Divine Reason (Logos). Plato, with

one stroke, arrives at the cognition of what is truly real, the Idea. Plato's system of Idealism underwent a constant shaping and rebuilding extending over half a century. The incorporeal Being must be known through conceptions. Souls have beheld the pure forms of reality in the ethereal world and this awakes the love of Ideas, by which the soul becomes raised to the pinnacle of true knowledge and true reality. Divine Love and Wisdom are the concerns of the spirit.

384 B.C. Aristotle. The Lyceum. Aristotle, surnamed the Stagyrite, was the pupil of Plato and tutor to Alexander the Great. Aristotle was one of the most versatile of all the philosophers and shed a light on many problems. It would be impossible in a brief essay such as this to comment sufficiently on any of his works. Among other things he wrote, "The soul is not only the realisation, it is the true meaning of the body; it is also its termination. When an organism has advanced so far as to possess a soul it has reached the full limit of its development."

The conquests of Alexander the Great were followed by a period of great enlightenment. Colleges and libraries sprung up in many cities. The lyceums of Alexandria were thronged with students in search of knowledge even from distant countries. Here Hero invented his steam engine. Here also, at the bidding of King Ptolemy, Manetho and Euclid, the Egyptians, translated into Greek, the one the history and chronology of his nation and the other its system of geometry. At Babylon, Berosus translated, for the Seleucid King, the chronology etc. of the Chaldeans. Had Alexander firmly established his empire in India much more would have been learnt, through the Greeks, of lost Indian sciences. The Greek rulers Megasthenes and Menander (Melinda in Hindu literature) were driven out by King Sandracottus (Chandragupta). Archimedes studied the Egyptian system of dynamics and hydraulics and perhaps improved on them. Eratosthenes measured an arc of the meridian between Alexandria and Syene and calculated the earth's circumference. Hipparchus, between 160 and 120 B.C., determined the mean motion of the sun and its apogee; the inequality of the sun's motion; the mean motions of the moon, of her nodes, of her apogee, her parallax, eccentricity, the equation of her centre, the inclination of her orbit; and he made a catalogue of 1081 stars giving their latitude and longitude.

I omitted to mention that Galen and Hippocrates perfected surgery and medicine and the latter founded the ethical rule which guides medical practitioners even to the present day.

That there was intercommunication between India and Egypt as far back as the 4th millenium B.C. it would be idle to dispute. The man of science will, in the same breath, inform you that man has lived at least a million years on this earth, but that civilisation only began with the Greeks in the 5th century B.C. and that science was their spontaneous invention. As far back as the millenium mentioned, both in Egypt and Chaldea, cotton fabrics were termed *sindhu*, clearly indicating their origin. The ancient Egyptians claimed that their country of origin was named the Land of Punt and that they had never been at war with the Puntians, who lived in

the east, being the same people. Hitherto it has been supposed that Punt meant Somaliland, but it more likely lay across the Indian Ocean.

We have now, in a very sketchy survey traced philosophy, and science, through four milleniums to their sources in India and Egypt. With the advent of christianity and its establishment as the state religion the Dark Ages supervened and, for more than a thousand years, all philosophy, all science and all true learning suffered total eclipse. Every attempt to revive the wisdom of the ancients incurred the stern displeasure of the Church whose priests meddled in every department of human affairs to an extent now inconceivable. Every ecclesiastical objection was based on some passage in a Book claimed to be infallible. From the 7th to the 9th centuries, a gleam of light appeared in the wake of the Islamic conquest when properly constituted universities were founded in Islamic countries. Although Islam possesses no priesthood, the example of the christian hierarchy proved to be too alluring to the Imams and Muftis, doctors of the Canon Law, and thereafter the Islamic universities taught out of no book but the Koran, also claimed to be holy and infallible, and so it continued up to very recent times. In Christendom, the change came with the Renaissance, at the close of the 15th century; but the succeeding period was enlivened by disputes over the infallible Book itself which, if it had been God's Word and infallible, would never have lent itself to disputation.

Norfolk Island, 31st May, 1934.

* * * * *

AN EIGHTEENTH-CENTURY EXPONENT OF THE IMMEDIATE AFTER-LIFE CONDITIONS

By THE EDITOR OF THE JOURNAL

The Revd. Philip Doddridge, D.D. (1702-1751), a Nonconformist clergyman born in London, attained prominence not only as the pioneer of Foreign Missions for Bible distribution, but also on account of his notable contributions to English hymnology. As early as 1723 he was pastor of Kibworth. His later ministerial work was in the city of Northampton. Many of the hymns he wrote are preserved: there are five of them in the 'Ancient and Modern' collection used by the Anglican Church. His principal work was entitled "The Rise and Progress of Religion in the Soul", and it has been translated into Dutch, German, Danish, French, and also into Syriac and Tamil (Ceylonese). For his correspondence and diary, see Stanford's Memoir (1880).

Dr. Doddridge was a man who combined a great depth of spiritual conviction with a wide human outlook and a liberality of thought such as may be found in some of the scholarly nonconformists of his day, and

which has laid the foundation of the Congregational (Independent) and the Unitarian schools of religious teaching. Such men have been the backbone of enlightened nonconformity. His passing was characteristic. It took place at family prayers, when a sudden pause came in his reading, and he was found to have died without the slightest struggle.

His posterity still survive—some of them in New England. Among his living great-great-grandchildren is Mrs. Jessie Stevens, whose automatic script, poetic and beautiful, is appearing now from month to month in the pages of this Journal, and will surely take a high place hereafter in the annals of psychical literature.

The present writer, on a recent week-end visit to the Stevens home, had the privilege of studying a manuscript record, written in 1789 by one Henry Mugg. It is a copy of a yet older document compiled by the Revd. Samuel Merivale, entitled "Lectures on the Several Branches of the Ministerial Office"—with a supplement headed "A Remarkable Dream of the late Dr. Doddridge, written by the Revd. Samuel Clark of St. Alban's."

It is this record that offers the material for the present paper. The following is a verbatim transcript:

> "The Doctor and my father (says he) had been conversing together one evening upon the Nature of the Separate State and the Probability that the Scenes in which the Soul would enter upon its leaving the Body would have some Resemblance to those with which it had been conversant while on earth; that it might by degrees be prepared for the more sublime happiness of the Heavenly World. This and other conversation of the same kind probably occasioned the following dream.—
>
> The Doctor imagined himself dangerously ill at a Friend's House in London; and after lying in this State for some Time he thought his Soul left the Body and took its Flight in some kind of Vehicle which, tho' very different from the Body he had just quitted, was still material. He pursued his Course till he was at some Distance from the city, when, turning back and reviewing the Town, he could not forbear saying to himself "How trifling and vain do those affairs in which the Inhabitants of this Place are so eagerly employ'd appear to me, a separate spirit."
>
> At length, as he was continuing his Progress and, though without any certain Director, yet easy and happy in the Thoughts of the Universal Providence of God which extends alike to all States and Worlds —he was met by one who told him he was sent to conduct him to the Place appointed for his Abode;—from whence he concluded that it could be no other than an Angel, tho' he appeared under the Form of an elderly man.

How close the parallel here to the 'Examiner' in Sutton Vane's remarkable play 'Outward Bound'.

"They went accordingly on together till they came within sight of a spacious Building which had the air of a Palace. Upon enquiring what it was, his Guide told him it was the Place assign'd for his Residence at present;—upon which the Doctor observ'd that he remembered to have read while on earth that eye had not seen nor ear heard, nor the Heart conceived what God had laid up for His servants—whence he could easily have conceived an Idea of such a Building from those he had seen—though he acknowledged they were greatly inferior to this in elegance.

The Answer his Guide made him was plainly suggested by the conversation of the evening;—it was, that the scene first presented was contrived on Purpose to bear a near Resemblance to those he had been accustomed to on Earth, that his Mind might more easily and gradually be prepared for those glories that would open upon him hereafter, and which would at first have quite dazzled and overpower'd him.

By this Time they were come to the Palace, and his Guide led him thro' a kind of Saloon into an inner Parlour. The first thing that struck him was a golden Cup that stood upon the Table, on which was embossed the Figure of a Vine and Cluster of Grapes. He asked his Guide the meaning of this, who told him it was the cup in which his Saviour drank new wine with his Disciples in his Kingdom, and that the Figures carved on it were intended to signify the Union betwixt Christ and his People—implying that as the Grapes derive all their Beauty and Flavour from the Vine, so the Saints even in a state of glory, were indebted for their Establishment & Happiness to their Union with their Head, in whom they are all complete.

While they were conversing, he heard a Tap at the Door, and was inform'd by the Angel that it was the Signal of his Lord's Approach and was intended to prepare him for the Interview. Accordingly in a short time, he thought our Saviour entered the room, and upon his casting himself at his Feet, he graciously raised him up and, with a look of inexpressible complacency, assured him of his Favour and his kind acceptance of his faithful services: and as a Token of his peculiar Regard and the intimate Friendship he intended to honour him with, he took the Cup and, after drinking of it himself, gave it into his Hands.

The Doctor would have declined it at first, as too great an honour; but his Lord replied (as to Peter in relation to his washing his Feet) 'If thou drink not with Me, thou hast no part in me'.

This scene, he observed, filled him with such a transport of Gratitude, Love, and Admiration, that he was ready to sink under it. His Master seemed sensible of it and told him he must leave him for the present, but it would not be long before he repeated his visit: and in the mean Time he would find enough to employ his Thoughts in reflecting on what had passed and in contemplating the objects around him.

As soon as his Lord had retired, and his Mind a little composed, he observed the Room was hung round with Pictures; and upon ex-

amining them more attentively he discovered to his great surprise that they contained the History of his own Life;—the most remarkable scenes he had passed through being thus represented in a most lively manner.

It may easily be imagined this would strike and affect his mind. The many temptations and Trials he had been exposed to, and the signal Instances of the Divine Goodness towards him in the different Periods of his life, which by this means were all present *at once* to his view, excited the strongest emotions of gratitude, especially when he reflected that he was now out of the reach of any future Distress and that all the Purposes of Divine Love and Mercy towards him were at length happily accomplished.

The Extacy of joy and thankfulness into which these reflections threw him were so great that they awoke him. But for some considerable time after he arose, the Impression continued so lively that Tears of joy flowed down his cheeks, and he said that he never on any occasion remembered to have felt sentiments of Devotion, Love, and Gratitude equally strong."

The dreamer's description of his passing in review of the several episodes of his life-history—and more especially the simultaneous nature of the impressions received by him—would warrant the belief that the dream-experience was in this case something more than a mere symbolic recall of the previous evening's conversation and the images it might suggest. It more clearly seems to betoken a partial liberation of the consciousness such as has been noted in the case of some who have been resuscitated from drowning, etc.

The religious predilections of the dreamer can no doubt be held to account for some of the more lofty spiritual features of the vision, yet the quasi-earthly imagery of the palace is foreign to his ways of thought. But its similarity to those depicted by seer and medium in many recent descriptions of the "hither-hereafter" gives it a certain interest which may justify its claim to a place in psychical records.

In the professed intention to give to the beholder a representation of a familiar nature, to prepare his mind for experiences further removed from earth, we have abundant parallels in connection with all such ideoplastic phenomena as materializations, psychic photographs, etc.; not presented as the likeness of the 'spirit' but as the concrete representation of a mental image chosen with intent from the long picture-gallery of the Past, to impress most forcibly the memory or imagination of the one to whom the communication is made.

CONTINENTAL NOTES

By Dr. Gerda Walther

The July-August number of the *Revue Métapsychique* 1933 contains the following principal articles:

E. Osty "Listening to the diviners" (personal impressions of the congress for dowsing in Paris, June 6-9, 1933. The transactions of the congress will be reviewed separately when they have been published in book form.) What struck Dr. Osty was the great difference in the scientific education of the members of the congress, which caused a great oscillation in the level of its mentality. There was much talk about the instruments of the diviners (rods, pendulums etc.), the wave length of all sort of objects the diviners are trying to detect (water, etc.) which made Dr. Osty feel thoroughly ignorant. Furthermore physical and geological problems were discussed to a great extent. Geology and hydrology will certainly help the diviners to avoid mistakes, and physics may some day enable them to construct a refined apparatus of detection which makes the human body and mind as medium superfluous.

What struck Dr. Osty most, was that nobody seemed to try to investigate the physiological and psychological faculties which enable certain persons to become diviners, though of course all diviners present seemed to be convinced that a specific "sensibility" was the cause of their being diviners. Dr. Osty proposes that a special group of diviners should investigate these questions and report their findings at the next congress. In reality, Dr. Osty thinks, it is by no means proved that these faculties are based on special "sensibility." Many attempts have been made to explain psychic faculties by a greater sensibility.

Dr. Osty asked Dr. Desoille to investigate some psychics in a laboratory of La Salpetriere concerning their sensibility by measuring their chronaxia after the method of Lapicque and Bourguignon. The result showed, that their five senses were by no means sharper than those of ordinary persons, and in fact their five senses have nothing to do with their psychic faculties. Perhaps it is the same with the faculty of dowsing, and it may be that this faculty also is embedded in that specific plane of consciousness which is not limited by space and time and can clearly be distinguished from the ordinary plane on which people depend only on their five senses and their reason when trying to gain some knowledge of the outer world.

If the faculty of dowsing is a part of this "hidden consciousness" (conscience cryptique) then the movements of the rod, the pendulum etc. are only different modes of manifesting this hidden consciousness. Indeed some diviners obtain the same results with the pendulum that others obtain by pure clairvoyance. The most important task for the diviners would then be to develop their hidden consciousness and its modes of manifestation. Certain diviners have proclaimed their faculty of healing illnesses by first passing the rod, pendulum etc. over the body of the patient and then over the various kinds of medicine. They were assured, that they could heal others in this way and thought the legal restrictions to this kind of healing not justified. The proposal of some medical doctors present, that they should work together with a doctor and help him in his diagnosis did not satisfy them either. Dr. Osty thinks certainly some diviners may possess the rare and uncertain faculty of detecting the sick part of the body with their pendulum. This however applies only to the spatial area of the body where the illness is situated, not to the organ or to the kind of illness which has befallen it, to find these the collaboration of a medical doctor seems absolutely necessary.

C. de Vesme "What we are taught in the question of dowsing by 'old new things'." Deals with the contemporary estimation of the diviner J. Aymar mentioned

already in the last number of the Rev. Mét. in Prof. Richet's review of Vallemont's book. ("Vallemont" being a pseudonym of the Abbé Le Lorrain, Professor at the college of Cardinal Lemoine, as we now hear.) The quotations show that the explanations of dowsing and the controversies concerning it were much the same in the XVII century as now-a-days.

The *September-October* issue of the "*Revue Métapsychique*" contains an article by *Dr. Osty* on "*Spontaneous and accidental manifestations of the supernormal consciousness*" and an article by *De Vesme* on "*Xenoglossia*" which will both be continued in the next number. I will review them when the whole has been published.

Dr. Jules Regnault, Henry de France and Dr. E. Osty "The question of the diviner." A reply to Dr. Osty's article in the last issue on his impressions of the diviner's congress by the president of this congress (Dr. Regnault) and the editor of the "*Chronique des Sourciers*" (Mr. H. de France). Regnault defends the diviner's for talking about specific waves and mentions an electrometer constructed by Alberto de Vita, which signalizes radiations at the same places where the divining rod moves. Concerning the physiology and psychology of dowsing he points out, that good diviners generally are extremely sensitive to meteorological changes. He would not advise them to study their faculties too closely by introspection because the influence of the will might spoil the activity of the subconscious mind, which may also be changed by autosuggestions. There is however already a group of diviners studying these faculties. Of the same importance he thinks it is to try to detect the *substratum* lying at the base of the phenomenon, be it physical or otherwise. The article shows some interesting illustrations of apparatus used by diviners, or for measuring the sensitivity of the diviners, or the radiations influencing them.

H. de France, who, like Dr. Regnault, is a dowser himself, thinks it would be very useful and worth study by the next congress to investigate the physiological and psychological faculties of the dowsers. Many of them indeed claim to be gifted with a sort of second sight, yet according to his own experiences he does not think that dowsing is always based on clairvoyance. He too esteems very much the apparatus of De Vita (constructed by Firrao & Visani, 18 Via Virgilio, Rome). He calls it a sort of artificial dowser. (Extract of his article in the "Chronique du Sourcier," July 1933). Some dowsers who only have maps, photos, handwriting as material with which they work must be regarded as being clairvoyant. (Extract from an article in the same journal for Sept. 1933).—Dr. Osty quotes some observation made by *Prof. Cazzamalli* when investigating the dowsers at the congress for dowsing in Verone, March 1931 (cp. Rev. Mét., No. 3, 1931). Prof. Cazzamalli regards the instrument (rod, pendulum etc.) used by the dowsers as having only subjective value as their faculties are of supernormal nature and as such independent of their instruments. Three different things must be clearly distinguished when investigating dowsing (1) apparatus for the detection of underground substances; (2) instruments augmenting the faculties of the dowser and indicating them; (3) the detection of underground substances merely by the faculties of the dowser and his psycho-physiological endowment. Dr. Osty proposes that one should try to make some good dowsers manifest their faculties by automatic writing, by the "inner voice," visions etc. instead by movements of the rod or pendulum. This issue also contains a review of Dr. Whymant's book on his experiences with George Valiantine.

DR. GERDA WALTHER.

* * * * *

THE INTERNATIONAL INSTITUTE FOR PSYCHICAL RESEARCH

PROPOSED RE-CONSTITUTION AFTER RESIGNATIONS

Steps are being taken to re-constitute the International Institute for Psychical Research following the resignation from it—as revealed exclusively in *The Daily Mail*—of a number of the most eminent scientists in this country.

The institute was formed at the beginning of this year to investigate psychic phenomena on strictly scientific lines.

The scientists who have now ceased to be associated with it are:—Professor Sir G. Elliot Smith, president; Professor Julian Huxley and Professor E. W. MacBride, vice-presidents; Professor William Brown; Professor C. Lovatt Evans; Professor A. F. C. Pollard; Professor D. F. Fraser-Harris; and Sir Ernest Bennett, M.P., Assistant Postmaster-General.

As already stated, the reason for most of the resignations was disapproval of a manifesto which was issued under the name of the institute.

APPEAL FOR FUNDS

It was headed: "Do We Survive Death?" and began.

> The work of the International Institute for Psychical Research must appeal to every thinking person—because it is investigating on scientific lines the claims made during the past 85 years that memory, character and personality persist after death, that those we call "dead" are still alive and, under certain conditions, can communicate with us on earth.

It went on to announce that "for the first time in history, men of science, professors at Oxford, Cambridge, London, Edinburgh, and elsewhere, are prepared to devote time and energy to the investigation of psychic phenomena to discover whether this claim can be substantiated," and added:

"Should it be proved that we survive death the entire outlook of humanity will be changed."

Finally, financial help was invited, as an "endowment of £50,000 is required."

The place of Professor Fraser-Harris as "research officer" to the institute has been taken by Dr. Nandor Fodor, author of the "Encyclopædia of Psychic Science."

Dr. Fodor told a *Daily Mail* reporter that the scientists' resignations had been accepted with regret.

"We are determined, however, to carry on," he said. "We are a properly-formed limited liability company, and already have a membership of about 250.

"We are not working against the Society for Psychical Research, but we feel that investigations ought now to be carried farther than that society, limited by its constitution, is able to take them.

"Soon we shall have headquarters and a laboratory in South Kensington."

Dr. Fodor mentioned that one of the first lines of investigation being pursued was the application of psycho-analysis to mediumship.

A well-known woman psycho-analyst was at present subjecting a prominent woman medium to tests.

> *Dr. Fodor said that it was the first time that a complete psycho-analysis of a medium had ever been attempted.*

It was expected to throw new light on the mysteries of the subconscious mind.

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Franz Anton Mesmer . . . . . THE EDITOR

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Psyche the Immortal: Part XII . . . SAMUEL E. ANDERSON

The Transmission of Intelligence

PUBLISHED BY

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Vol. XXVIII, No. 10

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

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

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

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

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EDITORIAL NOTES

The International Congress of Spiritualists met in September at Barcelona under the Presidency of Professor Asmara. The choice of a Spaniard seems to have disappointed a rather confident hope that a British President would be elected in the person of Mrs. Hewat McKenzie of the B. C. P. S.

Mr. Maurice Barbanell reports that from its inception the Congress proceedings took on a dramatic character through the withdrawal of Germany from her representation on the Council. The German councillor, Herr Bruns, gave as his reason for resignation the belief he held in the opposition of the other countries to Germany. Mr. Barbanell thought it probable that Herr Bruns' resignation would be followed by the secession of Germany from the International Federation of Spiritualists.

* * * * *

The doctrine of reincarnation, the adhesion to which has long distinguished the European continental groups from their English confreres, very soon proved to be the main ground of argument and debate. The Latin delegates tried hard to commit the Congress to an acceptance of this belief, and the discussions that followed are described as violent.

We understand, that the difficulty was finally surmounted by the drafting of a resolution affirming, for the non-Latin countries the doctrine of Survival, and of communication with the dead, and adding to these, for the Latins, the creed of reincarnation. The formation of a committee to examine the evidence for this belief was suggested.

* * * * *

Mediumship, says Mr. Barbanell, is severely discouraged in Spain. Catholics regard it with disdain as an unnecessary crutch to their faith. The spiritualist movement is "bookish" in character and is involved with social, economic, and reform problems. Mediums are few, and mostly regarded with suspicion. The method of developing psychic faculty is generally speaking unknown among the people. The suggestion of a public

demonstration of clairvoyance by an English medium as part of the proceedings was repudiated "in horror." It would seem that the meetings led to interminable discussions and that the control of a chairman was lacking. Under such circumstances we are not surprised that the Congress has been spoken of as a fiasco. The Spanish Press is not favorable to the subject of spiritism and by no means fair to its exponents.

* * * * *

An Associated Press message from London dated August 24th states that Miss Gene Dennis, the clairvoyant during her recent visit to England —where she is known as America's "girl psychic"—won for herself a great popular repute by her correct prediction of the 1934 Derby winner. Miss Dennis named Windsor Lad on a London stage when the horse was a rank outsider. This she did five weeks before the race. She is affirmed to have repeated the same prediction several times in face of the fact that Colombo was the favorite in the betting.

The theatre managers had threatened to break her contract under the strict rules which, in England, forbid the prediction of public events. But Miss Dennis informed the Press that everywhere, audiences were yelling for the name of the Derby winner and that if she had not taken the "dare," the crowds would have turned against her. "It was" she said "my big chance to make good."

But her real triumph came when her seership in connection with the Brighton trunk murders was disclosed. When the first body was found, she wrote in her weekly column: "This is connected in some way with another murder which, but for this, might never have been discovered."

Three weeks later, the second trunk murder was revealed during the search by the Brighton officers in connection with the first case.

Miss Dennis also wrote much colorful information on details which conflicted with the published information, but the police said that she was right. As a result she was summoned to Brighton to confer with the police authorities on the case.

* * * * *

It is desirable to correct a gross misrepresentation of fact which appears in a recent issue of a New York Sunday paper in the course of a full-page illustrated article on the scientific "fakery" now alleged to be employed by professional mediums in America for the deception of their clients. With the general purport of the article we have no quarrel, since any effort to uncover methods of trickery is beneficial to the community. But when the fraud-hunter is himself careless as to the nature of the evidence on which he would seek to condemn the whole class of materializing mediums, there is apt to be a repercussion more harmful to his cause than to those who are the object of his attack. Thus when a certain amateur society of would-be scientific exponents of fraud offer as an illustration of a faked pair of spirit-hands a reproduction of a quite well-authenticated

picture of genuine paraffin casts obtained by the late Dr. Geley under test conditions and figured by him in his standard work,* we find good reason to protest.

Mr. Robert Steele, styled by the New York American as "chief spook hunter" of the Miami Metapsychical Society, it must be inferred, furnished the newspaper with this illustration, readily identifiable by the well-informed student, but hardly so by the general reader of the Sunday paper, who is most unlikely to have access to Geley's work. The plate of the spirit-hands, reproduced from the photograph figured in his book, is here labelled "Imprint of 'Spirit-Hands' in Paraffine, produced by the Manipulation of Specially Made Rubber Gloves."

Whether negligence or malice aforethought be responsible for this grave falsification of fact, Mr. Steele knows best. But the inclusion of such unsound material in an article framed to boost the scientific value of the Miami Society's work undoubtedly discounts in its entirety the value of all the rest of the sensational evidence offered in the course of the article in question.

THE INSPIRATION OF GLASTONBURY

PART X.

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A passive receptiveness being the characteristic of the perfect medium it follows that the channel of communication is liable to be invaded by all manner of influences which are able to strike one of the numerous keynotes in the very complex chord of his or her sensitivity.

The utmost care and circumspection are needed to keep the clear line of psychical contact. Each sitter, unconsciously to himself or herself, brings to the sitting certain psychical associations, and these will sooner or later declare themselves in the writing. When there is, in a sitter's mind, an unexpressed desire for some message or information foreign to the main purpose of the sitting, the thread of communication is apt to be broken by the sudden failure of continuity and the intrusion of fragmentary script of a quite irrelevant nature. If this state of things were permitted to continue, a process of degeneration may eventuate, ending in a complete loss of control; and the script becomes valueless for the purpose intended.

In the case of JBS, it was evident from the very onset of these experiments, that a strict rule would have to be observed in the limitation of her writing experiments with other sitters, at least so long as the Glastonbury script was in the making. This rule would especially require to be enforced—at the risk of seeming ungracious—in the case of those social friends who, not unnaturally, would wish to obtain, through her help, messages of consolation from their departed friends and relatives. And it must be exercised without preference even to the disappointment of some who stood near to her in friendly and neighbourly relation. A difficult

*See Geley: Clairvoyance & Materialisation. Plate XL. Fig. 82 to illustrate p. 233. (Mediumship of Kluski Warsaw April and May 1922). Contrast with Geley's own illustration from a rubber-glove experiment. Plate XXX. Fig. 70. p. 223.

rule to observe—and how difficult for one whose gracious and kindly disposition would make the denial a source of real regret and even positive unhappiness.

Even as far back as January, pressure had been brought to bear upon JBS to sit with others for communications of personal interest to them, and as a result, some of our sittings became chaotic and the messages fragmentary and incoherent. She was herself gravely troubled and perplexed as to the future of the work.

Whilst at home on the 27th January she felt impelled to take the pencil, and the following writing came through her hand:

"This is of import: Listen and hear. The still small voice that breathes as far Voice from Heaven be yet so pulsed that the wave-beat of it flutters to extinction or is like to be drowned 'neath the thunder of elemental emotion.

Keep the clear purity of silent contact—else be ye led utterly astray and this rare channel that opens to high inspiration be impaired.

One only completes the chain of contact by the mental plane, to things his store of gleaned knowledge helps him to envision.

Intuition is yours. High contact is yours. Emotions shatter. Go humbly. Thou are as a servant and thy gifts not thine but the Lord's.

Tell him that is our friend—one time leader of the flock ecclesiastic and most humbly great—tell him to intercede for you and make the way straight.

A WATCHER OF THE FIRE IMMORTAL."

The XXXVIIth Sitting took place on the 9th February—the usual group of three being present, and no others. JBS showed the "solus" writing to FBB, who said a few words of strong encouragement tending to allay her fears and to maintain the clarity of the channel of communication for the future. But he had evidence, even in the course of this sitting, that it was not going to be any easy or simple matter. A short recital of this may be of general interest, so readers will, I trust, pardon a momentary digression from our Glastonbury theme.

On the day previous to this sitting, FBB had spoken over the radio on the subject of Captain William Bligh and the Mutiny of the Bounty. His interest as a great-great nephew of Capt. Bligh (many of whose papers are in his possession) had led him to associate himself with the broadcast. JBS had listened in. She had not otherwise been acquainted with the story. But the appropriate "wave-length" had been stimulated and the channel being open, the memories of this old salt began to come through. Here is a graphic passage, excerpt from the script to demonstrate the power of a mental influence unconsciously—and without the least wish or intention—imported into the sitting.

. . . "I be called by this new contraption of vocal power brought to harness and shot across space like cannons across sea speaking. . . . I that was and am not—I that be held up to ill-fame by man's spite and venom and side-said truth. . . . My voice it was that did re-lay thine and call for a clearance of old scores. How then got ye the right o't?

(then in another hand)

"Saw ye the waters of oil, black and sleek—the brass bowl of sun-blaze that held us as dead men parched and athirst?

Yet his will—his iron soul—strong as iron—just as steel—kept us that we, as mad dogs, lapped not up the water of life untimely and set an end to life unduly. A man—yea—a god;—and we to obedience unto death.

Night,—and the sea aflame with hell's fire. Oars a-dip, and runlets of molten flame dripping back;—and sleep to enchain the consciousness of all save one—the giant at the helm.

So held he ever, and to guard. And at dark of dawn, one nigh crazed for to wet the swelled gullet of him did to suck at the brine. So as just vengeance struck (he) the pin of belaying and set sprawling the one who would to self-destruction. . . . A clash of elements—without, the sharp snap of the cold—the rare keenness of ice—a land gripped by winter*—inset between a consciousness of torrid heat and summer seas. And I tell you, one consciousness is as real,—as present—as the other. Key you then in tune with us. The Past be not past. . . .

Palm fingers spread—great palmate hands—palms that fan to breath the torrid night. So found they them;—and as in the enchantments of tropic unreality lived they,—lulled to sleep by airs of balm and music born of sea a-beat on coral shores, so lay the soul of them enchanted. As children of a primal race lived they; and brothers were they of Nature's brood—so drowsing.

Not so the man of iron that slipped not back to elemental lure, but kept ever the strong leader—a British lion not by Circe enchanted.

"Tahiti! The name hath a magic I had long forgot. Can ye sense the honey-drip of waters—the brew that lulls strong men to sleep? Thus is the story."

Here the writing changed abruptly and our old friend Johannes once more asserts his privilege to communicate. He is inclined to be a trifle sarcastic at the expense of the sailor-men.

Johannes. "And if ye would that we sit all matin on thy seat of penance and wait the long yawp of these Jack-tars,—I wot not if it be of profit, but *we* see it not. Amen: now—enough is enough. We speak, and it's no small pipe. Johan hath feet of clay, I wot: and o'er-large—giant—they be: so puts he down a "finis," with stamp of authority. I be keeper; and none will I let in but (those) whom ye shall call.

But the way is not certainly clear as yet for a serious effort to give us the rest of his after-death impressions. For the moment he must content himself with small reminiscences. So he offers us a little verse which he calls "Morning in the Mint-garden."

"*Whistle, blackbird, whistle well;*
The bergamot its tale shall tell.
Whistle, blackbird, whistle.
The daffodil and balm of bee
Are sweet to see;
And often doth the bird of dawn
Sing well the song—
The song prolong;
And Johan, sleeping, wakes to hear."

"So sings a thought in his memory. Gray and old standeth the Dial of Days;—and Time leaves its markings effaced and leaving no sign, as the days flitting be unmarked on the face of eternal record. So was it in Glaston: for such was the secret pharmacopaea of the monks; and ye minten-garden grew simples to balm the ill of all flesh."

SITTING XXXVIII. February 13th, 1934.

With the thirty-eighth sitting, the right conditions seem to have been in a great measure restored. The Watcher solemnly invokes our attention

*The communicator has entered sufficiently into the consciousness of earth to be aware of the prevailing temperature which was 14 degrees below zero this morning. FBB.

to that which is to be given us. Today, the theme of the After-life is to be continued,—first by Abbot Richard Whyting, martyred for his fidelity to his trust, and then by Johannes, who has still much to relate of his "true post-mortem" impressions.

THE WATCHER: "Magnify the Lord: Speak good of His Name. . . . I be he that liveth and was dead." . . . "Speak, and Thy servant heareth"—so saith Samuel to the Lord. So let thy soul speak."

RICHARD WHYTING: "I be the one-time Abbot of Glaston, and the task be set me to speak of those things that were but now a mystery. Death caught me—him by vulgate nomen 'Ketch'—death, a glorious angel in a sable cloak—an angel feared by all, yet a friend in disguise.*

So I, stepping from life to a whirling sense of passing—and deep down in the dark—and again to float upward to light and to a dazzle that dazed the yet human mind of me: and link tearing from earth-shell, as breaks the cord of birth:—so brake again the silver cord of mortal holding,—and new-born babe slept in arms of mother—of Morpheus—and, cradled thus, the last vestment of earth-scars and the clinging taint of life's mordant influence slipped away. And the immortal Embryo of me lay cleansed. . . .

I, humble Brother of the Church:—I, weak vessel that did melt to senile weeping at the touch of pain, yet did thole† to the end—I awoke: and all athirst for what life's longing had set a crave for in me. "And what to follow?", saith mortal mind. And now a questing,—and now a note of doubt let in 'mid prayers and praise as runs a black thread in the purest weaving:—'Be there a shore beyond that foot shall reach when groping in the dark—that foot shall reach across the black abyss?' So cometh to mind unchurchly question—yet smothered beneath triumphant shouting of surety orthodox.

And Whytinge, all eager, looketh hither and yon;—and behold! at first an unchanged seeming."

Bewildering indeed to the mind trained in orthodox notions of heaven to find an environment like that of earth.

"Heaven-land then be not a vast choiring, nor saints a winged host! Home-land be Heaven-land!—and Heaven and Home close knit to one so questing.

Friends of long syne—and brothers lost—and mother-love that sang in lullabyes of earth-waking!

And Johan—good lad—most sincerely mourned:—he again to me in rough bear's hug and a great welcome. How can dazed martyr-abbot, so stepping in at Heaven's gate, comprehend the homely loving, as door flung back—and the betterment of all home-comings of earth and this great greeting for him?"

JOHANNES BRYANT speaks.

"Good Father hath gone. And may not mine own tongue do to tell that which should be duly set in this thine log-book of the voyage of Life?

Now would I not have ye to dwell in a mizzlement, nor to hold the misreading that earth be *all* of heaven—nor even that the first step be the length of the journey. Once acclimate to things of other seeming, where Three be re-set to Four, and new space be put to measurement, I knew more truly the forms about mine self."

FBB (to Johannes): "And is not Time itself—the Path of Memory—that Fourth measurement of which you speak?'

JOHANNES: "And would ye be a wizzard or a juggler of parts, that ye riddle out my riddle ere it be writ?

*This term was quite unintelligible to JBS. It is explained as a reference to "Jack Ketch," the vulgar name (vulgate nomen) for the hangman in old England and the allusion will be understood when we recall the manner of the Abbot's death. FBB.

†A "thole" is a hold-fast.

Now can ye not see that Space and Time be one? Now can Johan—who be thick in the head—not tell ye in fair argument the truth o't.

He can see—look ye now!—he can see through (a thing) and under it—and a-low and aloft—and ahind and afore—and Lord knoweth what not else can he see.

But all that is traileth what not, behind it!—and putteth forth feelers as the crawfish, and feeleth to times to come."

We all expressed our satisfaction on reading this and complimented Johannes on his exposition of the mystery of the added Time-Dimension.

JOHANNES: "Now do ye bedazzle me with over-much of *encore*—so now I set foot in new land and did see—yet as through a glass darkly. It be strange to look afore and to see behind as a soldier, on looking at polished shield, seeth all that follows him.

And I, gazing all content on the bulking thickness of common form, it doth to thin;—and through-peeping, cometh that which lieth hid. Or it doubleth to uncertain shape, and I to be wary withal.

Now there's also a new bit to riddle out. *Sound* from earth poppeth up here as *Shape*—as the myriad crystals of the liquid caught to ice be living notes that chink and form crystalline clearness of sound.

Up,—up,—so far up gamut of scale that they be lost in thin beats, to a tinklement exquisite as fairy singing.

So, too, do lower notes—on the air as thunder sounding—bring up rounded bulk of cosmic masses: and dimly did ye men of Norlands envisage such as gods—and THOR they brought to birth."

(after a short recess: influence changes.)

M.....P.....: J.....A.....: and a host of old-timers. . . . Walls to sit on;—music—yes,—of a more recent date;—can you remember the fallen walls and the peaceful sunshine—and the tune softly whistled—you sitting there in the twilight? One doesn't forget!

Broken notes of celestial harmony: that which passeth on in fierce emotion and ecstasy of devotion unexpressed, dies not nor wanes, but ever groweth greater—a rounded whole.

The Company of Avalon holdeth together as a strong unit of life: and, unhindered by mortality, hath become a Power for Good, invincible and indestructible—a vast Hymn to God—a vast Army to conquer all:—Incense from the many censers of uplifted lives that maketh holy the very ground of earth where standeth the semblance of THAT which Was and Ever Shall Be. Amen."

FRANZ ANTON MESMER

A HISTORY OF MESMERISM*

The volume recently published under this title will be welcomed by students of the origins of our modern psychical and spiritist movements since it throws much light on dark places. It is customary, for example, to date the spiritualistic cults of the century that is past from the Hydesville knockings of the Fox sisters and generally speaking from the phenomenal side of the matter whilst the silent growth of our psychical knowledge from the empirical studies of "animal magnetism" is less fully recognized as an essential factor in the development of the cult of spirit-communication which is now a dominant aspect of human activity in all parts of the globe. In the book before us, Margaret Goldsmith has therefore done a great service in making plain the threads of interest and knowledge from which this vast fabric of modern thought and practice has been woven. Her subtitle "A History of Mesmerism" might well have been the principal title. Franz Anton Mesmer is a symbol only, though an important one, of a process of human thought which was slowly growing and acquiring power all through the mediaeval and post-mediaeval eras and which began to emerge unmistakably in the XVIIIth century. Though Mesmer himself is not generally remembered, his interpretation of "animal magnetism" marked the beginning of mental therapy as we understand it today. It was chiefly due to him and to his disciples that the idea of the power of the mind over the body was slowly emancipating itself from a belief in cures by magic or religion. It is now universally admitted that the mind is susceptible to suggestion that may operate to relieve or cure nervous and even physical disorders, and the acceptance of this point of view has become an integral part of our modern consciousness. Human beings felt vaguely that there must be some influence of the "soul" on the body. Disease was attributed to evil demons, and protective divinities were evoked. The Greeks recognized the value of confidence on the part of the sufferer in his healer, and both Greeks and Romans believed in the practice of the laying-on of hands. But the power to heal was connected by them with the beneficent might of the temporal ruler who was regarded as being closest among men to the gods. As witness to this belief there is a cure recorded of a blind and lame man by the Emperor Vespasian by the instrumentality of touch; and another, spoken of by Aelianus, as accomplished by the Emperor Hadrian. Miss Goldsmith gives several pages to a review, from her angle, of the miracles of Jesus, pointing out how his success depended upon his own conviction of Divine power as well as on the suggestibility of the patient. Following Him, the saints of the early church claimed and exercised this power. But they did not support the theory that only temporal rulers could cure the sick. During the Middle Ages, however, this old belief survived and acquired strength. The powers of Church and State were merged into one

*Published by Doubleday Doran & Co., New York, 1934

in the minds of the simple. The tradition, so contrary to the teachings of Jesus, affirmed that only Emperors and Kings can heal the afflicted. In England, Edward the Confessor, and in France, Philip I, are said to have been the first rulers to cure by the "Royal touch." Later this became a part of the "Divine Right" of kings. Dr. Johnson was thus touched for scrofula by Queen Anne.

In 1597 Dr. William Tooker tried to prove that only kings of England were thus endowed. The claim enraged the French, and Laurent, Chancellor of the University of Montpellier, published a vigorous denial, contending that the Kings of France alone possessed this divine gift. This superstitious attitude continued well into the XVIIIth century and has not entirely ceased today. But philosophers of the XVIth and XVIIth centuries such as Paracelsus preached the doctrine that faith was the really curative element, just as imagination was the cause of diseases. Paracelsus believed in a "sympathetic system" of medicine—in the emanation of a fluid of magnetic order. The power of the magnet had long been known, but Paracelsus was the first to suggest that the human body itself might be endowed with magnetic force.

There were others in his own century who seem to have suspected this truth. Malebranche, born 1638, asks whether people might not be made ill or well under the domination of a personality more forceful than their own. But Descartes first voiced the idea that the soul and body might be conjoined in dynamic inter-relation. He pointed to the pineal gland as the "seat of the soul." He marked the power of the emotions to generate physical states and thus turned from mediaeval conceptions towards our modern ideas of psychotherapy. In England Valentine Greatrakes the "Touch Doctor" or "Stroker" had a great vogue as a healer in the XVIIth century, treating patients for "King's Evil" and acquiring wide fame; so much so that the regular physicians became jealous and attempted to stop him. Father Gassner, the exorcist, did his miracles by hypnotic suggestion largely, and this is shown by the report of a commission of the Catholic Church dated 1775. Mesmer had occasion to study Gassner's methods shortly before his death in 1779; but he could see no connection between these and his own later contribution.

Mesmer's method was developed in three stages. (1) with the use of steel magnets as transmitters of the "fluid": (2) with other substances for the like purpose: and (3) by direct personal contact. In 1775 he first called the force "animal magnetism." But he was slow in arriving at the point of recognizing that his own body might be emanating the health-giving fluid.

One evening Mesmer, at the suggestion of friends, tried to influence a patient from a distance, and to his own surprise, succeeded. This was the beginning of hypnotism, as a mental *rapport* was substituted for a physical one. His fame rose rapidly, in spite of obstinate opposition from the medical fraternity. It was rumoured that his patients seemed like sleep-

walkers, acting on his suggestions but unconscious of anything but his personality. Mesmer's colleagues attributed this to the devil. Today we call it hypnotic trance. One of his finest cures was made instrumental in his professional downfall and he was expelled (most unjustly) from the medical faculty and exiled from Vienna. Thus in 1778 he took up his abode in Paris.

Miss Goldsmith discusses somnambulism and seership. Mesmer recognized an inner sensibility (*innere Sinn*) in his patients, but never carried experiment far in this direction, though he was aware of the work of the Puysegur brothers in inducing the magnetic sleep and eliciting "supernatural" powers of perception in the subject. Puysegur's discoveries are summarised in his *Memoire pour servir a l'histoire et a l'etablissement du magnetisme*. He still held to Mesmer's idea of a fluid of universal nature. But the phenomena induced, and especially the power of occult diagnosis manifested in certain magnetized persons caused another group of faith-healers to introduce a religious and spiritistic element into their scheme. The Chevalier de Barbarin founded a school usually termed the Spiritists or Animists, cultivating the faculties of clairvoyance and prophecy. But the Revolution abruptly terminated all such activities.

"In their practices" says our author, "these 'Animists' were the unconscious forerunners of the modern spiritualist movement." The first step towards the degeneration of Mesmer's philosophic doctrines had begun: the degradation of his magnetic science to the craze for phenomena and the emotional excitement they afford:—a degradation whose effects we witness today. But the therapeutic aspect of his work was cultivated and developed under Dr. John Elliotson who was converted to the theory of animal magnetism when Dupotet visited England in 1837. Then came the work of Dr. James Braid. Both names have left an imperishable record, but Braid's attitude was always scientific in contrast to Elliotson's. It was under Elliotson that the first surgical operations under hypnotism took place in England (University College Hospital). Braid proved hypnotism a subjective phenomenon. But medical orthodoxy bitterly opposed his theories and practice, and as a result in England, as in France, the subject was *tabu* for twenty years or more, and mesmerism was exploited by charlatans, who may thus be regarded as the illegitimate offspring of the ultra-orthodox, seeing that their existence is always the protest of nature against a blind conservatism and an over-restrictive tyranny, though our author does not stress the fact. It is of course obvious enough today in the relation of mediumship to the churches. It was the work of Mesmer's disciples which initiated spiritualistic enquiry. The first recorded conversations with spirits go back to the year 1787. They were made in a Swedenborgian community in Sweden and are discussed in a controversy with a Strassburg group.* Serious study of this aspect of the mesmeric phenomena followed. The heredity of the spiritualist cult in England is traced

*We note on p. 239 a misprint, the date 1887 being given for 1787. There are others on pp. 220, 239.

through the XIXth century to the time of Blavatsky and up to modern days. The author points out the strangeness of the fact that Mary Baker Eddy, in spite of her profound hatred of Mesmer's theories, yet kept his memory alive tenaciously. Her doctrine of "malicious animal magnetism" is witness of this.

We congratulate Miss Margaret Goldsmith on her very able and clear summary of the origins of so many of our modern psychical conclusions. Her work should be in the hands of all students.

THE EDITOR

PSYCHE THE IMMORTAL

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SAMUEL E. ANDERSON

PART XII

THE TRANSMISSION OF INTELLIGENCE

Consciousness and memory are not, of themselves, sufficient to account for the immense psychic superiority of man. Had he no other equipment than this, each individual would be compelled to go back almost to the beginning to accumulate for himself his entire stock of knowledge. But civilized man is not forced to go back and thus begin for himself. He is at the top of the psychic world because of his ability to profit by the wisdom of others: even of the dead. The sages have set down for us, in characters unintelligible to most, their experience in many matters of great import. The little black lines that they have left have been made over into other little black lines and these latter bring to us thoughts that often guide our conduct. How does it happen that these little black curlicues, long since shaped by men remote in space and time, are as potent as the hypnotist?

Mr. Bevan suggested that for the Rationalist 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. He then goes on to remind us that "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." From this it is inferred that within the non-material things—desires, emotions and values—there exists an energy capable of moving these lumps of flesh and bone: and the Rationalist must explain as best he can how the energy contained within certain communications from the dead still influence our daily conduct.

Whoever has emerged second best after an encounter with a high-pressure salesman is very apt to agree with Mr. Bevan. At the end of a half or three quarters of an hour he found himself tied up in a contract for the purchase of an article for which he has no need and then begins

to wonder how it happened he became foolish enough to so commit himself. But he finds himself fast in the toils of a legal contract.

That evening he goes to the theater and finds a hypnotist upon the stage. At a call for volunteers several persons offer themselves and shortly thereafter the performer prompts them to all sorts of ridiculous actions. The victim of the salesman may begin to wonder if he too was worked upon in a manner somewhat similar.

The next day the subject of our study sits down to read a book by a living author. In the beginning he finds himself in violent opposition to the views expressed therein. But as he reads on he finds himself yielding more and more to the argument and he finishes by acclaiming himself in complete accord with the writer. Thereafter, throughout his life, he shapes his conduct along the lines set out in that book. It will scarcely be maintained that the paper and ink, apart from the intelligence of the writer, have operated to bring about this change. It is now apparent that an individual, perhaps far removed from you in space, may influence you for better or for worse.

Assuming that intellectual values are spiritual values and in fact do influence our conduct it would be dividing the hair 'twixt south and southwest side to draw a distinction between the arguments presented to us in person and those presented to us through the medium of the printed page. Those very practical people, the advertisers, make great use of the latter method. It is equally futile to distinguish between the author living and the author dead. Confucius is today far more potent in shaping the life of China than is any living Chinese. Of English writers Shakespeare has done most to fashion the culture of his fellow-countrymen. Of the man but little is known: of Shakespeare the mind a vast amount. Suppose such a thing were possible for us, would we choose to have Shakespeare preserved to us in flesh and blood,—sans mind,—or present in his intellectual capacity,—sans body? All the better part of the man still lives: has left its permanent impress on humanity. For generations actors such as Kean, Macready, Forrest, Booth, Mrs. Siddons and Mary Anderson have spent a large portion of their lives in living over, in minute detail, the very real personages emanating from the brain of the immortal bard. By no inadvertence can these creations of his brain be mistaken for those of any other. Homer continues to be read; and survivals such as these are for us the practical measure of a limited immortality.

The point is that the energy which, more than three hundred years ago, flitted through the brain of the great poet, filters today through other brains,—in all of them raising up and recording images practically similar to those originally produced in the brain of Shakespeare. The Immortal Bard! "True," said M. Henri Bergson, "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." It will be a step forward could it be shown that the energy that activated the cells within brains such as these is still existent and a much greater step, could an approach be made toward a showing of how that energy today can operate to bring to life these identical images within the cells of your own brain.

Bear in mind that there are two distinct methods of remembering; one voluntary and the other spontaneous. Since the voluntary is considered to be the later of the two methods it is logical to expect that it evolved from a form that was already in existence; that is, that it was a further development to new uses of a mechanism already in existence.

A word, through sight, sound or touch (Braile) may arouse a vivid image stored in memory but before that is possible much matter must be arranged in precisely the proper form. An association between the word and the image must exist. The greater the mastery of words the greater the capacity to arouse the images. With the printed word the letters must be arranged in definite sequence. The letters must fall within a certain visual range. They must be properly illuminated: to mention but a few of the arrangements of matter that are prerequisites for the transmission of intelligence.

When one, properly equipped, steps to his library shelf, and takes down a book upon some abstruse subject and settles himself to master it, he has voluntarily chosen to set in motion a process that gives rise to a long series of images from which his emotions, his loves, hates and fears are completely excluded.

When so functioning, the brain bears a very close likeness to a radio receiver. Each is a mechanism for converting the faintest of electric waves into consciousness.

Consider a broadcast coming from New York to California. With a radius of approximately three thousand miles, what is your estimate of the amount of energy from that five thousand kilowatt station that reaches your little forty foot aerial? Yet such a stimulus from that distant station may be built up, by energy taken from A and B and C batteries until it agitates a sufficient volume of air to make it audible a mile or more away. Even the most delicate whisper from that instrument might release the dynamic energy of an army and turn the eyes of all the world in that direction. Part way, at least, such message is electron-borne. However faint the stimulus that set that receiver in motion, it must be a giant compared with some that start the human mechanism going.

Within a certain short radius any broadcast may be brought within the scope of your consciousness through the medium of a small crystal set. Farther away a rather inferior set will give you an understanding of what is going on. When the station is five thousand miles or more removed a very superior set is required.

So it is with brain sets. Some are wired for wide reception, some never reach beyond the narrow limits of the daily routine. As Mr. Fitch puts it, "Untrained minds are incapable of understanding the mean-

ing of a profound treatise. Words alone cannot convey the meaning, without the previous work in the intellectual field. A trained mind is therefore in correspondence with a more complex, and subtler environment, one that brings to such a mind a wealth of discernment and comprehension, far beyond the reach of those less educated. But there must always exist a structural adaptation to such training, before the organized memory can be established."

The preordained capacity of the radio set is almost universally known: that of the brain set is not so widely recognized. However good the instrument, a broken tube or a tumor;—an exhausted battery or shock;—may make it impossible to get the expected results.

Or it may be that the intelligence desired is expressed in some unknown language and while the message is received there is no understanding of its contents. For one or another reason matter may not be so arranged that the intelligence that is transmitted can be understood.

It is only through the interaction of electricity with matter that we understand the little that we do. The air, at this very moment, is filled with messages that would thrill, could we but catch and understand them. Practically all of them are passing through our brains as through so much sodden clay. Do you doubt it? Then try making of your own body an aerial for your radio. There! You have touched a mechanism, which combined with your own equipment, has converted into consciousness an electric stimulus of which but a moment before you were utterly oblivious. Who will pretend to say that these man made messages are the only ones that might be converted into consciousness?

To start that radio into action certain parts of the instrument must be so arranged that the current travels over them in a particular way. It must be dialed for the station that you seek and that requires an effort of the will:—*Your* will, not that of the radio. To voluntarily remember something the brain must likewise be tuned in. "The 'I' whatever the 'I' may be" must turn the dial. Whatever it may be it is conceived as magnetic and as such may have all those powers of the lodestone so vividly described by Sir Oliver Lodge.

Life is not conducted on any such plane as that described. You will search in vain for the great drama, the interesting novel, the stirring poem that is couched in any such language as that which is habitually used by our scientific friends. Loves, angers and fears in their varying shades and combinations: these are the stuff of which life is made. These are the things that influence us and they are the things that move our neighbors and our friends and our enemies. Our emotions move us. We go down the street and bump into one or the other of these. Our day: our whole life may thereby be changed. Almost anything may start the train of thought.

For miles and miles the floor of the forest bears a heavy carpeting of brown pine needles. These needles hold great amounts of carbon. In the air all about there are vast stores of oxygen. In the ordinary course

of events some of this oxygen will slowly unite with the carbon of those needles and they will rot. Underneath, if there be more dampness the process will go on more rapidly but in either event it goes on at a comparatively slow rate. Into that forest comes a youth on mischief bent. From his pocket he takes an ordinary lens and with it he focuses the rays of the sun upon those needles. In a moment they flare up into flames. Now oxygen and carbon are uniting at a furious rate. The little glass is slipped back into the pocket. Its capacity for starting other fires has in no measure been reduced.

Thereafter the people flee in terror before the great sheets of flame that are driving towards them. Hundreds of men are called to toil and sweat upon the fire line, meanwhile vowing vengeance upon the miscreant who has done this thing. What a trifling thing it was that set all of these physical and emotional forces in action!

A prism of glass set in a spectroscope decodes the messages from the stars and we gossip of the comings and goings of those vast suns far out in space.

The Rosetta stone, containing a decree of Ptolemy V, in Greek and hieroglyphic, unravelled all the lore of ancient Egypt and the effort caused no change in it.

By the thousands, men and women flock to some great art gallery, there to gaze with rapt emotion upon a piece of canvas whereon the great artist has spread a pint of paint. These visitors are moved, often profoundly so and yet there is not the slightest change either in the colors or in the canvas. Its power to move has been not one whit impaired.

Into a few discs of composition stuff Caruso poured all the intelligence of his great art. Put that disc into a phonograph and a bit of mechanical energy converts a few tremulous lines back into electricity and another bit of mechanism sets the air into vibration. Caruso is alive again! Part way, again, that message is electron borne.

Glance over the shoulder of the conductor as he guides his orchestra through the mazes of the ninth symphony, built as it is out of the mere remembrances of sound, of pitch, of rhythm and intensity. A frail baton snaps into action a few men equipped with brass and wood and gut. A great conductor, scanning that score, can bring ten thousand people to their feet in wild applause. The transformed energy of a Beethoven long since dead, has stirred them to their very depths. That score has quite the same ability to create emotion as did the little burning glass. Through the instrumentality of that score men have been induced to act in unison, sound waves have been produced, converted into electrical, chemical and mechanical energy manifest in a great ovation to that conductor and his orchestra.

These are the days of talkies done in colors. In some play there may be wit and humor to shake our sides in laughter: sympathy and tragedy that wring the heart. Night after night great audiences laugh boisterously at the same incidents. Time and again tears gush forth in sympathy and

this happens without in the least detracting from the power of that film to move the very next audience that fills the theater or the one that comes in a year from now. The author passed a few pages of manuscript to the manager and he passed their parts to the actors. From the written words they build up their images and by words and actions they pass the author's meaning on to you. An inflection, a pause, a glance may have a world of meaning. Movement, color, sound: all come to you through the medium of light waves. They have been photographed upon a narrow film of celluloid and are afterwards presented in their original form.

The written or the printed page; the disc, the score, the film: all are records of images that once passed through a human brain. All conserve an energy that once was animate;—an energy that time and time again may be called upon to quicken similar images in other brains far removed in time and space.

The questions then arise: of what does this buried energy consist, and how is it again resurrected? In the sense that a bit of mineral crystal may change certain radio waves passing through it, or that a lens bends the rays of the sun so that they fall upon a much smaller area and so cause combustible material to ignite, or magnify print too fine to be read with the naked eye and so start the chemical reactions that accompany consciousness:—in this same sense the printed page, the colored films, through their power of selecting the rays permitted to strike the eye and thus of determining the images to be revived, are entitled to a place among the *catalysts*.

Each of the things that have been here set out causes a transformation of energy in some one's brain. They themselves have remained unchanged. How then, will you manage to exclude them from a place within the following definition? "Catalysts are substances which change the velocity of a given chemical reaction without modification of the energy features of the reaction?" There would seem to be some justice in including them, especially in view of the fact that Professor Hilditch adds this further qualification, "It is by no means agreed however, that a catalyst can only alter the speed of a chemical reaction which would take place (possibly exceedingly slowly) in any case; the view has been maintained consistently by various workers throughout the development of the catalyst theory that a catalyst can actually initiate a chemical change, that is to say, can cause an action to occur which in its absence would definitely not proceed."

If we are calling upon the catalyst for help in explaining the wonderful things that take place in the brain and elsewhere in the human body we should be prepared to show that in that brain and body there resides a catalyst capable of performing the work required.

Just as, before the appearance of that burning glass, the oxygen of the air attacked but slowly the carbon of the pine needles, so in the human body, in the absence of the catalyzing agent, the oxygen of the air burns the hydrogen and the carbon very slowly. In the absence of this agent the body temperature of the body rapidly sinks to almost the level

of the surrounding atmosphere as may be seen, first, when the infant is still born and second, when death has stopped the catalyst. In the first instance the body never acquired any heat of its own and in the second it lost what it had. The thing lost by death is the difference of electrical potential and by inference this is the thing in some way concerned in catalysis.

Professor Mathews says, "Living matter is a combustion engine, with cylinders and connecting rods of molecular dimensions and provided, possibly, with an electric sparking device not so dissimilar in principle from that of an internal combustion or explosion engine. * * * * Living matter is hence peculiar in the *speed* with which these hydrolytic, oxidative, reduction or condensation reactions occur in it; and it owes this property to various substances, catalytic agents, or enzymes, found in it everywhere. Were it not for these substances reactions would go on so slowly that the phenomena of life would be quite different from what they are. Since these catalytic substances are themselves produced by a chemical change preceding that which they catalyze, we might, perhaps, call them the memories of those former chemical reactions, and it is by means of these memories or enzymes, that the cells become teachable in a chemical sense and capable of transacting their chemical affairs with greater efficiency."

In strenuous exercise there is an insistent call for adrenalin: to be followed by great increase of body heat. In the fevers of infection we have the heightened temperature and the unbidden images. Adrenalin is then another agent concerned in catalysis since oxidation generates the current that is absent in death.

There is one agent that produces death in a manner that is spectacular; hydrocyanic acid. Oxidation almost immediately stops with the consequence that the venous blood remains red because it still retains its oxygen. Its action is not understood but it has called attention to the possibility that iron plays a part as a catalytic agent in oxygen metabolism. Otto Warberg is of opinion that the function of iron is that of the catalyzing element. "In low concentration cyanide completely inhibits the oxygen uptake of many living cells, both of the tissues of the higher animals and bacteria. A similar part is played by other substances reacting with iron, such as arsenious acid, hydrogen sulphide and the like."

It is not difficult to detect extraordinarily minute concentrations of materials, such as cyanides, by their effect in reducing the catalytic power of platinum in the decomposition of hydrogen peroxide."

Every living cell in the body requires oxygen and is it by mere coincidence that iron is found in practically every one of them? Furthermore, whether thoughts come spontaneously or in response to a demand by the will the same element is found capable of handling the work in hand. Is this too a mere coincidence?

Whether justified or not, the general opinion seems to be that the instinctive is the more ancient manner of thinking? Then one may speculate that the more rapid method of getting ideas into action evolved be-

cause it was accidentally discovered that the iron used as the basis of the catalytic action had also that other property of magnetism which could be used to better advantage.

Seemingly there is as great a mystery involved in the magnets and catalysts as in the occult actions of the mind. Do these material things actually reach out into the ether to avail themselves of hidden stores of energy? If this be true, then may not Will and Intuition follow them?

Out of India came telepathy.* You may have no greater faith in it than does O. O. McIntyre. He wrote, "I confess to no belief in mind reading. Yet I recently saw a manifestation of its trickery that left a roomful of intelligent people speechless. * * * * My wife, for instance, wrote: 'Who is K. G. and where born?' After writing the question secretively she placed it in a vanity case. No one came near. The mystic suddenly exclaimed: 'K. G. is Kate Gatewood, your mother's maiden name. She was born May 1, 1854, in Gallipolis, Ohio.' The answer was so absolutely correct I spent the rest of the evening peeking under chairs. Fifty other questions were so answered."

Learned societies have spent much time investigating such phenomena and the majority opinion would seem to favor telepathy.† Mr. Upton Sinclair has recently published a book "Mental Radio" and he gives some interesting experiments performed by his wife. He states that she is remarkably sympathetic and this we take to mean that along certain lines she is extremely emotional.

Mrs. Sinclair explains how she prepares herself to receive telepathic messages and the process certainly suggests that she does every thing that is possible to prevent the will from taking any part in the test. We have it in her own words. "The first thing you have to learn the trick of undivided attention, or concentration. By these terms I mean something quite different from what is ordinarily meant. One 'concentrates' on writing a chapter in a book, or on solving a problem in mathematics but this is a complicated process of dividing one's attention, giving it to one detail after another, judging, balancing, making decisions. The kind of concentration I mean is putting the attention on *one* object, or one *uncomplicated* thought, such as joy, or peace and holding it there steadily. It isn't thinking; it is inhibiting thought, except for one thought, or one object in thought.

You have to inhibit the impulse to think things about the object, to examine it, or appraise it, or to allow memory-trains to attach themselves to it. The average person has never heard of such a form of concentration, and so has to learn how to do it. Simultaneously, he must learn to

*They know (some of them) that news travels up and down India without the aid of wire, semaphore, or radio; and faster than any mechanical means yet invented can achieve. It seems to travel almost with the speed of thought; but although it gets noised abroad, none will ever tell which individual released it. (Talbot Mundy.)

There is the notorious instance of the news of Lord Roberts' relief of Kandahar reaching Bombay long before the government in Simla knew the facts. (See Lord Roberts' "Forty Years in India.")

†See Scientific American for July 1934.

relax, for strangely enough, a part of concentration is complete relaxation.

There seems to be a contradiction here, in the idea of simultaneously concentration and relaxation. I do not know whether this is due to a contradiction in the nature of the mind itself, or to our misunderstanding of its nature. Perhaps we each have several mental entities, or minds, and one of these can sleep (be blankly unconscious) while another supervises the situation, maintaining the first one's state of unconsciousness for a desired period, and then presenting to it some thought or picture, agreed on in advance, thus restoring it to consciousness."

Mrs. Sinclair seems to have found a way in which she could more or less submerge her will and turn the control of her brain over to those forces that direct spontaneous or intuitional thinking. This lack of will-control may be the basis of her contention that it is possible to be conscious and unconscious at the same time. The victims of amnesia lose their control over certain sections of their brains. Mrs. Sinclair carried her experiments so far that Dr. Morton Prince wrote to her to warn her of their dangerous nature.

It may be that Samuel Taylor Coleridge habitually used the chemical method. He was notoriously lacking in will power and yet he gave us some very pleasing verse. What of those mathematical prodigies who seem to reach out into space for the instantaneous answer to the most complicated of problems or of those rare individuals who *know* time? Did Morton Prince's experiment (The Unconscious, p. 170) give a faint and hazy hint of how they work? "The sum was not apparently done as soon as one would do it when awake, by volitional calculations, but rather the figures *added themselves,* in a curious sort of way."

Perhaps you insist that such things never occur except as a result of the remembering of former memories. In man voluntary movement is controlled from the cortex of the brain. If you are correct does it not follow that a very young infant could only perform such voluntary movements as had been taught to it? Else how would it have obtained the memory? May not the infant, the mathematical prodigy and young migrant birds all get their knowledge in like manner? Dr. Arthur Landsborough Thompson, writing for the Encyclopaedia Britannica, says, "Bird migration cannot be explained on a basis of intelligent action, on the analogy of a human being who seeks a milder climate for the winter, without assuming an analytical appreciation of the recurrence of seasonal events and a power of rational action altogether beyond anything which there is ground for considering as characteristic of the avian mind. * * * * The performance of migration must be regarded as the expression of an inborn instinct, a racial custom transmitted by inheritance, and only on this basis can any approach be made to an understanding of the facts. (The nature of instinct is, of course, itself a riddle, but it is a well known factor in animal life and in no way peculiar to this special question.) And if it be admitted that migration behavior is essentially instinctive, several problems naturally present themselves. The instinct must, in the first

place serve useful ends: the custom is an expensive one and would not persist if it did not bring advantage to the race. * * * * The fact that the instinct is useful does not explain its existence, although it may account for its survival. A thing does not happen merely because it is advantageous that it should happen: some effective cause must operate so that the end may be attained. * * * * There must be a further element in the causation of migration. In addition to an origin or ultimate cause, there must be an immediate stimulus or occasional cause, on the analogy of the hand which packs the explosive charge in a cartridge, and the hand which pulls the trigger and releases the pent up force. * * * * Finally, granted a useful purpose in migration, granted an origin for the instinct, and granted recurring stimuli at the appropriate seasons, there remains the great problem as to how migration accomplishes its object once the instinct has been brought into play. How do the migrants find their way, and what determines the way to be found? * * * * It is indeed difficult to avoid the conclusion that there is some inherited memory of the path and goal, as the knowledge cannot be traditional or the action imitative when young birds migrate for the first time unguided."

The gentleman certainly presents a very great number of problems for solution and the classical explanations seem to make no better headway than in exercise and fatigue. Is it too bold to hint that perhaps these birds have a power similar to that of the mathematical prodigy or the telepathist?

When the larva of the Yucca moth is mature it crawls out of its nest through an aperture, lets itself down to the ground by a thread, burrows into the earth and spins an oval cocoon underground, in which it remains till the following summer. Each flower of the Yucca is wide open for one night only. Fourteen days before the time of the flowering of the Yucca, that grub begins to shown signs of life, and the moment the flowers of the plant open, the silvery moths escape from their pupal envelopes. The female penetrates into the wide open bells and there endeavor to possess herself of the pollen, not with a view of devouring it, but that she may carry it away. Having gathered the pollen, she abandons the despoiled flower and forthwith seeks another. Having found one, she seeks a favorable spot on the surface of the pistil and there deposits her eggs. Always she limits the number of her eggs so that the young grubs will not eat all of the seeds in the pod. About one half of the seeds are thus left to insure a crop of flowers for the following year. After the eggs are laid the moth darts to the top of the stigma and stuffs the pollen into the stigmatic funnel, thereby fertilizing the seeds and thus providing nourishment for the larvae when they hatch.

The above is an exceedingly condensed statement of what has been so beautifully stated by that eminent authority, Anton von Marilaun.

Upon these facts the following comment has been made, but as we are quoting second hand, the author of it is not known. "The marvelously adaptive instinctive activities of the Yucca moth are performed but

once in her life, and that without instruction, with no opportunities of learning by imitation and, apparently, without prevision of what will be the outcome of her behavior; for she has had no experience of the subsequent fate of the eggs she lays, and cannot be credited with any knowledge of the effect of the pollen upon the ovule."

Just as Mr. Wells is handing down the final decree, adjudging that it is utterly impossible that there should be any intelligence back of these instinctive acts, there bobs up an awkward series of facts like those manifested by the stick-insect, Dixippus Morosus, which prowls about by night, but falls into a rigid catalepsy whenever it is illuminated. It spends the day thus hypnotized, and its stillness conspires with its admirable protective architecture to merge it with the twigs on which it lives. In this state it can be put in strange attitudes, and will hold them, just like a hypnotized man and just as hypnosis is in ourselves a phenomenon that happens in the highest parts of the brain, so with these insects: a Dixippus whose brain ganglion has been removed will prowl restlessly and aimlessly around, and never shows any signs of "shamming dead', even when brightly illuminated, touched or jarred."

We suspect that the "inherited memory" theory is apt to run into some difficulties in an attempt to explain the conduct of the Yucca moth. So far as any particular moth is concerned, without instruction and with no opportunities for learning by imitation, her acts might well be those of the first of her species. They are performed but once in her lifetime and this is indeed a precarious foundation upon which to erect a racial custom. It is also a trifle difficult to understand how she is to inherit a memory of the effect of the pollen upon the ovule. This demands that she have an inherited memory of a fact of which she presumably is, and always has been, ignorant. Perhaps the grubs surpass the moth that laid the eggs from which they hatched. It is probable that this year the Yucca will be ten days late in its blooming. Are we then to suppose that somewhere within the anatomy of those dear little grubs we shall find tucked away an inherited memory, "Season of 1934. Do not bestir yourselves too early. The season will be ten days late."

Thus we have presented to us a most wonderful picture of inherited memory. The Yucca moth has an inherited memory of the needs of the coming grub: the grub has an inherited memory of the needs of the coming moth!

Really the only problem that remains to be solved is whether the dog is chasing the tail or the tail is chasing the dog.

Do you recall that when an old, sluggish, one-celled amoeba gave some very remarkable evidence of adjusting its action to obtain the greatest advantage from a purely fortuitious incident how loth the scientists were to concede to it any capacity for mental action?

Inherited memory indeed! Has the starter on your automobile inherited its memory? Without previous instruction, with no opportunity

of learning by imitation, and without prevision of what will come of its behavior, whenever matter and electricity are arranged in proper form your automobile starts. You may replace your starter with a new one every day of the year and the replacements will do their work upon the very first attempt.

Poor amoeba! Poor Yucca moth! How presumptuous any claim to intelligence! Yet even a barometer is capable of gathering information of which the lord of creation remains, for the most part, densely ignorant.

Nor does the theory of inherited memory seem to fare much better when we consider the case of the white ant. Of these creatures Maurice Maeterlinck observes, "There is no animal, as we shall more than once have occasion to observe, so little bound by routine as our insect, or so ready to display almost human adaptability to circumstance. * * * * Let us not forget, by the way, that most of our own inventions can be attributed to chance. In nearly every case it is a suggestion, a hint from nature, which sets us on the road. The important thing is to profit by the hint, to develop it and carry it further: and this is precisely what the termites have done, as ingeniously and methodically as we could have ourselves. In the case of man these things become the triumph of his intellect: what is done by the termites we ascribe to the force of circumstance or nature's own special genius. * * * * These agglomerations, though disconnected, are subject to the same central administration; and so fully capable of communication with each other that if, in one of the threes, the team of pretenders which the termites always keep in reserve to fill the place, in case of accident, of a dead or not sufficiently fertile queen, should be suppressed, the inhabitants of a neighboring trunk will immediately start rearing a fresh troop of candidates for the throne. * * * * But do the blind members of the termitary act in concert? In their republic silence does not prevail, as in the ant-hill. We cannot tell how they communicate with each other, but must not therefore deny that such communication may exist. At the least attack the alarm spreads like wildfire: defense is organized, urgent repairs are effected with method and system. Further, there is no doubt that these blind citizens regulate as they please the fecundity of the queen; retarding or speeding it by increasing or reducing the salivary secretions which they bestow on her. Also when they consider that there is an excess of soldiers, they restrict the number by ordaining that those whom they regard as useless shall die of starvation and be subsequently devoured. As soon as an egg appears they decide the fate of the creature to be hatched from it, and, by means of the food they supply, make it, at their choice, either a worker like themselves, a queen, a king, a winged undifferentiated adult or a warrior. But whom or what do they obey: they, the workers? Their sex, their wings and eyes, are sacrificed to the common good; they are charged with all the various tasks, they are the harvesters, navvies, masons, architects, carpenters, gardeners, chemists, nurses, undertakers. It is they who work, and eat, and digest, for everybody; and, groping in their invincible darkness, burrow-

ing in their caverns, eternal prisoners of their hypogeum, they surely would seem least of all fitted to understand, to know, to foresee and distinguish what has imperatively to be done.

Is the explanation to be found in a more or less coordinated series of purely instinctive acts? Impelled by the innate idea, do they at first mechanically hatch from the majority of eggs workers like themselves? Do they, then, in obedience to another and no less innate idea, hatch from precisely similar eggs a legion of individuals of both sexes that are equipped with wings, that are not blind or castrated, in order that these may provide a king and queen and shortly afterwards die *en masse?* And does a third idea compel them to produce a certain number of soldiers, and a fourth urge them to reduce the effectiveness in the garrison, when the garrison requires too much food and becomes a burden? Is this all a mere game of chance? It may be so, although it is legitimate to doubt whether the extraordinary prosperity, the stability, the harmonious understanding, the almost unlimited duration of these vast colonies, can depend solely upon a uninterrupted sequence of lucky chances. If chance can do all that, we shall have to regard it as coming very near the greatest and the wisest of our gods.

But let us pass on, for we are now merely quibbling about words. In any event, the hypothesis of instinct is no more satisfactory than that of intellect. It may even be less so, for we have not the smallest idea of what instinct is, whereas we do, rightly or wrongly, believe that we know something of the nature of intellect."

We have presented to you the ideas of Maurice Maeterlinck as he has set them forth in "The Life of the White Ant."

Men long have marvelled at the way news is spread among the bees, the ants, the animals. Along this line come strange stories about the plains Indians, the black men in their jungles, and primitive peoples like the southern mountaineers. The Standard Dictionary mentions the natural clairvoyance of the Scotch Highlanders. Hunters tell weird tales of the heavier fur grown in anticipation of the approach of an unusually cold winter. There are those who think that wild geese know the coming weather in advance.

Maeterlinck continues, "However terrible, however inhuman the organization of the termitary may appear, the organization we carry in ourselves is based on the same design; the same collective personality, the same unceasing sacrifice of the innumerable parts to the whole, to the common good; the same system of defence, the same cannibalism of the phagocytes in the matter of dead or useless cells; the same blind, obscure, dogged toil to achieve unknown ends; the same ferocity, the same specialized processes of feeding, reproduction, respiration, circulation of the blood etc.; the same complications, the same solidarity, the same appeals in case of danger, the same equilibrium, the same internal police. Thus it happens that after a profuse haemorrhage the red corpuscles at once begin to proliferate, in

obedience to an order issued one knows not whence; the kidneys help the exhausted liver which has to let the toxins through; and all this without our intellect, which imagines that it governs from the height of our being, having ever been consulted or possessing the power to intervene."

Is it by such a detour that we have come again to the main thoroughfare leading to catalysis in ourselves? Is it true that we have within ourselves an engineer in charge of maintenance and construction?

We quote from "The Nature of Life" by Eugenio Rignano. " 'If we are going to compare the organism to a machine,' says Stefani, 'it must be to a machine which can make, preserve and reproduce itself, and which can, in addition, repair any breakages which may occur.'

Even if it were possible to explain the organism as being a physico-chemical machine, the most fundamental question would still remain unanswered—viz., how did this machine make itself? As Kant says: 'the machine has merely moving power; but the organism has, in addition, formative power.'

The purposiveness of ontogenetic development is too evident to be denied seriously.

It results from the convergence of manifold morphogenetic activities towards one sole end, that is, towards the formation of a marvelous functional unity, every part of which serves to maintain the life and guarantee the well-being of the whole. We repeat that nothing even remotedly analogous is to be seen in any physico-chemical process of the inorganic world. To quote Grassi again: 'When a person considers the way in which a chicken springs from an egg he experiences a deep feeling of wonder; the biologists is acquainted with the smallest details of this process of development, but this feeling is in no way diminished, for he sees a miracle take place before his eyes; it is as if he should see a palace growing of its own accord, without the help of workmen, out of a heap of bricks and plaster, with its windows and doors gradually opening, and its panes and shutters, its balconies and furniture taking shape.'

This 'harmony of composition' as Driesch calls it, has indeed a touch of the marvelous. 'Experiment shows,' he writes, 'that the organs of the adult which, in spite of their complexity, form an indivisible whole, arise from the re-union of several elements each of which develops independently. There must, therefore, be some harmony presiding over the relative position of the parts of the embryo, as a result of which the independent elements unite to form a whole. We call this harmony 'harmony of composition.' An excellent example of it is to be seen in the development of sea urchins, in which the mouth and the intestine develop independently, but when the development is completed the two organs fit together perfectly.

Ontogenetic development evidently aims at a predetermined end: 'In all of its general features,' writes Conklin, 'development is teleological. The end is apparently in view from the beginning. Consider, for example, the development of the eye: the retina with its sensory rods and cones, the

lens with the ciliary processes and muscles for focussing, the transparent cornea and humor—each and every portion of the organ develops toward an end, or shall we say for the purpose of vision, and yet there is no vision until after all these parts are formed and connections have been made with the central nervous system, which does not occur until late in development, sometimes, as in the case of the rat, some time after birth.'

The most striking display of purposiveness in ontogenetic development lies in the fact that the organism forms in itself organs which will *later* serve for its conservation. The formative activity seems, in other words, to be endowed with a 'prevision' of future needs, as when, for example, to quote Conklin's illustration, it creates the organ of sight in the embryo while still in the maternal womb, although it will be of use to the individual only in its extrauterine life; it creates the stomach and all the other parts of the digestive apparatus, useless to the embryo which is still nourished by the maternal blood, and the lungs, though no respiratory function is yet necessary.

Thus ontogenesis seems 'marshalled' by some occult intelligence or 'entelechy' in the same way as the construction of a machine and the arrangement of its different parts is presided over by the mind of the engineer."

Of how this engineer works within the human body Maeterlinck has this to say, "We know nothing about all this, we have not the remotest idea of what it is in our body that issues the essential orders on which the maintenance depends; we know not whether these be merely mechanical, automatic effects, or measures taken deliberately by a kind of central power or general direction that watches over the common good. * * * * All that we can be certain of for the moment is that our confederation of cells, when it requires food or sleep, movement, heat, cold, multiplication, etc., does what is necessary or orders it to be done; and precisely the same thing happens when the confederation of the termitary requires soldiers, workers, reproducers, etc. * * * * We can, if we prefer, attribute the successive phenomena of the termitary, as of our own body, to an intelligence dispersed throughout the Cosmos; *etc.*"

It is in these words that Mr. Sinclair sums up his conclusions, "In other words, we are getting hints of a cosmic consciousness, or cosmic unconsciousness: some kind of mind stuff which is common to us all, and which we can bring into our individual consciousness. Why is it not sensible to think that there may be a universal mind-stuff, just as there is a universal body-stuff, of which we are made, and to which we return?"

Is it too great a tax upon your credulity to believe that into the nerve tissue of the adrenal glands, as into the nerve tissue of the brain, there may come electrons which, through catalytic action, may govern life processes and intuitional thinking? For we do know by experience that many of our ideas merely pop into our consciousness "Mere remembrances", you say? How is remembrance to account for thoughts that have had no previous existence in consciousness? This is much like the

problem of prevision of the Yucca moth. Yet in such abstruse matters as mathematics such thoughts come. Sir William Rowan Hamilton, previous to the 15th., day of October, 1843, had had no consciousness of the fundamental relations of quaternions but "On that day, he writes, he "felt the galvanic circle of thought close; and the sparks that fell from it were the fundamental relations between i, j, k," just as he used them ever afterwards.

Are we entitled to credit the evidence of our senses when to all appearances the answers to complicated problems flash through the brain of the mathematical prodigy?

Was it through some such process as this that Kubla Khan issued from the brain of Samuel Coleridge, who, as a child, was timid and fretful and thus gave some evidence of adrenal instability?

Aldous Huxley has given a very vivid description of how whole series of visions come and go in the delirium of fever. Here we have another instance of where adrenalin content is running very high. But Mr. Huxley alleges that the experience gave him an understanding of how the imagery of poets originates.

We have mentioned those rare individuals who *know* time. Mr. Sinclair vouches for this statement. "The psychic Jan gives such 'auto-suggestions' to himself when he goes into a trance, and tell his trance mind to bring him out at a certain moment. How the trance mind can measure time as exactly as a clock is another of the mysteries, but that it happens is beyond doubt."

From the number of problems presented by Dr. Thompson it would seem that we need a new approach to this knowledge so necessary to the young migrants and to the Yucca moth and her grubs. Indeed, do we not need a new approach to the knowledge by which the somnambulist manages to avoid the perils that so frequently beset his path? However great the apparent peril, there is no real danger for him so long as he remains in the condition popularly described as 'unconscious'. This use of the word unconscious is, in our judgment, inaccurate but it well expresses what Mrs. Sinclair had in mind when she said, "Anyway, it is possible to be unconscious and conscious at the same time.

Mr. Sinclair's thoughts drifted toward a cosmic consciousness. Mons. Maeterlinck presents two pictures from which we may make our choice. "How tragic is man's situation! All religions have felt, all religions have agreed, that his chief, perhaps his only, enemy—call it evil or sin, the cause is always the same—is matter; and, on the other hand, within him there only is matter, even the quality that despises matter, that condemns it and would fain stamp it out at all costs. And not only within him, but in all; for energy, even life, is doubtless merely a form, a movement of matter; and matter itself, as we view it in its vastest form, where it appears to us forever dead, inert and motionless—matter itself, by some supreme contradiction, is animated by an existence incomparably more spiritual than

that of our mind. Is it not from the most mysterious, the most intangible and imponderable of forces that it derives the elastic, etherial fluid that confers the fearful, vertiginous, untiring, immortal life of its electrons, which since the beginning of things have been whirling like frantic planets around a central nucleus?

But take whatever direction we may, we shall arrive somewhere, attain something: and that something will be other than annihilation, for of all the incomprehensible problems which distract this thin brain of ours, annihilation is surely the most incomprehensible. It is true that annihilation, to us, means the loss of our identity, of the little memories of our ego—in other words, unconsciousness. But that implies too narrow a vision.

There must be one of two things: either our ego will become so great, so universal, that it will lose or completely shake off the memory of the absurd little animal it was on this earth, or else it will go on being small, and will drag this wretched image through the countless eternities: a malediction beyond the torments of the Christian Hell."

Among the more advanced thinkers there no longer remains any doubt that all matter—all body-stuff—is electrical. Our own investigations have led us to the conclusion that all life and all intelligence are likewise electrical. These thoughts of Messrs. Sinclair and Maeterlinck are but the faint echoes of the thoughts long since voiced by those philosophers of the ancient Vedas. As Mrs. L. Adams Beck (E. Barrington) has told us in her "Story of Oriental Philosophy", "Vedantic thought penetrated to the Inmost Being of nature, saw it as the dynamo of the universe and humanity as a part of the dynamo—not subject to it, except in so far as every part is subject to the whole—but changeless, deathless, eternal, dynamic as the source itself. And this conception and the enormous conclusions to which it led the thinkers of India have not yet been grasped by the western world.

So they accepted Absolute Being, which functions on all planes, in every form of existence and is pure essence, bliss, beauty, wisdom, instantaneous and spontaneous and yet a Process. And having said this, they fell lamed on the threshold of discovery, and they could only repeat, 'Not so. Not so.' knowing that all attempt at expression travestied the inexpressible.

Great indeed were those thinkers. They became, though human enough, half deified in the belief of India because of the wisdom with which they faced the conclusions implied in the stupendous recognition of the true place of man in the universe."

Man as intuitively flutters about his altars as does the Yucca moth about its flowers. The wise men of the Upanishads declare that there is within him a quality which, because it is in itself Reality, enables him to conceive it. It is a something divinely simple that entirely transcends reason.

What the great mass of mankind has so long willingly accepted upon the promptings of its intuition the Rationalist demands shall be confirmed by his judgment and it is strictly to that judgment that this appeal has been made. At no point has there been any intentional departure from a strict adherence to physico-chemical laws. The time is ripe for integration. Science has long stood in urgent need of a Supreme Intellect for the teleological ordering of its evolution.

Long, long ago, long before the time of Anaxagoras, those philosophers of the Vedas, unabashed and unafraid, pictured the soul as standing before the Absolute, solemnly and unshrinkingly asserting: "THOU art the Self, and what THOU art that am I."

Had they but said that the "I" is the electrons and the protons that are the creation of the ineffable Ether then those ancient Vedic poets and the very modern Dr. Robert A. Millikan would find themselves standing on much the same ground.

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FOR
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NOVEMBER, 1934

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A Science Editor States His Attitude . . . . J. J. O'NEILL

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EDITORIAL NOTES

THE RHYTHM OF THE CONSCIOUS AND SUB-CONSCIOUS

In some of the older works on the psychology of mind we come across a problem which vexed the thinkers of a former generation to an extent which made it a positive bugbear. This problem concerns the continuity of the individual being in face of those definite breaks in consciousness which so often occur and which are due to a variety of causes. Even in normal sleep, there is a complete cessation of the conscious functioning of the mind, and the waking state brings with it the realization of a gap unfilled by any memory. This applies, of course to that dreamless sleep which is the normal lot of many persons. Whatever therefore might have been the experience of the soul in that shadowy region of oblivion, such experience, being unrelated to the waking consciousness, might as well be that of a totally different individual for all it can contribute to the enrichment of the personal identity. And as death was regarded as a "sleep," so the fear arose in the minds of certain thinkers that the after-death state might equally be unrelated to the consciousness of earth, and this led in the case of one writer to the voicing of a somewhat agonized query: "What profit a future life if, on the cessation of the earthly consciousness, an angel or a devil be born into the world to come?" It is by contrast of these older modes of thinking with our present intellectual status that we can best take the measure of our progress and see how far we have scaled the sides of such imaginative pitfalls as troubled our ancestors.

* * * * *

It is still—and perhaps always will be—normal for the young and for the physically healthy to enjoy in slumber a total cessation of all mental activity and to retain on awaking no trace whatever of any dream-consciousness or dream-memory arising from the subliminal mind. There is a sense of refreshment and of well-being which carries with it no image of experience. But this does not bring any sense of a lack of continuity. The thread of life is picked up unerringly and carried on from the moment of

the falling asleep to that of reawakening. There is no loss of the sense of identity—far from it. We resume our "I-ness" as the same individual in spite of the lacuna. The psychological problem only arises in acuteness when the intellect begins to exercise its speculative functions and to demand an answer to a question which the waking mind alone cannot solve.

The distinction is clear-cut in the young, the normal, and the physically robust between the two types of consciousness—the supraliminal and the subliminal. And these are largely unaware the one of the other. Hence it is clear that normally the conscious mind would deny the existence of a whole range of activities of which it has not even the shadow of a recollection.

* * * * *

But with older folk, and with those who have experienced a certain attrition of the natural faculties, it is quite otherwise. The distinction between the two orders of consciousness is no longer sharply defined but shades off imperceptibly from one to the other. Also the term "normal" which we used above (advisedly) to define this distinction of faculties, is in reality quite incorrect. It applies only to a certain stage of development or of evolution of the natural powers. It might be the norm of the primitive man to enjoy a dreamless sleep of purely physical renovation. It is certainly not the norm of the intellectually advanced to descend into a complete state of oblivion. On the contrary, it is probable that any census of dreaming would give us data leaning heavily on the side of a preponderance of the dream-faculty in man and of a sense of continuity of consciousness carried on from sleeping to waking, whether illuminated by actual recollection or not.

Where this is so, the idea of a withdrawal of the consciousness into the subliminal (as conceived in connection with death) would no longer carry with it the apprehension of a loss of identity or of continuity of being. The great difference which exists in people's ideas of survival and of the nature of the after-life may reasonably be attributed to the degree in which the two modes of consciousness are interwoven (or segregated, as the case may be) in their own interior mind. Hence we should not too hastily judge views which may appear to us as crude.

* * * * *

Persons who are still in a stage of mental and psychical development in which the waking consciousness is almost wholly unrelated to the subliminal—in other words, those persons in whom the awareness of the subliminal is only in an embryo stage of development—will only be able to conceive of the after-life in terms of the physical consciousness. The very words "survival" and "after-death" are derived from this nascent order of awareness. The sense of Time and Place as ruling any state of individual being apart from the body is, to such thinkers, a necessity of the imagination. The prevalence of such a view is apparent throughout the whole history of the religious conceptions of man—and it is in connection with religion that the ideas of immortality chiefly appear. Such a view is equally rife among the uneducated spiritualists. To these, as to the orthodox re-

ligious, the notion of immortality is rather one of "survival in Time and Place" than of a continuity of consciousness apart from Time.

But where the subject has acquired, or is gifted with, that fusion or union of the two orders of awareness which enables him or her to carry on through sleeping and waking the continuous consciousness of both combined, there is no further excuse for entertaining the old childish notions of a hereafter which is in conflict with the facts of nature and always the target of conflicting opinions.

To sum up, the greatest charity should be exercised mutually by the religionists on the one hand, both lay and clerical, who have no use for spiritualism and decry its phenomena as necromantic; and on the other hand, on the part of the spiritist and the psychical researcher who is apt to be impatient with those who claim not to need any sign or token, being secure in the faith they hold.

For, in the last resort, is not their difference solely due to the nature of their respective degrees of interior development—of a fusion in the one case of the supraliminal and subliminal orders of awareness which makes "faith" normal to them without evidence; and in the other, a segregation of the waking from the dream which impels the seeker for truth ever to search for tangible evidence of the reality of the subliminal order?

Our evolutionary path points to an eventual working harmony between the supraliminal and the subliminal. But this, when it comes about, must imply something very different from the vague and dreamy idealism which has been the reproach of the religious mystic. It must comprehend and give full scope for the practical control by the waking mind — the powers of intellect—of all those vast orders of reality and fact which for want of knowledge and practical grasp, have not yet been brought under the control of man, and are still, in the minds of many, the subject of doubt if not actual negation.

The aged lose themselves in reminiscence—symbol of the renewed dominance of the subliminal over the weakened control of the waking mind. Yet where age brings maturity of intellect firmly knit to an intuitive realization of the subliminal order, there humanity finds and recognizes its rightful teachers. Inspired vision coupled with intense practicality—these are the marks of that preordained balance which should regulate the path of human destiny.

THE CONTINUITY OF THE PERSONAL CONSCIOUSNESS

As exemplified in the "Rosemary" Script

By FREDERIC H. WOOD, MUS.D.

As a phrase, "Eternal Life" has many associations, most of them connected with evangelical teaching. It is significant that while it never appears in the Old Testament, it is found 27 times in the New. There is a probable reason for its non-appearance in the former. The hope of immortality is not quite the same thing as a belief in survival. The latter has been held, in one form or another, for thousands of years, notwithstanding the contrary assertions of a few present-day materialists. But *eternal* life, as an article of Faith, is of comparatively recent acceptance.

We can trace it as far back as the answer given by Jesus to the rich man (Mark x. 17). That answer is worth noting carefully, in the light of modern psychic teaching. We now know that obedience to the Law of Service is the best means of spiritual progress: and many people perceive and obey this law who are not necessarily interested in psychic matters. But to those who are interested in the modern developments of Psychic Science—and more particularly the mental aspects of mediumship—the points of agreement in the teaching already received, or now being received through many reliable mediumistic channels, are such as to warrant a wider view of Life than is commonly held by most people to-day. It may be that the time has come to face these questions and to consider these teachings on their merits, without either undue credulity or unreasonable scepticism.

I propose, therefore, to approach my subject from the three standpoints of the Past, the Present, and the Future. In previous articles in *Psychic Science* I ventured to discuss the twin problems of Evolution and Reincarnation (April, 1931) Egyptian Language-Tests of "the Lady Nona," a spirit-control of an English girl "Rosemary" (Oct. 1932), and The Science of Love (Jan., 1933). Each of these dealt, in the main, with my private records of the Rosemary mediumship; and in the present essay I shall offer further testimony from this source which appears to show that Life may indeed be eternal in so far as human limitations may comprehend that definition. No special claim is made for these records, nor is my knowledge of psychic matters limited to them, for I was an experienced student and investigator many years before I met Rosemary. The only claim I make is that Rosemary has not had this experience; and as far as possible she deliberately refrains from seeking it, or from reading psychic literature, in order to keep her mind uninfluenced by either. Consequently, much definite teaching has been written or spoken through her which has been contrary both to her preconceptions and mine; some of which may contribute a little towards a solution of the enigma we call Life.

Let us first consider it in relation to the Past. Much of this teaching can only be accepted at its face-value—being unverifiable—but the bona-fides of Nona herself are now in a much stronger position. She has proved her identity by tests as severe as any known to Psychic Science. Over 200 examples of the old Egyptian tongue have now been spoken through Rosemary (*Psychic Science,* Oct., 1932). These have been carefully analysed and translated by an expert, and shown to have an intelligent application to the topic under discussion at the time they were given. They are correct speech-idioms of the period 1380 B.C., the period claimed by Nona as the date of her life on Earth as one of the wives of the Pharaoh Amenhotep the Third. We may or may not accept her story, as also her teaching, but her integrity is beyond question.

In these tests, Nona has successfully essayed the difficult proof of a mind independent of any telepathic contact. She met a test-question in Egyptian, devised by Mr. Howard Hulme (her translator) and concealed from the medium, with an appropriate answer—also in Egyptian—but entirely different from the answer he expected. She further revealed her Earth-name (Telika) in a series of well-thought-out sentences—also in Egyptian—which made suggestion on the part of the medium quite impossible. (See *Psychic Science,* Oct., 1932.) As a recent example of Nona's appropriate answers, let me quote the last received down to date, on Feb. 27th, 1934, which I quoted the next day at a lecture in Manchester, before I knew its meaning and before I had even posted it to Mr. Howard Hulme. I had complained to Nona that progress in convincing the world of spirit-return was very slow. She promptly answered with the phrase (No. 203):

"Ah-zeek-dy-ah-lah-teh-men."

According to Mr. Hulme, whose subsequent analysis appears on p. 156, this phrase means:

"You are quickened (pushed on); restraint having given stability."

These three facts alone prove that Nona speaks fluently a dead language of which all knowledge had been lost for many centuries, until the discovery of the Rosetta Stone in 1799 gave scholars the clue to its rediscovery as a hieroglyphic tongue.

Professor E. Bozzano, in the July (1933) *La Ricerca Psichica,* devoted a long article to Nona's case, "Xenoglossia nella Lingua dei Faraoni." He followed this with a further article in the December (1933) issue, on Nona's teaching.

Possibly no spirit-guide has ever given more conclusive evidence of *extended* survival, since no person living can speak XVIIIth Dynasty Egyptian fluently, and very few can translate it at all, and only then with difficulty. The main significance of her achievement is that here we appear to have definite proof of the survival of Man for a period of over 3,000 years. Proof of *immediate* survival is abundant, nowadays, and should be obvious to all intelligent investigators; but Nona's case carries us much farther towards the possibility of immortality.

We can account for this phenomenon in three ways:

1. Either Nona (Telika) is living again as "Rosemary"; or,
2. Nona, the spirit-guide of "Rosemary," lived in Egypt as Telika, 3,000 years ago, and has remembered or recalled its language for a definite purpose during her present association with "Rosemary"; or,
3. Nona, or the subconscious mind of Rosemary—it does not matter which—is able to make a telepathic contact with some living source of this dead language.

Now after recording these Language-tests at intervals during the past four years, I reject Nos. 1 and 3 above, and endorse No. 2 for the following reasons: First, Nona states it as a fact. Secondly, she denies that she is Rosemary, and has often contacted me through other mediums when Rosemary was absent; moreover, there is abundant proof in The Rosemary Records of a separate intelligence and individuality. Thirdly, I have already shown that the theory of telepathy fails. There is no living, colloquial source of this dead language. Even if we presume it as still existent in the so-called Etheric Records or "Great Memory," there are no means of proving this: moreover, Nona has stated emphatically that facility in speaking Earth's dead languages cannot be *acquired*—even by disembodied spirits. It can only be revived as a memory of personal experience on Earth. It is important to remember this, if Nona is correct. There has been so much barren speculation in obstructionist quarters as to what *might* be possible to subconscious and discarnate minds—speculations which the obstructionists cannot prove—that a definite statement of limitation from an accredited spirit-guide may have weight.

Let me now offer testimony on these matters from the Rosemary Records themselves. In using her medium, whether for writing or speech, Nona impresses her own thought, but makes full use of the medium's cultured English:

May 28th, 1931 (Nona writing through Rosemary's hand):—

"My medium has the right type of mind for this work—clear-cut as crystal. We do not object to her views at all."

F.H.W.: "Did you hear her (Rosemary) say last night that her own subconscious mind may account for all she writes?"

Nona: "I did, and was amused! She will grow out of it. But you yourself know quite well that we are what we represent ourselves to be. The discrepancy lies not in us, but in our imperfect method of communication with your side. Never forget that it is just as difficult for us to contact you, as for you to contact us. We both need mediums."

Now let us give a few independent proofs of separate identity. On June 28th, 1930, I had a sitting with Mrs. Mason, at the British College, in London. As is usual in these professional sittings, my name had not been given to her, nor did she know me. Without any sort of prompting on my part, her guide, "Maisie," at once said:

"I see an Egyptian lady with you, tall, long sharp features, high forehead, robe and sandals blue, golden girdle. She is a guide to someone else, and gives the name 'Ona, Mona, or Nona.' She is a fine guide who was a princess in Earth-life, but is now of the higher spheres."

This evidence of separate identity was corroborated on May 29th, 1933, when I again visited the British College, incognito, but this time to sit with Miss Naomi Bacon, whose guide, "Sunbeam," said:

> "There is a dark Egyptian lady here, a powerful guide and a beautiful influence; a guide to a lady whose name is 'R.'"

Then followed instructions concerning the Rosemary sittings. "Sunbeam" finished with a quaint and (I fear) undeserved tribute:

> "Do you mind if I call you Mr. John? You *are* the perfect scribe!"

Nona has also contacted me through other mediums, sometimes when Rosemary was absent and unaware that I was consulting a medium at all. All these contacts prove that Nona and Rosemary must be separate individuals.

The other point, which is concerned with the survival of memory and language, is rather more complex. I have questioned Nona about it many times. She has consistently maintained that Earth-language and memories can only come from within. Her first reference to this apparently psychic law is dated August 30th, 1930. Blind people, she said, soon lose contact with Earth after passing because they had no visual memory to retain of it. In other cases,

> "as the visual memory passes, the memory of names and places also passes with it; and all becomes vague and cloudy. They say that no memory is ever entirely lost: that we retain all of it somewhere. But for my own part, until recently, I had almost lost all visual memory of my Earth-life. When you became interested, I had to search for these memories to bring them back—disjointed, brief, and very confused."

Here, I suggest, are two statements of considerable importance concerning visual memory and the revival of Earth-memories generally, after they have faded.

Later, when the language-tests began to come through, I asked Nona if other spirits were helping her with these. She replied:

> "No. No. It is all my own memory for which I have sought, specially, to give you tests. I need neither memory nor Earth-language now. I use neither. But I was able to look back—by permission and the help of my guides—into my own past. I do not care to look . . . and I merely get enough information to satisfy you. When this has been enough to satisfy me on your account, all will again sink into a forgotten past which I do not think will ever be revived."

On July 26th, 1933, she amplified this statement:

> "The language came back to me along with the memory: but it would have been possible for me to remember facts of my Earth-life, and yet remember none of the spoken words. Yet I did manage to remember, through special thought-processes, some of the language once used. It is a different and more difficult process. That is why it is so seldom done."

Now let us leave Nona's own memories and language-tests, and discuss another development now made public to our readers for the first time. It was first disclosed to me by "Maisie" (Mrs. Mason's guide) and has since been confirmed and amplified by Nona through Rosemary. This new development is that while Nona denies that she is Rosemary, she claims that *Rosemary was contemporary with her in Egypt, over* 3,300 *years ago!* Needless to say, Rosemary herself at first utterly disbelieved it. As for myself, I had always hated the doctrine of Reincarnation, and refused, like

Rosemary, to accept the story. A year later came the first language-tests, and shortly after that, obvious glimpses of ancient Egypt, described by Rosemary in partial-trance, and recorded by me in full detail.

In discussing this development with an interested friend some time ago, I suggested that here was apparent proof of reincarnation. He replied that disclosure of it might weaken the value of Nona's language-tests in the minds of our opponents. They would, he declared, immediately claim it as evidence that the language-tests came—not from the alleged Nona—but from Rosemary's subconscious mind.

Well, I cannot help what our opponents may claim, nor do I greatly care. In this inquiry nothing matters but truth, and no investigator of principle would desire to withhold material facts which might appear to controvert his own theories. If in spite of the evidence offered in this article, our opponents maintain that Rosemary is Nona, and vice versa, they may do so: but in doing this they will have to admit both survival and reincarnation. I see no logical escape from that. As a matter of fact, this evidence points to both, and to spirit-guidance too. But to suggest that such guidance as Nona's is based on deceit and fraud is a claim too absurd to argue. On the other hand, it is too early to dogmatise on these matters. What is most needed at the present is evidence. Our private beliefs are our own affair.

One debatable point, however, is whether Nona would have succeeded so well, had Rosemary *not* been presumably contemporary with her in ancient Egypt. Could these unique language-tests have been put through any *ordinary* medium whose previous lives (if any) held no association whatever with the Nile and the period of the Pharaohs? Possibly not, and for reasons which others may formulate after our work is done.

Nona's story of Rosemary's former life in Egypt can be epitomised from the Records as follows:

In one of the many raids into Syria made by the Pharaoh Amenhotep III (whose reign is computed as 1406-1370 B.C.) there was taken captive a Syrian girl named Vaula. She was of high birth, and therefore carefully guarded as a valuable hostage. On arrival in Egypt she attracted the attention of Princess Telika, the Babylonian wife of the Pharaoh (now known to us as the Lady Nona). Telika took the Syrian girl under her protection, and obtained temporary security for her as one of the Temple-virgins at Karnak. Both women had a common bond of mutual sympathy in that they were aliens in Egypt; and both were ultimately drowned in the Nile as the result of a political intrigue in which the priests of Karnak appear to have played a discreditable part. These latter influenced the Pharaoh against them at a time when Amenhotep was in failing health towards the end of his reign. The priests naturally hated both Telika and Vaula for their sympathies with the new monotheistic faith which the next Pharaoh openly adopted. Vaula, Nona tells us, was none other than Rosemary herself.

Such, in brief, is the story Nona has told of their former association in ancient Egypt. From actual historic records I have been able to cor-

roborate those parts of Nona's story which deal with the Pharaoh's failing health and the upheaval in religion, both of which occurred near the end of his reign. The only corroboration of Nona's tragedy is a suggestive passage in one of the Tell El Amarna letters which passed between Amenhotep and the King of Babylon. How far the rest of the story is true we cannot know, for the historic records of most of that period were destroyed at the end of the next reign.

Returning now to the Rosemary mediumship, there has recently been a new development in the form of apparent memories of Egypt, recalled when in the partial-trance state by Rosemary herself. At first I thought them Nona's memories, but the latter has since shown them to be recollections of Vaula, now alleged to be living again as the English Girl, Rosemary. The memories occur only during the sittings. They take the form of mental pictures, presented in detail, and succeeding each other like the views on a lantern-screen, one fading out as the next is focussed in. They do not come to her in the normal state, nor can she afterwards recall any detail not given at the sitting. The phenomenon appears to be a temporary lifting of the veil into a far-distant past, vivid enough at the time, but closing down like an opaque shutter when the sitting is over.

Here is one memory-picture of the bazaar at Thebes, described in detail by Rosemary and recorded verbatim by myself:

"There's a huge square market-place in this city, and at times it was filled with caravans from the surrounding countries. Every kind of merchandise had its allotted portion for display; goats, asses, camels, slaves, spices, sandal-makers, perfume-vendors. There were stalls where queer-looking cakes were being made, cooked on little iron grids, and eaten with some kind of drink in big round cups—pottery of some kind.

"There are strange-looking men like fakirs, fortune-tellers, cross-legged, with small sticks in the sand. They are surrounded by Arabs, with pull-overs on their shoulders to protect them from the hot sun.

"On the far side, facing me, is a long row of low buildings of white clay. The windows of the upper storeys are all closed—covered with shutters. From the lower storeys are jutting out cool awnings of striped material, to cover the passage and protect the buyers from the sun. Under these awnings, as you walk along, are open spaces and a low doorway, with steps leading down into a shop. These places have rich goods of all kinds, and there are bead-sellers, fan-makers, gold and silversmiths; and there is here what would correspond to a modern beauty-parlour. The men as well as the women painted their faces in those days—though not as much, of course!

"I love being in this market-place. It's not really safe, and of course I'm not alone. I love the excitement, the colours, and all the pretty things. Here's a man with some dear little black and white baby-goats to sell. The sheep are bigger than ours, and have close curls on their wool. This city is where the Temple was I described some time ago. The Pharaoh had a palace, and lived here."

Here, unfortunately, the telephone bell rang, and broke the contact. Rosemary was dazed with the shock for several minutes, and the picture was never completed. Sufficient detail was given, however, for Egyptologists to verify later if they care to do so.

No doubt our critics would call it "subliminal dreaming," but there is too much detail—spoken rapidly and without correction—for such a claim to merit our serious attention. Rosemary has never been to Egypt.

Yet on many occasions she has recalled incidents equally vivid in detail, and full of local colour:

"I am wearing sandals, studded with ornamentation, and with a thong coming up between the first and second toes. My toenails are coloured, and I have bare legs. I should know those sandals if I saw them again. From the waist downwards I am wearing a pleated skirt of rather thin material, almost transparent, with a turquoise, greeny-blue band of colour on the skirt, and a beautiful broad belt which hangs from the hips rather than from the waist. There is a bare expanse of skin round the waist, but I wore a covering for the breasts, and a series of circular necklaces—not dangling, but close-fitting. My hair was thick, and sticking out at the sides—also what seem to be elaborate ear-rings, and bracelets on my arms. Build about the same as now."

Rosemary, who was normal at the time, said this vision came to her "as a result of feeling contented." Nona added her own comment in writing

"Quite successful, and I was surprised how clearly she got it. It was more an answer to her thoughts than a direct showing. I mean I was thinking of us in Egypt at that time, with a picture of her in my mind at that moment."

Other memories of Vaula (Rosemary) could not have been impressed by Nona, as will be seen in those which now follow:

"I can see a long stretch of desert, with a road winding through it. The Pyramids are in the distance, but—how strange!—they are not dark, but of a terra-cotta colour. The Nile too is here, but very sunken in its river-bed, with mud-flats here and there, very dry and hard. The atmosphere is a lovely violet-blue, with a golden-pink haze on the sand. There are sounds of cattle-bells in the distance, and borne upon an almost imperceptible breeze is the scent of almonds. I am dressed in a thin, blue-grey filmy garment, tight round the hips, which turns over and fastens in front. I am wearing sandals, and can feel the sand between the toes. My hair is black, tightly curled, and my face is a pale, clear olive shade." (Rosemary to-day is a brunette, with a fresh complexion.) "Now and then a large bird sweeps across; a thin bird with long wings and a short, raucous note 'Ai-Hah.'"

(The bird's call, as imitated by Rosemary, was intensely nasal, as well as raucous. The first syllable was short, but the second was accented, and raised in pitch.) There followed a long and interesting account of life in the desert, modes of travelling it, and a description of head-dresses worn which the sand could not penetrate. Evidential touches in this picture are found in the reference to the colour of the Pyramids, and the harsh call of the ibis, a bird Rosemary has never seen or heard. Nor did she know what I was able to tell her afterwards, that the Pyramids were in olden times encased in rose-coloured granite. When I told Nona of this, a fortnight later, she replied

"I will tell you something even more interesting. *I* could not have retained that memory, myself. *She* always loved the Pyramids. They held a fascination for her, which may account for this deep-seated memory. But I hated the desert, and never went into it if I could avoid it. I never walked anywhere if I could help it. I was always carried. But she had a strange freedom, and loved to go out into the desert. She was a 'fay,' as you call it, timid, yet she loved all sorts of excursions which were not usually 'done.' All classes had a steady, regulated life in Egypt, but she was a stranger, and never settled to Egypt's ways."

If these statements of Nona's can be accepted as evidence of separate personality, as well as corroborations of their story, the reader may well

ask why these two souls, who shared the same fate so long ago, are again associated in Rosemary's present life. Is it fate, destiny, Divine guidance, or mere coincidence? And what is the ultimate purpose of it all? These are questions for which there is no present answer. Vaula's memories are not always happy ones:

> "It smelt horribly down by the river that day! Will evening never come? I'm full of fear! Eyes, watching eyes, everywhere! Don't go! Don't go!"

Here Rosemary rested her head and arms on the table, entranced, and sobbed bitterly. Afterwards I complained to Nona that our medium should not be upset in this way. Nona's reply, in writing, was illuminating:

> "It was not *of my* showing. It comes through the medium's remembrance. You can shut down all these past memories if you wish, for your will is your own, Rosemary! But I do not think you will. Memories once revived are apt to come, back at any time, and that you will have to endure, or else deliberately close up the past. One cannot choose the memories one will remember, for they choose *you*! And the outstanding ones are usually the strongest."

Other memories of Vaula (Rosemary) are of special interest to me as a musician, notably the chanting of the priests in the Temple, and the songs of the Temple-virgins, both of which I was able to record in musical notation, the latter along with their Egyptian words. The chants show a crude link with the Psalm-tones of the Church, which possibly came to Rome from the Temple at Jerusalem, and may have been adapted by Solomon's musicians from older Egyptian ritual, like many other practices in use today, such as antiphonal singing. The songs of the Temple-maidens are equally interesting, being cast in an ancient Mode or Scale which corresponds exactly with the ancient Egyptian arghool, or double-flute. Rosemary recalled the clash of cymbals and sistrum on the third syllable of one of these songs and also the deep tones and method of playing a large harp (sabeca) which accompanied another strange melody associated with Spring-time, and the sowing of the seeds:

Two spoken Egyptian language-tests came through with this memory. I give them exactly as I recorded them, phonetically, not knowing their meaning:

(No. 186 of the series) "Lah-keet."
No. 187. "Doo-neh-lah-keet."

Mr. Howard Hulme (Nona's translator) tells us that No. 186 means, "a number, a time, a period"; while No. 187 is ancient Egyptian for "Extend a number, or period."

The application of these translations to a musical performance will be obvious, especially to our musical readers. Rosemary has recalled many similar incidents of her presumed life in Egypt as the Syrian maid Vaula, but the foregoing will suffice. The sceptic who attributes them to "subliminal fabrication" must also explain—if he can—the appropriate language-tests 186 and 187, and the correspondence between the arghool and

the Modal Scale of the Temple-songs. Meanwhile, I suggest they are evidence of a presumed survival of Vaula, not less interesting than that of Nona herself.

But the Rosemary evidence for reincarnation does not end with these memories of Egypt. Two other lives, at least, appear to have been Rosemary's portion on Earth. One is connected, apparently, with the time of Nero, when Rosemary was a Christian maid and again suffered martyrdom. The other appears to associate her with Britain in the early part of the 17th century, when as a Puritan girl she went overseas to New England, along with many other such emigrants, and died there during a terrible winter's epidemic in which a third of the little colony perished. I have no space here for these memories, vivid and full of detail as those of Egypt. There may have been yet other Earth-lives, of which Rosemary has no present recollection. And of course no account has yet been given of presumed existence on "astral" or other planes during the periods intervening between the Earth-lives of Nona's medium. But if reincarnation on Earth be accepted as a fact, a larger question is opened up by the suggested evolution of the human race from its early beginnings to its ultimate destiny in the higher spheres. It is too big a story for detailed argument here. Nor shall I discuss the "group-soul" theory recently put forward by the posthumous F. W. H. Myers, through another reliable mediumistic channel; except to say that Nona draws a sharp line between the merging of units found in the lower orders of life, and the voluntary combining of spirits—human and angelic—who have reached "soul-consciousness," which Nona defines as "awareness of God." She is emphatic in stating that once the evolving entity has reached this stage, it remains individual. It may, and does (says Nona) temporarily associate with other individuals for some special purpose, and by a process impossible to explain to us. But there is no loss of personality in the process, as in the lower orders. Rosemary, for example, is Vaula. There is no suggestion of a "group-soul" in her case. I give Nona's opinion for the benefit of those who in rejecting reincarnation in favour of a "group-soul" theory may be exchanging one difficulty for another.

At this stage I may perhaps be allowed to quote the teaching of "Yen San"—one of my own guides who has frequently written through Rosemary's hand, with the permission of the Lady Nona. Let us make full allowance for the fact that Yen San was in Earth-life a Chinese scholar and philosopher. The impact of Oriental teaching upon Western minds is seldom very welcome, but I offer his words merely for the light they throw upon some of these very involved questions:

> "It is perfectly true that the human spirit has slowly climbed up through all stages of sentient being, from the most elementary forms of life extant, either here, or on other material Earths. They who believe that Man has progressed through all the stages of animal life known to us to-day—such as dog, cat, horse, etc., are not quite correct: for though that may be so, there are parallel conditions which never touch the animal forms you know. There are sub-human beings who live out very complete lives of their own, and whose existence is usually invisible and imperceptible to earthly mortals. These have been the basis of Folk-tales all

over your Earth, each race producing its own. The medium may have progressed upon these lines, but you are less easy to place. You have certainly been humans for a great period, or you could not have reached your present state of development."

If therefore we can accept Yen San's teaching, along with Rosemary's memories of her former lives, the inference is plain. Most of us must have had similar experiences in our own past lives; the memories of which lie stored away in the recesses of our subconscious minds. If the veil can be lifted in such memories as Rosemary's, we may assume that both veil and memories exist for each of us. Nona once said, in reply to a question put to her by Dr. Nandor Fodor:

"The stage at which a spirit realises past incarnations is the one when the spirit needs the memory and the knowledge of those experiences, and not before: but it is also the stage at which the spirit has completely overcome" (and learnt) "the lessons which had to be learned at such a stage."

Further, it will be obvious that the difference in mental and spiritual growth between those who are "born old"—as Yen San once called it—and those who are perhaps gaining human experience for the first or second time, is to be seen in their behaviour and general response to life's many challenges. The "older" souls win our respect: the "younger" sometimes need our patience!

That is all I propose to offer concerning our past existence, and in concluding this portion of our subject, I submit that:

1. The Language-tests of Nona (Telika):
2. The Egyptian memories of Vaula (Rosemary); and
3. The teachings of Yen San

all suggest that *Man has had a past existence so remote in its origin as to imply the possibility of Life Eternal, in the retrospective sense.*

Secondly, let us consider the introspective side, relating to our existence in the Present. How far does our immediate consciousness represent the total extent of our present existence? Day and night are alternating periods of waking consciousness and sleeping unconsciousness. Apart from Sleep-travel—experienced by most people, though few are aware of it—there are psychic faculties in man which can apparently transcend both Space and Time. Undeveloped in most of us, they produce strange results in mediums like Rosemary. *Psychometry* is one of them. I have twice seen her hold letters from strangers in America, describe the writers in detail subsequently verified 13 out of 15, and 14 out of 16 tests of identity. *Traveling Clairvoyance* is another of these faculties, by which Rosemary has described incidents happening simultaneously 200 miles away, of which we were unaware before the sitting. *Projection of the Astral body* is another, in which Rosemary has twice manifested evidentially in my presence, at the circle of a mutual friend (Mr. C. W. W.) though absent in the bodily sense. On both occasions the soi-distant Rosemary told us where she was, and what she was doing at the moment of contact; both statements being verified later. Further, the astral communicator was able correctly to answer questions, although the conscious and absent Rosemary knew nothing of the contact, nor that she was being questioned. There is

nothing new in the exercise of such faculties, which have operated many times since Swedenborg startled his friends by demonstrating them. My object in stating them now is to show that *mediumship transcends the limitations of Space.*

Among the phenomena which apparently transcend Time are *Thought-projection* and *Etheric Impressions.* The Rosemary Records show many examples of the former, received apparently from persons long deceased. One of the most evidential came from a spirit-communicator whom Nona vouched for as John Bunyan. This case is fully analysed in my shilling pamphlet, "A Challenge to Sceptics," published by The Two Worlds Co., Manchester. Other evidential contacts have been made with spirit-people who lived in Elizabethan, Medieval, and even Roman times. *Etheric Impressions,* or moving pictures apparently imprinted on the atmosphere or ether, are still more curious. Rosemary has seen several when on holiday in those remote parts of England where, as Nona explained it,

> "Nothing of more recent occurrence at that spot has happened to overlay them."

One was perceived in a Shropshire farmhouse, where Rosemary saw the dining-room—not as it is to-day, dirty and somewhat dilapidated—but in detail as it appeared, bright and polished, 100 years ago. Two others, full of evidential features, were noted in Northamptonshire, and re-enacted incidents of the Civil War, about 1643. Another reconstructed a scene where the Danes had occupied a rural spot in Bedfordshire; and yet another, even more remarkable, yielded a picture from a period much more remote. Rosemary and a friend had climbed one of the Mendips in Somerset, and sat down to rest in the coarse grass on the limestone summit above Ebbor Gorge. Her psychic faculties, quickened by the peace and loneliness of the spot, at once tapped one of those Etheric Records which Nona states are often present in such places, for she saw, clairvoyantly, "a number of prehistoric men of the Stone Age, running over that very summit, with a loping, stooping gait, head down, and arms hanging loosely and straight, not swinging as running men use them to-day. They were short, squat men, and seemed to be running in irregular formation as though hunting, or at war; and all were running in the same direction, away from Ebbor Gorge and towards Wells. They carried short-handled flint weapons and slings. Some had their black hair tied in a knot on the head. Their features were expressionless, with low forehead, projecting eyebrows, and small, unintelligent eyes. They had protruding, ape-like jaws, and a complexion dark brown and dirty. Their lower limbs seemed bent or slightly curved in shape, and they were clad in rough skins—either of bear or wolf—with bare knees, and feet and ankles covered half-way up the calves. As they ran, they gave vent to sounds which Rosemary described as "a low muttering of each to himself," rather than communicated speech. This may have been due to excitement, for they were wholly intent upon the pursuit, and were not in any sense aware of Rosemary. This picture was followed by another of their chief, with a spear, gesticulating and inciting them to fight."

Anthropologists will recognise them at once as men of the Le Moustier or Neanderthal type who lived not less than 20,000 years ago (probably much more) and whose remains have been found in many parts of Europe, including Somerset. Nor did Rosemary know that Cave-dwellers had once inhabited Ebbor Gorge, from which direction the men were running. These were facts ascertained afterwards by the friend who witnessed and recorded the whole episode.

Whatever may be the nature of such Etheric Impressions, I am satisfied that Rosemary does not invent them. These may have been projected thought-forms from a discarnate anthropologist, but that would not explain the "low muttering"; for though science has reconstructed the physical details of Quaternary Man, it knows nothing of his speech. On the other hand, if they were Etheric Records of incidents which long ago happened at that very spot, there was still sufficient *life-force* in them to react upon the aura of an exceptionally fine sensitive. It is important to bear this in mind, for the picture was not static. On the contrary, there was both sound and movement: and in some way we do not as yet understand, 20,000 B. C. was linked with the 20th century A. D., just as the Versailles of 1789 was linked with 1901 in the well-known case recorded by Miss Moberly and Miss Jourdain. (*An Adventure*. C. A. E. Moberly. Faber, 1934.)

However we explain them, such incidents prove that *mediumship transcends the limitations of Time.*

Lastly, in this connection, the abundant evidence for the existence of fairies and other sub-human creatures shows that Life is independent of the limitations of physical vibration. On the Mendip Hills, Rosemary also saw Elementals, or fairy beings varying from three inches to two feet in height. They were not all of the same shape, but they were etherial forms, grey or green in colouring, which "glided swiftly like a mist," as she expressed it. Such testimony suggests that faculties latent in Man may link up with life functioning upon other planes, in addition to that familiar to us through ordinary spirit-communication. In other words, *Man may through mediumship transcend the limitations of physical being.* We may therefore summarise the argument for Life Eternal in relation to the Present, by suggesting that human faculties, which can overcome the barriers of Space, Time and Physical Being, are derived from *a Life-principle which is obviously indestructible, and therefore eternal.*

Thirdly, there is the problem of life eternal in the Future sense. By this I do not mean ordinary prevision and prophecy, which I have discussed fully in the pamphlet "A Challenge to Sceptics." Nor am I concerned at the moment with ordinary post-mortem survival; but rather with possible future incarnations on Earth, and the prospect of continued existence in the higher spheres, after the individual spirit has no further need of human experience. The teaching of the Rosemary guides on these matters is quite clear. We can summarise it under seven headings:

1. There is no spiritual retrogression. Once the evolving spirit has reached the human stage, it never returns to the animal. Nona's teaching here is quite at variance with those debased Asiatic beliefs on reincarnation which have so misled some of the Eastern races.

2. Nor is there any real retrogression in the development of character. Defects once overcome are finally eliminated, and the soul is free of them for all time. Hence,

3. The main purpose of Earth-incarnation is to enable us, by struggle, to conquer these defects which apparently can be better overcome when the spirit is handicapped by physical limitations, than when freed from them after death.

4. We therefore return to Earth—not continuously as is sometimes taught—but at varying intervals of time. Such return is largely voluntary, though there may be instances where the evolving spirit is compelled to do so by its own higher guides, or in obedience to some higher law.

5. Return may also be made voluntary by some highly developed spirit, in order to fulfil a special mission: but more usually to purify itself, in the case of lower spirits, by struggle with Earth-conditions.

6. It is also possible for baser spirits to return to Earth for more selfish reasons. Moreover, if such an individual makes no effort to progress, his soul-consciousness may gradually become weaker, and ultimately be lost altogether. The working of this law is suggested by the parable of the talents (Matthew XXV) and again in St. John, XII. 25. It is a serious warning to the multitudes of people who merely drift through life, as well as to those whose lives are actively evil. For such as these, "life eternal" is by no means a certainty, if Nona is correct: and there may come a time when the "God-spark" or essential spirit in them may be withdrawn from the consciousness which should have developed around it; thus involving the final death, or extinction of what we may call the soul.

7. But when the developed spirit is sufficiently purified to need no further incarnations, it will pass on to higher realms and gradually lose all contact with Earth, save such as it can make through spirit-intermediaries (mediums like Nona) or voluntarily in connection with some authorized mission, or a self-appointed task.

Having thus summarised the teaching of Nona, let me briefly outline a forecast of one of my own future incarnations. Like Rosemary, I too appear to have had many past lives, discussed in the Rosemary Records, but unnecessary to mention here. Some of them were connected with missionary work of various kinds, but the forecast now quoted was given through Rosemary in trance, in April, 1933:

> "In one of your future lives you will be born in the East; but not until a terrific physical struggle has taken place between the nations of the world, out of which will arise a desire for spiritual peace. That is the time when you will come again, along with many others, to do some high work for the world. You will come for one purpose alone—a certain service which you, by your peculiar training, will be fitted to perform. You should devote the remaining years of your present life to preparation for that, and we pray that God will give you strength to aid you in accomplishing your destiny."

How far can such a forecast be accepted as accurate prophecy? Obviously, not at all, since it is at present unverifiable. But it may be a lifting of the veil into the future, just as Rosemary's memories are glimpses of the past. Both are of interest merely in that they provide a hypothesis on which to base our conception of Life as a well-ordered plan, the future of which may be seen by our higher guides, and possibly by some larger, subliminal part of ourselves. We may now begin to understand the supreme importance of Psychic Truth. It is not a mere hobby, nor ever a by-path in so-called science. It reaches into the remote Past, and the far-distant Future, and intensifies the Present in ways unfamiliar to normal belief. In Egypt, Nona says, they did not call it Spiritualism, or even Religion, but simply The Law.

In a later age, the Hebrews gave that name to a different thing, but not until the older Law probably known as Moses and possibly derived from Egypt had degenerated into mere priestcraft. When that happened, the world lost something precious which even the work of Jesus failed to restore; but which may now be restored if men's minds can be opened to receive it. In fact, one of the main points in Nona's teachings is that if we took the long view of life here and now it would help us to bear present troubles more patiently, and to strive ever towards perfection in character. Life may then be perceived as an eternal progression, in which the spirit of man toils and suffers, acquires self-control, and obeys the great Law of Service, while ever striving to reach higher levels of spiritual development. The nature of its ultimate destiny was expressed through Rosemary's hand many years ago by the highest of all the Rosemary guides, whom even Nona calls "The Great Guide":

> "I do not know whether we shall ever know God, because I sometimes think that if ever we become so purely spirit as to come into His light, then He will absorb us, and we shall be God. In the pale reflection of His High Spirits' Light, we can glimpse at power and beauty almost too fine to be endured. To strive after goodness is the beginning and end of existence."

Let us admit that such teaching is not new. Moreover, no finite intelligence can be entirely free from the possibility of error. Nona, Yen San, even the Great Guide may all be mistaken: but it seems reasonable to suppose that the higher we go in spiritual evolution, the less likely we are to be mistaken, since our vision may be clearer and our faculties more developed. In another sense, however, the truth of this teaching does not depend upon the credibility or wisdom of spirit-guides. Deep in our hearts we know instinctively that Life is indestructible. Emerson showed that in his essay on Immortality. The teachings of such guides, like the ecstasy of poets, enable us to trust the "larger hope"; but our highest selves have always known its truth. Therefore, we can summarise our argument as follows:

If the human mind can recall the far-distant Past, demonstrate independence of Time and Space in the Present, and forecast the far-distant Future: if it can reveal personality as an evolving growth, much deeper and wider in its operations than is perceived by the normal consciousness: above all, if it has proved itself to be indestructible; then we may postulate

that Life is Eternal. We are entitled to hold—as a working hypothesis—that the God-spark in Man may have neither beginning nor ending. We cannot know its origin nor its ultimate destiny, nor even the earlier stages of its evolution through many forms of primitive consciousness. But we *do* know something of its immediate past, and can forecast its immediate future. Imprisoned for a short time in the physical body, the soul and spirit are linked with that Eternal Source of all Life and Spirit which we can best understand by the simple phrase "Our Father." Religion, ethics, knowledge, and art are of value to us in so far as they help to strengthen our link with God, and enable us to rise in the scale of eternal being.

* * * * *

LETTER FROM ROSEMARY'S EGYPTIAN TRANSLATOR

Eagle's Way,
Ovingdean, Brighton.
6th April, 1934.

TO THE EDITOR,
Psychic Science.

DEAR SIR,

Doctor Wood has asked me to add some notes to his present article, for sometimes, in translating the numerous Egyptian phrases which he has sent me, there are philological evidences of the period, XVIIIth Dynasty, to which it has been stated, and proved, that the communicator belonged in Earth-life.

Some of those linguistic features were used until, and during, that period; others were introduced in that period, and continued later; these two time-restrictions between them define the approximate date of the communicator's style.

1. The occasional alteration of the consonant *ḳh* (guttural *h*) into *sh*. An example occurs in her answers to a question which I posted to Dr. Wood (for we had never met). I must remind readers that the Egyptian writing is only in consonants, and in that form not pronounceable. My question was vocalised in accordance with experience gained in translating supernormally received, modern messages in the ancient Egyptian language. Her reply, in Egyptian has been published. (See *Psychic Science*, Oct., 1932, page 196.)
2. The occasional use of *d* instead of soft *g* (*dj*), as in No. 137 ("oo-ehsteen-odd." ewe-e sti ena(u)zh. "And I am putting forth salutation.").
3. In conformity with the style of her period, she uses the *feminine* to express the neuter gender, whereas in writings of a *later* time the masculine was used for that purpose.
4. In phrase No. 203 (see page 122 of the present article), the first word contains the syllable *-iy-* between the verb *'az-* and its enclitic, pronominal subject *ḳ*. Together, they make *'az-iy-ḳ*. There was emphasis on this *-iy-*, and its interpolation makes a *passive* meaning. "*You are quickened* (or, *pushed on*)," this being expressed in one word. After the date attributed to the communicator, there was a tendency for this form to give way to a paraphrase in which the verb, *yiri*, "made," was used; and its effect on our translation would have been this: "*You have been* made *to go quicker.*" The first style is an infrequent form, and no Egyptologist could assume that in this case it resulted from the knowledge of the medium or stenographer.

The remainder of phrase 203 is *di-alatah men*, "Restraint gives stability."

These and other instances of the ancient language coming in spoken and written form, both more swiftly than is possible to carnate experts, are of infinite value to those who are interested in this language, so long silent, and now revealed. Personally, I feel a reverent gratitude for the invaluable revelations which have come in four years' correspondence with Doctor Wood; but for his sensitive ear and accurate stenography these sounds would never have reached the ears of understanding mortals. But I still have the unanswered question as to why some Egyptologists, to whom examination of this matter could reveal so much, put off that examination so long.

In the case of *drawn* hieroglyphics, the *normal material* for Egyptologists, and where there can arise no argument about vocalisation, the attitude of aloofness is as unaccountable as it is inexcusable. I know of several instances in which savants impatiently have "turned down" supernormally received material on discovery of the slightest detail antagonistic to their own standards.

I do desire that the following prophecy of mine should be recorded definitely: that the savants of to-day who ignore this matter will ultimately take their position in the world's estimation alongside those who refused to look through Galileo's telescope.

I am, dear Sir,
Yours faithfully,
A. J. HOWARD HULME.

CASE-RECORD OF VISION OF A VANISHED CIVILIZATION IN THE CALIFORNIAN AREA

Miss Edith Elden Robinson of Pico, California, under date September 26th sent the Editor a fully attested account of a vision she had when in the company of friends on the evening of December 22nd, 1933. This vision, if veridical, would suggest clairvoyance in time, the subject's attention being focused successively on two periods of bygone and submerged civilization, one of which—by far the more recent—bore the marks of a culture of surpassing excellence with a development of art and architecture superior to anything now existing. The second vision imaged a much older and more deeply buried stratum of civilized life. Its outstanding peculiarity was that it was a subterranean one. A vast city was presented to her view in mammoth tunnels extending to the sea-shore. The idea suggested to her mind was that these tunnels were constructed for safety in case of surprise by marauding bands: also that they afforded means for water-transit.

The interest of Miss Robinson's vision in its psychical aspect lies in the fact that five weeks later—in the issue of the Los Angeles "Times" for the 29th January 1934 there appeared an article by Jean Bosquet entitled "Did strange people live under Site of Los Angeles five thousand years ago?" illustrated by a map showing an elaborate system of tunnels and underground chambers plotted by a local mining engineer, W. Warren Shufelt, on the basis of topographical research undertaken by him with the aid of one of the new recording instruments now used for mineralogical research. It was stated that Shufelt had been led to this special branch of exploration through a legend furnished him by an Indian authority to the effect that some five thousand years ago a people known as the Lizard People lived in a vast network of subterranean tunnels forming what the Indians called the "Lizard City."

It is by no means preposterous to assume that these Indian traditions may be based upon fact, however distorted. Twenty-nine miles north of Mexico City the archaeologist Niven discovered remains of no less than three successive civilizations with strata of sand, gravel and boulders between each. These remains are now deeply sunk, but the altitude of the place of discovery is 1000 feet above sea-level.* These Mexican remains would be far older than the reputed "Lizard City": but what is true of the changes in the level of the Mexican littoral may be equally the case of the western coast of California which is notoriously subject to violent terrestrial disturbances.

*Churchward: Lost Continent of Mu. pp. 121, 122.

CONTINENTAL NOTES

Dowsing in Germany.

Several German societies for the investigation of dowsing that had already existed for some time have now united in one society "*Reichsverband fur das Wunschelrutenwesen*" (National Society for Dowsing Affairs) in general meetings that were held simultaneously in Berlin and Munich on August 12th, 1934. Representatives of the authorities of the state and town as well as scientists were present. In Munich two lectures on dowsing were held at this occasion. The first by G. Osswald, the second by Dr. Wetzel (by the way editor of a popular scientific, *catholic* journal). Both showed how important it was that science and the state should occupy themselves more with the theory and practice of dowsing. In the discussion Prof. Dr. Kraft (Rontgenologist of Tubingen University) pointed out how great the dangers of autosuggestion and dilletanteism are in this domain.

The Catholic Church and psychical research in Germany.

It is a good sign for the progressing acknowledgment of psychical research by official science that one of the best scientific catholic journals in Germany, the "Stimmen der Zeit," edited exclusively and written nearly entirely by Jesuits, in its July-issue 1934 brought an article on "Mediumism as a scientific problem." It is interesting to note, that this article is written by *A. Mager*, O.S.B., not by a Jesuit, as nearly all the other contributions; from which one may perhaps gather that the Jesuit Order as such as yet does not want to go too far in the acknowledgment of psychics while on the other side it won't remain behind in dealing with these questions. The author gives a good survey of the development of psychical research since Justinus Kerner (1786-1862), though it is not quite up to date regarding the latest investigations (e. g. those of Dr. Osty with Rudi Schneider). The author thinks that all psychic phenomena must be attributed to some, perhaps not recognized medium, also local hauntings, where perhaps the inhabitants of a house, a village, an entire countryside must be regarded as possessing a kind of collective mediumship (I think this explanation is rather strained G. W.). Then he proceeds to characterize the different kinds of phenomena and to distinguish them from supernatural religious or mystical happenings. It is interesting to note that in this connection he admits the possibility of explaining the stigmatisations of Theresa Neumann of Konnersreuth as a psychic phenomenon, so that it would no longer be a religious miracle. In psychic states, according to the author, consciousness is more or less reduced or missing entirely while in mystical experiences it is, on the contrary, not excluded but elevated to a supernormal height. The author seems to prefer the animistic explanation in most cases, though he admits the possibility of discarnate spirits or "demons" manifesting, these however are exceptions which he thinks can hardly be proved and investigated scientifically. The February and March issues of the same journal contain an interesting article by *Anton E. Bergles*, S. J. on "The claims of Astrology," based entirely on the definitions and explanations of the most renowned German astrologer: *Freiherr von Klockler*, who regards astrology as a science based on experience (*Erfahrungswissenschaft*), and in fact for years together with his staff of collaborators has been occupied with establishing it as such, and with testing the old medieval and ancient rules of astrology by comparing them experimentally with actual happenings (e. g. by investigating whether in cases of accidental death (accidents by train, motor-car, shooting etc.) Mars in a number of cases surpassing probabilities to a great extent is in or detrimentally connected with the 8th "house," the "house of death" as must be surmised according to these old rules.) The author concludes that astrology can not be regarded merely as superstition or sport, that it can not be rejected without serious scientific investigation though as yet it is in a pre-scientific state of development and not yet established as scientific hypothesis.

The *September-issue* 1932 of the "*Zeitschrift fur Parapsychologie*" contains the following principal articles:

Dr. C. Bruck "*Two new sittings with the medium "Wolf" in Prague-Branik on June 2nd and 3rd 1932.*" The author, a well-known investigator of experimental telepathy, is regarded as being very critical. In the first sitting the author controlled the left hand of the medium, a female "auxiliary medium" his right hand. Several objects appeared on the table which had not been there before. The medium was in trance, beginning with convulsions, an acceleration of his breath was not noticeable. While the author and Dr. Simsa controlled him he fell to the ground in a catalepsy, on regaining consciousness he opened his hand and held a little chicken of porcelain in it, though it had not been there before when Dr. Bruck held it. In the second sitting Dr. Bruck thought of an apport of hoops he experienced with the German medium Mrs. Rudloff and hoped to experience something similar, trying to influence the medium telepathically. In fact a wire-beater for whipping cream which had been in the kitchen (an apport?) was pushed between the interlaced fingers of the author and the medium—already in the first sitting some smaller objects apported on the table having been pushed into the author's hand. Already before the sitting the author had described the apport of hoops he had witnessed with Mrs. Rudloff, trying to suggest the medium and arouse his imitative instinct. The sittings took place in utter darkness, no luminous bands, the only control being the hand-"chain".—

Countess Wassilko-Serecki (Secretary of the Austrian S.P.R.) "*Some experiments with Mrs. Sabine De-Costa*" (cp. also the transactions of the Congress for psychical research at Athens 1930). The experiments were conducted in the own flat of the countess: psychometry, or psycho-graphology, with excellent description of the personalities of persons whose handwriting the medium held in her hands, though partly invisible in an envelope.—

H. Hanig "*Three cases of clairvoyance out of the mediumship of Mrs. Maria Hessel (Leipzig)*". In the first case the medium properly described the fate of a stolen motor-car, which was then recovered by its owner. In the second case the medium properly said that a lost document would be found in a corner-room. In the third case she properly described the place and situation of the corpse of a child which had fallen into a flooded river and was carried away by the high-water. The body was indeed found in the described place, surroundings and condition.—

Geh. Rat. Prof. A. Ludwig "*Tele-action of the dying*":Her son hearing church-bells ringing (though none were being rung or heard by others) about the time of her death, and her daughters being alarmed by three raps on the window on the day before her death, so that they could hasten home and see her once more.—In another case the frame of a picture above the father's bed (who was not sleeping there at the time and not ill) gave crashing sounds without breaking three weeks before he unexpectedly died.—

Dr. E. Mannheimer "*The modern conception of the universe and its significance for psychical research.*"

"*Zeitschrift fur Parapsychologie*", October 1932.

Dr. E. Mattiesen "*On the exteriorisation of the ego as an argument for spiritualism.*" (Cp. this Journal, February 1932, p. 92; April 1932, p. 177; August 1932 p. 328; February 1933. p. 58; April 1933, p. 125) Partly a controversy against *Dr. Osty's* views (cp. Revue Metapsychique, May/June 1930) who tries to explain away the phenomenon of exteriorisation by regarding it (the same as does Dr. P. Sollier in his book "Les phenomenes d'autoscopie") as a bodily anaesthesia causing a sensation of being no longer in one's body, which may even cause a hallucination of one's own body, perhaps combined with a clairvoyant vision of its surroundings. The author does not deny that some cases may perhaps be explained in this way, but there are others which demand another explanation: that of exteriorisation. He quotes some more cases where this seems to be the case. (*One of them is taken from this Journal*, 1908, p. 515) e.g. the Norwegian medium Mrs. Ingeborg Kober describes two cases in which she saw herself, before awakening from trance, sitting in a chair

and feeling herself slipping into her body again, which was a very uncanny feeling. (Described in detail in her father's (Judge Dahl's) book "We are here". *Cp. this Journal, September* 1932, *p.* 362). In another case a Prof. B. (case 56) had tried some Yoga-practices which were thought to bring about an exteriorisation. He went to sleep but woke up again after a short time finding himself floating above his bed and seeing his body lie there like a corpse. Many details are given, e.g. a little black spot on one of his teeth, and a book lying on the floor beside the bed with one of its leaves folded together. He was frightened and willed that he was returning into his body, which he did with a great effort. First he thought it was a dream, but then he found the book exactly where he had seen it, though he could not have seen it from his normal place in bed. Besides all the details of his body were conformable to reality, even the spot on the tooth, for which he couldn't account. On looking into a mirror he found it was a little poppy-seed from a cake he had eaten before going to bed. The author thinks it is much less forced to explain this by exteriorisation than Dr. Osty does. The same applies to most of his other cases.—

Hedda Wagner "Two prophecies that came true", both communicated by the author's mother. In the first case when still a young girl she passed some gipsies with a girl-friend, who was so much annoyed at a gipsy-woman wanting to tell their fortune, so that she shouted at her. This made the gipsy-woman furious and she told her she would get a sore knee in two years and die from it. Indeed the girl got tuberculosis of the knee-joint in two years and died of it two years later. In the second case a cousin of the author's mother used to tell fortunes with cards for fun. In one case a mutual friend came a few weeks before her wedding. The cousin told the author's mother she had not felt able to tell her what she found in the cards: the bride would fall very ill and not be able to marry until about two years had passed, and then she would have to walk to the altar with two sticks. Only about a year later her husband would die. All came true exactly as predicted.—

"*Zeitschrift fur Parapsychologie*", *November* 1932.

Prof. C. Blacher "Studies in apport-phenomena". To be concluded. I will review the whole when it has been published.

Dr. Gerda Walther "Recent investigations of telepathy: I Experimental telepathy." (Principally a review of Upton Sinclair's "Mental Radio" and Bulletin XVI of the Boston S.P.R.).

A. Usthal "Beyond our five senses". Some case-records: the author's child having the same dream as her mother (telepathy): his other daughter seeing in a dream a man coming into her flat after violently ringing the bell, bringing her a letter with a black lining announcing the death of a friend's father. Her friend had indeed gone home to another town to look after his father who had fallen ill. The father died the same night and on his return the friend showed her a picture of his father in which she recognised the man of her dream, though she had never seen him. Another daughter of the author while spending a holiday in a sea-side resort one night awoke to find a white phantom in front of her bed. Though very much frightened she got up and approached it, after which it slowly withdrew towards the window and vanished.—

DR. GERDA WALTHER.

BOOK REVIEWS

A HYPNOTIST'S CASE BOOK

By Alex. Erskine

Rider & Co. 2/6 net.

The author of this book died in March of this year at the age of 77, as the result of a bad accident. He will be greatly missed, although he did his best to spread the knowledge of his methods, especially among qualified medical men, and thus to make the mental science which he applied so successfully widely available for the cure of human ills. A reader of this book will be inclined to doubt whether the practice of his methods would inevitable lead to similar results; his personal faculty may have been an endowment not altogether transferable.

This small book is a record of wonders told with the modesty which is characteristic of the true healer whose enthusiasm for his work leaves no room for self laudation. Alex Erskine had intended to enter the ministry of the Church of England, but when he discovered his power as a hypnotist, which surprised him as much as those he cured, he realised that it was to this work that he was called. He believed that the cures were effected by calling forth the latent power in the soul of his patient, so that it could cure itself. Like Dr. Milne Bramwell and other distinguished hypnotists he would not undertake a case except with the consent of the patient; he considered it impossible to ever ride a Will in opposition. He was conscious of definite limitations. He wrote, "The public little realise how limited are the powers of the hypnosis practitioner. . . . What you cannot do is to upset a man's moral outlook by making him less moral than he is. On the other hand you can make him more moral. You cannot destroy love in a man or woman, but you can entirely eradicate mere passion." (pp 29, 39.)

Another limitation was that he could not deal with organic disease; but the list of functional diseases which he undertook and cured is a long one. Among these was a remarkable case of a woman, Gertie Yates, who was born blind. She had been turned away from several hospitals as incurable. Mr. Erskine, after long thought, undertook to attempt a cure. In the hypnotic trance she told him that she could see. "I don't think I shall ever forget those moments of her waking," he writes, "for a moment she sat still. Then she turned round in her chair, as though looking round the room. . . . 'Is that you?' she asked. Then pointing to my face, 'Is that a face?'. . . . 'Let me touch it'. I did. Then she touched her own, feeling it all over, just as she had mine. 'Oh yes, so it is', she said, 'It is like mine'. . . . At last she was as other young girls . . . her time of darkness was passed. When the full knowledge came to her, she ceased talking and burst into a torrent of tears. . . . Miss Yates' eye, so far as the exquisite machinery of it was concerned, was intact. The retina was there; the optic nerve was there. All that was lacking was the will to cause these two to act in concert. . . . I restored her subconscious mind to its proper sphere in life. . . . A perfect cure was the natural and logical result' (p. 68-71).

The author was not a spiritualist; although he was interested in the subject, and recognised that it was related in some way to his own experiences; in what way he could not say. He was quite sure that a medium's trance and the ensuing "spirit control" differed definitely from a hypnotic trance and the kind of control which he exercised. He relates in this book, however, an extraordinary case in which spirit control seems to have occurred during a hypnotic trance. His subject was a boy called Mardell; finding that he was able to send this boy to a distance and that he could report correctly what occurred there, he conceived the idea that he would send him into the other life. "Go where the spirits are and tell me all you see," he said. The result was curious: the boy seemed to be disputing with someone who objected to his presence. "At length, for his sake," writes Mr. Erskine, "I thought it advisable

to call him back, but for once I had the greatest difficulty. . . . Then he said 'He has a message for you. He says: 'Tell the man that if he sends people into this sphere that he knows nothing about and they realize that they are not in the body, it is quite possible that they will not return.' The boy stopped, and then, after a moment, he went on: 'He says, Warm him three times.' Those were the last words he spoke to me in that trance. I let him sleep for a time to recover his calm and then woke him up. He was none the worse for his adventure and he remembered nothing of what had happened." (P. 107-109)

These incidents will suffice to show that this book is one of considerable interest and deserves careful consideration. It will interest American readers to know that he went to the States to qualify himself for his work, for at that time hypnotism was not recognized by the medical profession in England as an orthodox branch of mental science; it was so recognized in the States which was a pioneer in this. The example has now been followed in Great Britain.

HELEN ALEX DALLAS.

"DEATH'S DOOR AJAR"

By J. V. H.*

This book deserves more than ordinary attention.

"H", the writer describes himself as a reporter, "the man holding the pen", a very busy man, who after days of exacting work comes to his desk to select, from the records of fifteen years of psychic research, some passages and incidents which will indicate to readers the nature of the remarkable experiences which have proved to be to him and to his friends "J" and "V" of such inestimable value.

"H" is no dreamer, he is a practical level headed man whose statements bear the hall-mark of sincerity and personal conviction.

The experiences recorded occurred in a circle in a private house where a few friends met to experiment evening after evening, at first with no serious intention. One of this small group, Victor James, held aloof, not only with aversion but contempt, from what he regarded as folly. He had been a friend of Bradlaugh and a platform speaker for secularism; he objected, therefore, to anything akin to spiritualism. His wife, however, was endowed with psychic faculties, and a remarkable prediction which was made by her in trance, arrested his attention, and he agreed that if it was fulfilled he would form a circle to investigate. The fulfilment occurred in due course and the circle was formed. His purpose was solely to ascertain the answer to two questions—

1. Does man survive bodily death? and if so,
2. Is communication possible? Both these questions, as Mr. De Brath points out in his fore-word, were for him fully answered by the experiences related in this book; with the result that a prejudiced sceptic became a convinced witness to Spiritual realities. His previous antagonism, as one can readily recognise, has increased the value of his testimony; for the pre-judgments were those of an entirely honest mind who desired truth and was willing to face facts squarely.

This group of friends were seeking to discover the truth; they had no ulterior motive whatever; their experiences were carefully noted and studied not with a view to publication. Notoriety was by no means desired; in fact pseudonyms are substituted for the names of the investigators, whose *bona fide* is emphatically attested by the Editor of the book, Dr. Ellis, a professional man known personally to Sir Arthur Conan Doyle and to Mr. De Brath. Even apart from this guarantee, no one with any perception of quality could read this record and doubt the entire sincerity of the persons concerned.

The progress of the investigators was slow. For some time the usual kind of physical manifestation occurred, together with the clairvoyance of Mrs. James, who was " controlled". Gradually the power increased until at last the Direct Voice was obtained. The first word that thus came "out of the void" was the word "Peace". Then no direct voice was heard for several weeks, at the end of that period a voice spoke again—

*London. Rider & Co. 5s.

"You are no longer students in the outer courts, you have passed into the Hall of learning. Your capacity for intuition will be increased and your faculty for inner perception will be largely developed and I shall often speak to you as I am speaking now. Take down my words and study them."

"From that day" writes "H", "the character of our sittings changed. We were still the rendez-vous of many friends . . . with them we were grave or gay as occasion demanded, were informed about life "over there", or helped any perplexed newly arrived spirit who needed us. Phenomena were not discontinued, in fact they increased. But the whole tone of the proceedings seemed on a higher plane, and scarcely a sitting passed without a direct voice talk from an entity more highly developed than our ordinary spirit friends" (p. 93).

We are told that the voices ranged from that of an orator of unusual power to the gruff homely wisdom of their circle's usual director, and that they were spoken in various tongues, in the language of the Pharaohs, in a dialect of India, and in High Dutch; the two former being translated also in the direct voice. Usually a bright light came to rest over the centre of the table and remained there whilst the voice was speaking, but the voice came from various directions—sometimes outside the circle.

It is not possible in the compass of a short review to give an adequate notion of the character of the teaching given in this circle. Under the heading "Conditions of Life in the Beyond" we are told that those who had recently passed over at first took pleasure in associating themselves still with the amateur "Choir" of which they had been members before their deaths and even said, "It is hard to realise that we're not at one of the old Choir nights, so many of the boys are here." The writer "H" adds that as the spirit grows "We find that their occupations . . . become less and less like those we know on earth . . . but though they may out-grow their interest in social chit-chat . . . their interest in beauty never dies. . . . Of music they never tire . . . music is the very voice of the spirit and goes on for ever." (p. 147. 150.)

Some of the special subjects dealt with in this volume are "Proofs of Identity", "Predictions", "Suicide", "Reincarnation", "Children".

We are told that the truth of the inwardness of religion has been stressed a hundred times by these speakers from Beyond. One wise counsel may be quoted, "While it is good for any man to exchange ideas with those on the same Path as himself, especially with those who are further along that Path than he is, it is not wise to take direction from them or follow without discrimination." Thus were the investigators urged not to become subservient. A danger to which many are liable to succumb when they contact strong personalities either in normal life or in experiences such as these.

Another directing spirit says, "I charge you not to be content with lighting a taper at the torch of another. Within you flickers a tiny flame. Fan it with care and it will grow in light."

There is a religious and elevated tone throughout the book, although the writer does not advise opening sittings with prayer. His reason seems to be that he thinks to do so produces an unnatural mental attitude. With this advice and the reason on which it seems to be based, the present reviewer entirely disagrees as many experienced investigators also do. The writer realises the great importance of the subject of life here and points out that to study the facts of Psychical Research is of small value unless the study is applied to personal conduct and life.

H. A. DALLAS.

A SCIENCE EDITOR STATES HIS ATTITUDE

By J. J. O'Neill

(Reprinted from the 'Psychic News' of Sept. 1st, 1934.)

A FREE HAND

As a scientist I cannot do otherwise than make experiments, record observations, classify and correlate them, and by use of logical processes use these results to formulate other experiments. I hold myself entirely free to use the spiritistic hypothesis or any other hypothesis in studying results and planning experiments.

I have not rejected the spiritistic hypothesis as I find it very useful in its many possible forms and modifications. One who has not thought deeply on the subject would be surprised to discover how many spiritistic hypotheses can be constructed and how many hypotheses can be built around the purely materialistic conceptions. The two groups merge to form part of a more general series.

OUR VIEW OF SCIENCE

Many Spiritualists seem to think that the scientists are a group of materialistic individuals who are intellectually dishonest or are inadequately supplied with faculties for grasping the "higher philosophy" which the Spiritualists feel they have revealed on a basis of proven truths.

I find most of these Spiritualists' viewpoints highly anthropomorphic and their "higher philosophy" and "enlarged vision" not extending beyond the horizons that marked the limits of imagination when the mysteries of Osiris were the fashionable seances on the banks of the Nile.

If the Spiritualists would stop appropriating such terms as vibration, electron, ether, ectoplasm, fourth dimension, from the vocabulary of science, and giving these terms a wide variety of meanings—none of them in harmony with the definitions which scientists accept for them—they would reduce one cause of conflict between Spiritualism and psychic research or science.

And, further, if the Spiritualists would have themselves informed of the progress in science, they would find that the most advanced school of thought among the scientists is playing with a mathematical picture of the universe which gives a radically new conception of matter. When they explore the atom they find it endowed with something akin to or superior to intelligence as we know it, even in the ultimate particles such as negatrons, which they visualise as nothing more than static crystallisations of energy.

Some of the feats which the mathematicians and physicists perform with negatrons, neutrons, positrons, protons and photons, in their equations and their experiments, make the most extravagant claims of the Spiritualists seem like the unimaginative pronouncements of the Victorian materialists.

"UTTERLY INADEQUATE"

I tag along with the scientists and I try to bring to problems in which I am interested the latest developments in all fields. As a result, when I shift to the psychics after a session with the atomic physicists, I feel that the most mystical of the modifications of the spiritistic hypothesis so utterly inadequate for plumbing the possibilities of the hyperrealms of vitalism that I am dismayed by the mediocrity of its conceptions, its narrow limitations and its lack of creative imagination.

The supernormal manifestations of psychic phenomena, I find no more mysterious and awe inspiring than the relativity equations for the transformation of matter and

energy, than the syncopated symphonies I find in the electrical oscillations in a tuned electrical circuit, than the serried harmonies of the periodic table of the chemical elements, than the materialisation of a chicken from an egg, than the way in which my body carries on the operations of keeping me alive through a vast complex series of biological mysteries the nature of which I can hardly glimpse, let alone understand, or the way in which planets and electrons move in their solar and atomic orbits.

INTANGIBLE AGENCIES

I find everything in Nature interrelated by and through subtle agencies of an intangibility that quite eludes the present capabilities of the thinking machine which Nature has developed to a still quite limited extent in the human body.

I find nothing isolated, nothing lacking in intimate relationships with everything else—not even the so-called supernormal phenomena.

So, when anyone asks me, after a talk on psychical phenomena, "Are you convinced?" I wonder why such an attitude is exhibited in connection with this department of inquiry into Nature's processes and no one ever thinks of asking it after a discussion on imaginary numbers, the endocrine glands, catalytic action or the quantum theory.

The question, however, is a valuable indication of the attitude of the average run of Spiritualists toward that particular phase of Nature in which they have a maximum interest. The most egotistic of them views psychic phenomena as something made available to the chosen few for the purpose of confirming themselves and their associates in their accepted beliefs.

To the scientist, supernormal phenomena offer an opportunity for an impersonal study of manifestations of Nature in order that the underlying laws may be discovered and control of the processes secured, so that all the laws and forces involved may be directed into channels of usefulness which will expand the sphere of life for every individual, open up new realms of consciousness and enlarged physical powers and make possible, perhaps, a new order of civilization in which we will be likely to hold vastly different ideas of what we now refer to as "the spirit world," and our own social and economic relationships on this globular speck of adulterated silica we call the earth.

Our psychics would be fulfilling a far more useful mission on earth if they would absorb an iota of the social consciousness and social responsibility which is so characteristic a fundamental of the work of science, and would grasp the idea that the universe of truth is so large that it can present many phases, none of them inconsistent but only seemingly so because we do not see the complete picture.

Perhaps it is a little clearer now why a person who prefers the scientific attitude will be impersonal and not feel that Nature has staged the cosmic panorama for the specific purpose of permitting him to arrive at convictions concerning it, and why he would prefer to reserve conclusion until the performance is concluded.

DEC 27 1934

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DECEMBER, 1934

Editorial
The Zeitgeist and the Influence of the Accumulated Race-Memory

The Inspiration of Glastonbury: Part XI (Conclusion)
FREDERICK BLIGH BOND

Sir William Crookes' Crucial Experiment — DR. R. A. WATTERS, F.R.S.A.

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The Post-mortem Thumb-prints of Mrs. Gray

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

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

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

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

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EDITORIAL NOTES

THE SPIRIT OF THE TIMES

* * * * *

There is a German expression—"The Zeitgeist"—which implies the phase of feeling and opinion current in the public mind at any given epoch. It is the reflection of the status at which the power of the community to appreciate the experience of the past has at the moment arrived. The change is often so subtle and so gradual that none but the trained psychologist, both sensitive and impartial, may be able to appreciate it. Yet on looking back, we must all be dimly aware that the whole mental outlook and attitude of men and women has altered to a notable extent from that which the elder members of the race recall of generations previous.

We do not speak of those superficial changes which come under the head of fashion and which include the rapidly changing canons of style in architecture, decorative art, music, literature and the like. These are emblematic, however, of principles of change more subtle and more fundamental, and it is of these that we would now speak.

* * * * *

The Zeitgeist rules through a new intuitive perception derived from acquired experience of the race at large—an assimilated knowledge which may be slow to attain conscious expression, but the power of which is to be seen in the acceptance of new fundamentals in the framing of opinion and the guidance of action and motive.

The greatest of all changes has come upon us unawares, and it has received its most powerful stimulus through the tragedy of the world-war and its aftermath of desolation. This change is nothing less than the birth of a new Social Consciousness in the individual as well as in the group—an emergence of a new sensibility which has, for innumerable members of the race, broken up the hard shell of an instinctive isolation of the personality self-contained and self-sufficient—which had so long ruled the

thoughts of men, coloring their religion, their philosophy, and the whole economic and political structure of society. In religion, this expressed itself in a central motive of self-interest—the salvation of the individual soul. In philosophy it was apparent in the various materialistic creeds and notably in the physical aspect of the doctrine of evolution—the Survival of the Fittest. In politics it made for the more straitened forms of nationalism as contrasted with those of the brotherhood of nations. Lastly in the economic world it produced that "rugged individualism" which, however beneficial in the pioneer work of developing resources, has brought in its train untold suffering and privation to a large section of the community, and has been the parent of crimes innumerable.

* * * * *

Such a change would have been impossible without a cause deep-seated in the metaphysical outlook and psychical constitution of man. It could only come about in union with a philosophic change—the advent of new ideas of universal potency concerning the spiritual relation between man and man, and between the individual and the race. Root-ideas come in as obscure forces tending to expression in all forms of human thought and activity. We have witnessed the coming of two at least of these in recent times and are now observing their incalculable potency. These are both in the category of psychical knowledge and research. The first is the recognition of the phenomenal side of psychic fact; the second and more important, the philosophy of the Subliminal Mind which Myers was the first clearly to deduce from the phenomena of spiritualism. There is a fact not yet fully appreciated but which is, we believe, on the edge of realization. It is that the sum-total of the results of the intellectual experience of the past generation is present as a new creative force in the intuitions of the rising generation and of the newly-born. It is an impersonal kind of reincarnation—a reincarnation of ideas. Thus the child born today brings with him the assimilated force of bygone generations of hard intellectual labour in the form of a capacity to conceive ideas which, to the older generation, were not instinctively attainable and were perhaps never in their own life brought to the point of emergence as concrete conceptions. So, to give an instance, the child of today will have no trouble in understanding the mechanism and dynamic principle of the radio, whereas his elders will, to their life's end, find it still incomprehensible. It would be easy to multiply instances of this new faculty of grasping truth.

* * * * *

But it is in the doctrine of the Subliminal Mind that the greatest influence is now apparent. It is as yet so little understood even by its professed exponents as to be constantly misinterpreted and ignorantly applied. What really is destined to emerge from it is the appreciation of the existence of a Race-Spirit or Impersonal Self which is not only the appanage of the race at large but is the individual heritage of each one of its members. Thus the hypothesis of the Subconscious Mind—a very impersonal hy-

pothesis with some, and a very personal one with others, becomes ultimately one with the spirit-hypothesis when once the presence of a more comprehensive Mind inclusive of all individuals and acting through mental and psychical sympathy, is realized. Mediumistic control is thus seen to indicate the presence of all those elements of Personality which may be sympathetically united with the individual medium through his or her mental and psychical constitution. The phenomena of supernormal faculty go far to teach us that we none of us really live to ourselves or die to ourselves, but are indeed one with our race and sharers of the race-experience. To appreciate this truth in no way diminishes the idea of personal immortality:—far from it. It on the other hand enriches the individual with a spiritual inheritance of boundless extent which is the more real and the more enduring because it is shared with all his brethren in the great scroll of Time—the Aeon of human experience.

* * * * *

The Zeitgeist is now making it clear to the intuitions of millions that the powers and talents hitherto claimed by individual thinkers as their personal equipment are in very truth gifts of the Impersonal Mind for which they have happened to be qualified as recipients: and that such gifts and talents are no longer to be regarded as personal property, but as manifestations of a power bestowed on each and all, so soon as they are fitted to receive it—a power bequeathed for the service of the race at large and not merely for personal benefit and acclaim.

THE INSPIRATION OF GLASTONBURY

PART XI

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FREDERICK BLIGH BOND

* * * * *

The narrative of the post-mortem impressions of the monk Johannes forms a fitting climax to the tale of the Abbey unfolded in the script of J.B.S. The series offered to readers of the Journal has, in deference to the wishes of many, been extended rather beyond the limits originally planned. With this number it will be concluded. To avoid anything of the nature of an anti-climax, a brief excursion into other phases of the writing may not be out of place.

The XLIIIrd Sitting, which took place on the 9th March 1934, proved to be an interesting one. Whilst travelling in by rail, J.B.S. heard mentally and took down in pencil the following:

"Multitudes foregather: If earthlings could glimpse the insistent demand for expression of that which hath a parched thirst for re-creation—earth-hungered (they would understand that) which, back turning, is but Memory re-drawn as by a magnet.

So does Earth pull ever at the consciousness.

The Sea of the Unborn floods full—to break in a myriad finite wavelets of Personality at the bar which divides the rarer from the denser element."

In such passages as this there is material for profound thought and speculation. Is it then our own will—a personal urge for earth-experience, which bids us, when the time is ripe, to enter into a body of flesh, forsaking the greater freedom of the spiritual estate?

Intuitively such philosophers as Schopenhauer have sensed the need of supposing a Will-to-Live: perhaps as an impersonal urge, or one more racial than individual. But though this be true of Life in the lesser kingdoms of Nature, wherein the TYPE rules and not the Individual; yet is it not logical to assume that the Personality of Man, as the fruit of long aeons of progressive differentiation, may bring to the threshold of earth-experience a soul already dowered with Personality in the making? Poets are seers of spiritual truth. Something like this must have been felt by Wordsworth when he penned those immortal words:

"Our birth is but a sleep and a forgetting
The Soul that rises with us, our Life's star,
Hath had elsewhere its setting
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!"

* * * * *

The XLIVth Sitting, on the 13th March, opened with the cryptic remark:

"So persecuted they the Prophets that came before ye."

The relevance of this was not understood and an explanation was invited. The following came:

"One saith: 'This be a wisdom of the ages—a leading that be hoar with antiquity. Philosophers of old—Pythagorean wisdom—the sealed knowledge of Delphos—the Voice in the Garden,—which was GOD. Read ye anew the Ethics of Epicurus—the word close hid in symbol lest it be lost.

I who dwell in the Unexpressed—and greater than Personality—a Unified Whole—sound the note of contact, and would draw thine intelligence to function on spiritual heights.

Thus do men become gods. . . . Hark ye! The voice that calls be trumpet, clarion:

ALL POWER BE GIVEN IN HEAVEN: SO ON EARTH

The Temple be holy—the Vox Humani (be) of Spirit. Let thine ears be opened: the Lord is in His holy Temple. . . .

Before the Creche of Nativity dwelt I, a prophet of antiquity—a Force that gave tongue again and yet again;—back drawing to the Unexpressed—to the Void of latent Enfoldment—a vortex that whirleth to centre, again outcircling to re-expression. I be I—yet never 'I':—as comet-forces, hurled through space, know not the Persona, so know I not the whole of Being.

Then shall one, groping in the dark of re-birth, again to earth contact: even as a babe, crying in the language universal. And even as, in the second childhood of a mighty Expression, one JOHANNES—the Beloved saint of the Evangel, cried oft in tabernacle: "Little children, love ye one another", so hath Love the first place in sacrament sacerdotal, and it be the one language. So may God speak to Man and the Word not be lost—if ye be not as they who, hearing, hear not and marvelling, cried that it be but thunder. . . . Fear ye the enfolding Love of the great All-Father? Put out thine hand. Canst thou even grope to touch aught that be not the Lord? As child at mother's breast, so be thou safe."

The influence present had been so strong that it had rather overpowered JBS: but she felt much reassured by the last message, which FBB read to her; and she asked "Who is it speaking?"

"An Alter Ego. If ye sensed my comradeship, the way would be no more arid, but aflame with the glory of spring. Yet a little while and thine eyes shall be oped."

Later in the script, Johannes broke in to say a few words on a musical theme which he had broached two sittings earlier. I have put the two fragments together.

"If you would have orderly record, one and one only shall be heard. The best and clearest witness be no other than Johannes de Glaston. . . .

'Mid dies twain—the dead of night—the zero 'twixt yestereen and tomorrow and bells four to sound. And to mass of midnight be we called: abbey dark as tomb, save where torch flares send muted shadows to follow cowled forms that creep—a silent company.

And Johan, still benumbed with drugged sleep, and not yet waked to sound.

Masses a-many and for the dead that heed them not. . . ."

"Johan to thee speaks. There is a score in music-script hight *Fugo in Minisso*. Johan thummed it like a clown—he can ill thump out the sound o' it. Organ be a patient beast that dwelleth sleep-drugged in stall, yet to the goad of Johan's trying shall it wake, and the Fuga of echoed notes shall beat, and yet again repeat the voice that would the Past recall.

Music be the unworded thought—the *Lingua Mortis*—that can to you bring surging entities. Can ye not sense in each note an element of Feeling—a Word that carries import and would to you convey the Unutterable?

Close thine eyes: the Visible drifts silently into the smoke of the Transmutable.

Harmony alone speaks to the soul. It has in it all of emotion spent,—of hope to come—of praise and prayer.

Yet more! Fit word to note and a Wisdom speaks which be above feeling: for Feeling be but a harp plucked by the fingers of passing Sentience.

Music, too, hath higher vibrations:—yet can ye not them contact."

"So Johan, who be but dumb, and of halting speech, doth feel the stop for higher speech in dark of organ-loft. So can he best unburden his soul of that which be chained within."

* * * * *

THE BARD OF AVON

I have mentioned a Shakspearean influence which has seemed at times to loom in these writings. It developed first in connection with a story of some of the choice literary masterpieces which, according to one who spoke as Librarian and Curator, lay on the shelves of what was reputed in its day the greatest of monastic libraries in the West of Europe—the Library of Glaston. Poignant grief was expressed for the treasures which had gone up in flames at the Dissolution of the Abbey and lament was chiefly made for the loss of a priceless set of the works of Virgil. And then the extraordinary statement was made that Will Shakspeare was Virgil reincarnate—drawn by a yearning for the cool Northern lands which he had often felt in the former life.

And now, in the XLVIth Sitting (March 20, 1934) the thread is again taken up and without prelude of any sort we have the following:

"All in the merry month of May: Spring calls a lilting melody on the pipes of Pan. . . . So join ye the glad hymn of Being.

A boy aflame with youth—a loiterer by the wayside a-piping: a lad of the long-ago that lilts to blackbirden—a cock to mate in hedgerow. His flute be of few stops—a willow-pipe knifed from that golden torrent drenched with life—the willow by the spring.

So to small cockbird lipped he the music—a wee Avonian singer making prelude to the vast anthems he would later give to earth.

"WILL!"—and again: "WILL!" the mother calleth:—"Laggard!"

And the bird, affrighted, wings it to the open road.

* * * * *

"Avon's Bard—again and yet again he cometh. Feel ye not his influence—the wind that blows behind the music of thine utterance?

Great beyond the iron bonds of present thought—can he not again to birth? Yet would he the persona. There be no '*meum*' nor yet '*tuum*'. It is a force that winds circling—a current above and beyond mortality that can merge thine higher Ego with this, and so knell the sense of mortality.

A mighty Entity stooped once to expression. Let him again contact the upper reaches of thine fluidic increments of being.

* * * * *

"Up, and up—soaring! Fear ye then the Divine that be the common ground of soul-contact? Ye be here—and anon caught up as Elias in fiery chariot of consciousness, merged in THAT which lives immortal,—ageless,—pure and undifferentiated: TOGETHER—NOT ALONE!

Death be but the outflow to immortal Life. The shell—the husk—matters not. Death be nought. The translation of the soul to that which be beyond consciousness be the true passing. Link with me! I BE NOT DEAD:—THOU BE NOT ALIVE!"

Spirits of just men made perfect shuffle off this mortal coil and ye will To Be or not To Be. So probed I the soul sent questing the Invisible—and now, still seeking—still crying to the mute spheres—begging an answer to the Riddle of the Sphinx. Lift not the veil untimely!"

THE TRIBULATIONS OF AN ACTOR-MANAGER

Scattered among the scripts I find fragments of an order very different from the last. They seem fleeting reminiscences of the task—which, if you come to think of it must have been a torturing one and almost hopeless—of coaching a group of unlettered rustics into some semblance of the characters they were chosen to represent. Only a supreme genius could so have inspired a company of ignorant dullards not to the manner born. And Johannes, our spokesman, must perforce yield himself to a like discipline, if he is to be the mouthpiece of this great influence. So he complains:

"Johan sitteth aghast. Who hath opened the way for this mighty man? Bulks he big, and blocks the door that he can not to enter. Peers he through only.

This door be not the double Gothic of Glaston*—opened but for great folk processioning; nor yet the small narrow threshenhold** cut therein for daily traffic. Nor yet again is it the roundabout that clicks a circle to let in wayfarers from the road.

It be a magic door that lets and hinders mortals, that they pass not out o'ersoon to the Immortal: nor suffers ghosties to re-click back to revisit the glimpses of the moon.

Now list ye:—words be stuffed into the very mouth of Johannes. So will he spew them out. Johan's headpiece be his own—alack-a-day if he be brought to play Jack Ketch. Nor shall he pop, puppet-wise, a finger in the throat of them that play for a bob† or a haypence. Would the great singer think to make of monikus a strolling player? Nay! Let him to his beads. . . . (writing changes)

"All the world's a stage: from this, the hidden wing whence mouthed I out the prompting meet to jog the memory of numbsculls strutting as gods, put I fire to their tongues so thick of utterance—and to village wench a-sobbing a slobbered utterance to the whit that the shoon of her did pinch: and how then should she (set forth) the amorous liquid lingua of the fair Juliette a-swoon with love?

And most noble Caesar harks to Anthony—and hears he cockney utterance a-birring all the music o' it!

Shakspeare's preference for Roman and Italian themes in his plays is explained in a passage occurring in the script of J.B.S. for Jan. 11th (Sitting XXXII) which I here recall, as it supplements the foregoing.

The script is prefaced by a capital "V" inscribed within a circle. (FBB. "To whom does this initial refer?")

"VIRGIL salutes you. What would you? . . . VIRGILIUS, poeta bucolica, creator (here is a reference to the preservation of his memories in those writings of which a copy was held in the monastery). . . . So to birth came slowly this child of his—the creature of his mind. In fair Latin script made he it. 'Lo!' cryeth one: 'We of Glaston did so have—and in flame passed it to glory.'

It is not quite clear who is actually supposed to be speaking for the poet; but it seems to be a monastic scribe, and may be none other than Whyting; for I have found a previous reference to these much-prized books, although there was nothing then to indicate the identity of the poet. At the XXXIst Sitting (Jan. 9th) the Abbot purports to say:

"Once more to speak—again to contact goodly earth, from which I, with most undue haste, be removed. The one ye seek to find went up in flame—his name lost

*The great western entry to the nave was dual. Its wide arch still remains.

**A small wicket was hinged within the panels of one of the great doors.

†English slang term for a shilling. 'Haypence' is, of course 'half-pence'.

with a many, when brute beast made havoc. Much could I tell of ancient wisdom set down and now lost,—but naught to what could be gleaned, could I but contact more fully thine intelligence.

Fire hath engulfed, but not utterly destroyed. What changeth in elements can be reassembled. So liveth the spirit of great thought, inchoate but existent."

To continue the XXXIInd script. Here come fragments in Latin—but very disjointed, as J.B.S. knows no Latin and is nervous about setting down phonetically what her inner ear discerns as sound without sense. It is to the effect that VIRGIL, in his Italian home, hankered after the northern woodlands. From this point, the script continues in English:

"So saith he—and God wot he sayeth it with dumb tongue. Shall I then essay to carry across—to translate—his straight meaning?

He, as Rhodian Colossus, would a-stride the years and be in twain cleft:—one sandalled foot firm set in Italia, and one—in tighter shoon—set down by Avon's shores. So bears he ever—tight clasped in mighty fist—the scroll of knowledge he would not to forego.

It be a verity of unchallenged fact. So went he forth to agricolean peace, there to set stilus to slate and bid the muse inspire. Three years dwelt he thus, bemused by beauty. Saw he great triremes a-sailing, and Neptune bore them to new lands. Oft would his soul—e'en as the soul of Aeneas to Troy, and the Phoenician to Britannic shores. Yet passed he, with his thirst still unslaked.

* * * * *

"Thus reaching forth—ever straining at the leash—he, when Time was ripe, and the Ego of him (ready) to enter once again—desire brought him e'en to the land of his desire—ever the call of the North. And so to Avon.

* * * * *

"And mother—all unknowing—held to her breast the foster-child of fire Divine.

And the mother crieth an-hungered. But the birthright of celestial power did hold him.

So, back turning to ways forgot in Lethe's stream, he did of ancient memories (remind him);—of Verona—of Padua—of lands forgot."

* * * * *

"And cried they: 'What would'st thou, dumbhead?' And shall we strut stage as Iago—as Veronese puppet? In sooth think we the britches of small tight velvet Venetian would to pinch our too great buttocks and we split!'

So, with strange oaths and much of growling, they betake themselves to parts unkin. And full vilely did they (play) them: and the bard of Avon would to show them—for saw he plain the right o't.

* * * * *

"Let the music flow. Now can ye the riddle to read—the nut to crack. Set dumb tongue and deaf dotard to render divine harmonies and thou hast the task of Sisyphus.

So let he much to fail,—as music falleth mute on unplucked strings. And much went singing down the wind for lack of power to bring to birth the Child of Beauty."

* * * * *

"WILL—o' the Wisp!" quoth his mother, frantic with the wanton-seeming ways of him. And to humble task would she set him. Yet never can Pegasus in harness be confined!

(On the choice of a fool to play a fool's part)

"Utimo a hop-o'er-thumb—a nit-wit—ever a-chippering foolishness. 'Yet' saith the Bard 'if I would to express the perfect fool, can I not so impress to work a Yarric of parts he be born to?"

Before the closing of this record, I would give our friend Johannes a brief hearing, and let him ease his soul by making public confession of a peccadillo of his youthful days. I suspect it has remained unshriven and that he has even gloried in his iniquity! However, we will hear his own words.

"Know you the trysting-place? Tis beyond the wood where, in dip of dell, dwells moss a-suck that clings to the foot. The gold-cups afire on rim: the bubble-ubble of purling brook that sings to itself—there went I, eager to hold out two hands—trembling with impatience that the blessed water might minister to my need.

I know not why I so urge me to link to earth! A great primordial urge? (Now doth one speak a dual utterance—mine earth-ego knit to mine ultra—a twin self). Let me then strip clean of my cling of trailing glory and step forth—thine own crude and merry monk that but yesterday yoared* the ferry and sang at his work. Charon ne'er plowed 'twixt Stygian shores as joyous as I, back-paddling from the nether world.

'Twas as young clerk escollier at Prier's Primus that I did run me unseemly from shadows of Abbey to the sun-dance of Ester that set joyeuse the mad meadow, and the meer aflair with golden light. To ferry the ketch—to sound great notes of praise—deep-throated hallelujahs;—it was more to me than angels' choiring in dim chantry. Must I then a sin—of all innocence—confess?

* * * * *

Young and soft of the head and heart was I: clumsy as a bear's cub and not yet gone dead to earth as good Father Anselm:—thus if I yored ferry for pilgrims to shrine, and for lay-brothers bearing wares from mart, so should I in sooth not refuse one that came tripping light-footed as fawn, and did gather her petti-skirts to run, and did cry me 'Tarry!'

'Tis over did leap the scallop—o'ersoon!—and saith young maid: "Mine burse be the worse for a vent and out thereat have mine ha'pence trolloped. I'll buss thee, laddie, to pay the score!" And the limmer flicked the hot cheek of me ere I could cry 'Avant!' or say prayer like unto Saint Anthony.

'Tis true I rubbed 'un off with tail of my gown: but memory sticked—and there be an unholy gladness that I could not exorcise me of.

Penance did I: the floor of 'Fectory to mop on bended knees: yet glad was I—and be to this day—Lord ha' marcy on mine o'er-tainted sowl!"

The play is ended. Let Johannes ring down the curtain with a few words prophetic of the purpose which underlies these communications.

"Great are the uses of adversity. Life stirs 'neath dust of death: a pulse beats softly through the sleeping sod. Myriad elemental impulses stir in the womb of Mother Earth—the ancient Mother who hath borne sons of glorious lineage—the patient mother who waits the slow unfolding of leaf upon the bough—the yearly birth-time of Nature. . . . Hark! thine ears shall hear the piping ere the morning wakes—the first glad chorus to the rising sun. On the keen wind of dawn lilts the high treble of the pipes. Birds that hear the stir of leaf, the passing of a shadow, wake to join chorusing in the mad matins of the day.

Thus the Mystery of the Unseen that liveth and passeth processioning to fulfilment, a Verity intangible,—a lesser octave in the vast chord of Being.

Forces which dwell eternally in the elements, expressive as forthputting of the Will Divine, translate themselves anew as an Elixir of Life. . . . The Invisible shall emerge from the dark of latent being. The glory of a new day dawns for humanity.

AVALON, the heart's home of many that be gone! As falls the twilight after day, so falls the mystery of haunted sleep o'er Avalon. . . . What has fallen sleeps: but there be that which, as a babe new-born, shall cradled be in ancient sanctuary—a vast new force and an outpouring of the Spirit that shall grow to uprear again the Church of God.

*For 'oared'.

Long time sleep they that await the rising of the morning star. Is it to you a mystery—the submerging of the Entity beneath the waters of Lethe—the sinking of the soul to oblivion?

Mortal sleep be a type of that which follows—a re-vitalizing of weary ones: and dawn, a time of regeneration. So sleep the dead—nay—the *tired* children that drop from listless hand their toys, and drift to dreamland in their mother's arms. The eternal Mother sleeps not, but ever guards her own."

* * * * *

CROOKES' CRUCIAL EXPERIMENT

By R. A. WATTERS, F.R.S.A.

Director, The Dr. William Bernard Johnston Foundation for Psychological Research

A study of the life of Sir William Crookes reveals a man of unusual character, keen intellect and great wisdom. The scientific world is, indeed, critical; it is slow to award merit; and during the span of sixty odd years, since the marvelous researches of Crookes, it has thus far failed to award him adequate appreciation for the time and effort devoted to the, then, unusual subject of psychical phenomena. We owe to the memory of this savant a debt of gratitude; for it was he who, despite ridicule and criticism from his colleagues, first established laboratory analysis of this remote subject. With the passing of the years, however, new workers have appeared, new ideas have been advanced, and new phenomena analyzed; and for the most part, the pioneers have been either relegated to the reference library—or else forgotten.

Although the literature constantly refers to Sir William Crookes and his work, comparatively few students know, or realize, the important part played by Crookes in the field of psychical research. A confirmed spiritualist himself, he proved the *objectivity* of the physical phenomena of psychical research, however those phenomena may be interpreted.

It has been sixty-three years since Crookes published his two most important Papers; namely, "Experimental Investigation of a New Force," and "Further Experiments on Psychic Force." Details of the more remarkable phenomena are to be found in the second Paper cited above. Since the publication of these two Papers, throughout the world, the name of Crookes has been used to support the arguments in favor of the "phenomena of spiritualism."

It is not the purpose of this Paper to elaborate Crookes' beliefs or disbeliefs. Its aim is, rather, to set down four of his characteristic experiments which illustrate his ability as a researcher and show something of the meticulous observation by which his genius was able to so plot the boundaries of psychical phenomena that no subsequent investigator has been able to extend them.

Crookes began his investigations into "things called spiritual" by applying himself to the study of a new "Force," the manifestation of which came through the mediumship of D. D. Home. Although Home has been subjected to the severest criticism, and Crookes has been ridiculed as few men have been, it does not alter the fact that Home was thoroughly and

painstakingly investigated by Crookes and the phenomena found to be genuine—as the subsequent Experiments will show.

The surprising thing is that, they who were acquainted with laboratory procedure, and for whom the researches of Crookes ought to have had much significance should, at the time when he most needed their advice and support, turn away from him. His critics chose as a criterion the so-called "water experiment"; and although Crookes tried to fully explain, he could never make himself heard above the din and cry of his accusers. Crookes' *crucial* experiment was, then, the observation made with the bowl of water and a copper vessel; for it was at this point that "official science" turned its back upon him, and from that day it has looked with askance upon "spiritualism" and allied phenomena. One wonders what science, philosophy and religion might have been like to-day had Crookes succeeded in convincing "official science" of the reality of the phenomena studied by him.

Before describing the "water experiment", it might be well to mention the observation leading up to it. Crookes first tried what he termed "a balance experiment" which he described as follows:

*"In another part of the room an apparatus was fitted up for experimenting on the alteration in the weight of a body. It consisted of a mahogany board, 36 inches long by 9½ inches wide and 1 inch thick. At each end a strip of mahogany 1½ inches wide was screwed on, forming feet. One end of the board rested on a firm table, whilst the other end was supported by a spring balance hanging from a substantial tripod stand. The balance was fitted with a self-registering index, in such a manner that it would record the maximum weight indicated by the pointer. The apparatus was adjusted so that the mahogany board was horizontal, its foot resting flat on the support. In this position its weight was 3 lbs., as marked by the pointer of the balance.

"Before Mr. Home entered the room, the apparatus had been arranged in position, and he had not even the object of some parts of it explained before sitting down."

* * * * *

"Mr. Home placed the tips of his fingers lightly on the extreme end of the mahogany board which was resting on the support, whilst Dr. A. B. and myself sat, one on each side of it, watching for any effect which might be produced. Almost immediately the pointer of the balance was seen to descend. After a few seconds it rose again. This movement was repeated several times, as if by successive waves of the Psychic Force. The end of the board was observed to oscillate slowly up and down during the experiment.

"Mr. Home now of his own accord took a small hand-bell and a little card match-box, which happened to be near, and placed one under each hand, to satisfy us, as he said, that he was not producing the downward pressure. The very slow oscillation of the spring balance became more

*"Researches in the Phenomena of Spiritualism." By Wm. Crookes, F.R.S. Published by: J. Burns, 15, Southampton Row, Holborn, W. C., London.

marked, and Dr. A. B., watching the index, said that he saw it descend to 6½ lbs. The normal weight of the board as so suspended being 3 lbs., the additional downward pull was therefore 3½ lbs. On looking immediately afterward at the automatic register, we saw that the index had at one time descended as low as 9 lbs., showing a maximum pull of 6 lbs. upon a board whose normal weight was 3 lbs.

"In order to see whether it was possible to produce much effect on the spring balance by pressure at the place where Mr. Home's fingers had been, I stepped upon the table and stood on one foot at the end of the board. Dr. A. B., who was observing the index of the balance, said that the whole weight of my body (140 lbs.) so applied only sunk the index 1½ lbs. or 2 lbs. when I jerked up and down. Mr. Home had been sitting in a low easy-chair, and could not, therefore, had he tried his utmost, have exerted any material influence on these results. I need scarcely add that his feet as well as his hands were closely guarded by all in the room."

The fact that Home had been able to demonstrate his phenomena with such remarkable success, led Crookes to build the instrument shown in Fig. 1; the object of which being to eliminate mechanical transmission of power, and the effects of muscular control, if such existed. Figure 1 consists of the following parts: A is a mahogany board, 36 inches long by 9½ inches wide and 1 inch thick. One end is supported by the spring balance, as described above, while the other is allowed to rest on a firm support. The flat piece previously described has been replaced by a "knife-edge" which is called F in the illustration.

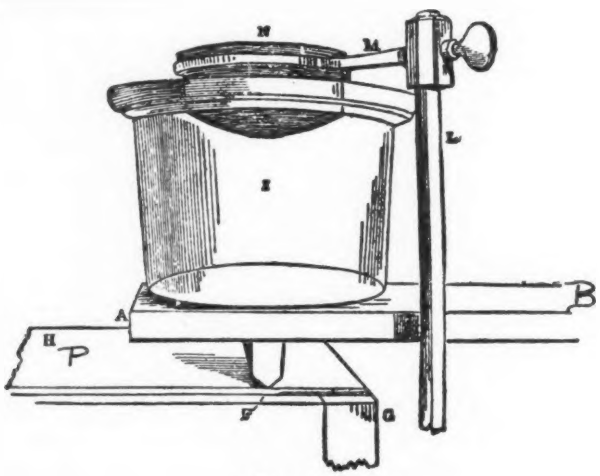


Figure 1.

"On the board, *exactly over the fulcrum*", says Crookes, "is placed a large glass vessel filled with water, I. (My italics) L is a massive iron stand, furnished with an arm and a ring, M N, in which rests a hemispherical copper vessel perforated with several holes at the bottom.

"The iron stand is two inches from the board, A B, and the arm and copper vessel, M N, are so adjusted that the latter dips into the water 1½ inches, being 5½ inches from the bottom of I, and 2 inches from its cir-

cumference. Shaking or striking the arm, M, or the vessel, N, produces no appreciable mechanical effect on the board, A B, capable of affecting the balance. *Dipping the hand to the fullest extent into the water in N. does not produce the least appreciable action on the balance.* (My italics.)

"As the *mechanical transmission* of power is by this means entirely cut off between the copper vessel and the board, A B, *the power of muscular control* is thereby completely eliminated." (My italics.)

* * * * *

"Experiment I.—The apparatus having been properly adjusted before Mr. Home entered the room, he was brought in, and asked to place his fingers in the water in the copper vessel, N. He stood up and dipped the tips of the fingers of his right hand in the water, his other hand and his feet being held. When he said he felt a power, force, or influence, proceeding from his hand, I set the clock going*, and almost immediately the end, B, of the board was seen to descend slowly and remain down for about ten seconds; it then descended a little further, and afterwards rose to its normal height. It then descended again, rose suddenly, gradually sunk for 17 seconds, and finally rose to its normal height, where it remained till the experiment was concluded. The lowest point marked on the glass (Fig. 2, graph A) was equivalent to a direct pull of about 5,000 grains." (Note: The tracings in Fig. 2, were identified by numerals, but for my own convenience I have changed the identification to letters. R.A.W.)

Crookes had prepared a Paper describing his experiments with Home, which included the "water experiment", for the Royal Society; but it seems that Crookes had, in one preceding observation, placed the vessel, I, not exactly *over* the fulcrum, but somewhat nearer the end, B. Now, it is a well known fact that if a vessel be filled with water and placed on a weighing machine, immersion of the hand in the water will, due to the hydrostatic pressure of the water displaced by the hand, cause the indicator to show an increase in weight. If Crookes actually performed his experiment in this manner (which he did the first time), there can be no doubt but that the addition of Home's hand to the water would account for the added 5,000 or 6,000 grains. Crookes described the "preceding observation" in a letter to Prof. Stokes, and to satisfy Stokes' objections, which included hydrostatic pressure, Crookes repeated the experiment. This point was seized upon, however, by Crookes' critics and used against him, even though he tried to explain as I have italicized above, that plunging his own hand into the water had no effect on the indicator when the vessel, I, was placed directly *over* the fulcrum. The rejection of his Paper by the Royal Society is a historical fact! The rejection of his Paper, however, occasioned considerable correspondence.

In a letter to Crookes, Sir Charles Wheatstone, an eminent English scientist, said:

*The clock was a mechanical device which drew a smoked glass across a needle soldered to the index of the balance thus making a graph, or tracing, indicating the time and extent of the phenomena. See Fig. 2.

". . . . . In both these sentences you explain why you employed the interposition of water, and you state nothing from which I can infer that you had any other reason for doing so.

"It is further evident that in the experiments first communicated to Professor Stokes, the vessel of water was not placed directly *over the fulcrum* of the lever (my italics); for you say (page 28), "In my first experiments with this apparatus, referred to in Professor Stokes's letter and my answer, the glass vessel was not over the fulcrum, but nearer B." That under such circumstances a mechanical pressure is exerted on the lever when the hand is dipped in the water is an undoubted fact; whether it produces the effect in question or not depends on the sensibility of the apparatus and the placing of the vessel. A displacement of 3 cubic inches of water would exert a pressure which, if directly applied to your machine, would be equal to 6,816 grains; the extreme pressure of your imaginary psychic force being, according to your own statement, 5,000 grains. The fluctuation of the pressure in your experiment would naturally follow from the varying quantity of water displaced owing to the unsteadiness of the hand in the liquid.

"From the above it appears to me that your experiment with the water vessel does not offer an iota of proof in favor of your doctrine of psychic force, or any disproof of the effect not being mechanical; though it might easily lead persons unacquainted with hydrostatic laws to infer that no mechanical pressure could be communicated under such circumstances.

"I cannot see what part you intended the water to play when you subsequently placed the vessel over the dead point, and it appears to me contrary to all analogy that a force acting according to physical laws should produce the motion of a lever by acting on its fulcrum."

The above letter shows how harsh, and apparently intolerant, Crookes' critics were of his work. Although Crookes qualified his first experiment by performing a new series, which are included here, he was unable to make his enemies believe in his veracity!

In reply to Wheatstone's letter, Crookes gave about as good as was sent; and in replying to the last paragraph of the above letter, Crookes said: "In this I entirely agree. I too cannot see the part the water played; nor can I trace the analogy between the psychic force and a force acting according to known physical laws. Yet the facts recorded in my papers are true for all that."

Wheatstone and Stokes were not alone in hurling criticism at Crookes: there was Dr. William Carpenter who was perhaps the most severe critic of all. It was he who wrote, or was thought to have written, the Article for the "Quarterly Review" which did not in the least spare Crookes' feelings. Spiller, a friend of long standing, broke with Crookes because of his researches with Home. Thus Crookes, the discoverer of thallium, a pioneer in asepsis, England's first spectroscopist (of that period), the author of innumerable scientific papers, and the man destined to build the "Crookes' tube" which led to the discovery of X-Rays, was written to, and talked about, as though he were an insignificant schoolboy whose claim to

a new "Force" was totally unworthy of notice. Had Crookes' Paper, "Further Experiments on Psychic Force", been *carefully* read, and had it been given unprejudiced consideration by his critics, they would have observed that the three experiments following the one with the water vessel, fully established Crookes' claim to a new Force. That one so skilled as he should have received the treatment he did, without due weight having been given the evidence submitted, certainly indicates that intolerance overbalanced judgment.

Experiments II, III, and IV, follow in sequence. They show what elaborate care was exercised by Crookes in his research with Home. They show, too, with what caution the experimentor reached his conclusions, nothing being left to chance or to the imagination; and his critics who dubbed the new Force "imaginary" certainly did not possess the information that was known to Crookes.

EXPERIMENTS II, III, IV.

(See Diagram Overleaf.)

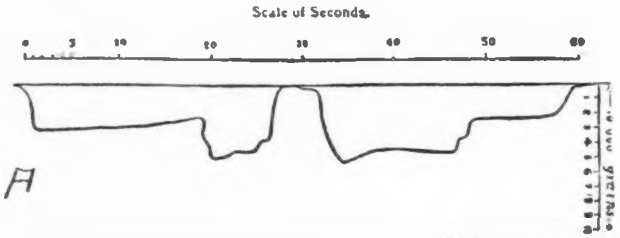
"Experiment II.—Contact through water having proved to be as effectual as actual mechanical contact, I wished to see if the power or force could affect the weight, either through other portions of the apparatus or through the air. The glass vessel and iron stand, &c., were therefore removed, as an unnecessary complication, and Mr. Home's hands were placed on the stand of the apparatus at P (Figure 1). A gentleman present put his hand on Mr. Home's hands, and his foot on both Mr. Home's feet, and I also watched him closely all the time. At the proper moment the clock was again set going; the board descended and rose in an irregular manner, the result being a curved tracing on the glass, of which Fig. 2-B is a copy."

* * * * *

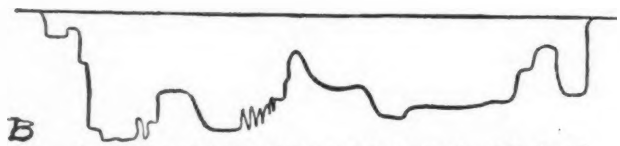
"Experiment III.—*Mr. Home was now placed 1 foot from the board, A B, on one side of it. His hands and feet were firmly grasped by a bystander,* and another tracing, of which Fig. 2-C is a copy, was taken on the moving glass plate." (My italics.)

* * * * *

"Experiment IV.—(Tried on an occasion when the power was stronger than on previous occasions.) *Mr. Home was now placed 3 feet from the apparatus, his hands and feet being tightly held.* (My italics.) The clock was set going when he gave the word, and the end, B, of the board soon descended, and again rose in an irregular manner, as is shown in Fig. 2-D."



The horizontal scale of seconds shows the time occupied in the movements, the experiment lasting one minute. The vertical scale shows the tension in grains exerted on the balance at any moment.



In this and the two following figures the scales, both vertical and horizontal, are the same as in Fig. A



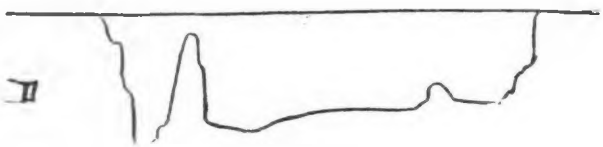


Figure 2.

"Further Experiments on Psychic Force" carried other observations besides those made with Home. Experiments with a lady who was not a professional medium, whose name was omitted, but whose phenomena were very good for Crookes' research were given; they only add more force to Crookes' experiments and to his claims. It is inconceivable that anyone knowing Crookes, and having full knowledge of the meticulous care with which his work was executed could, after having read the above experiments, doubt his veracity; and it is a profound puzzle how one, having read Experiments III and IV, could doubt the *reality* of a new Force as Crookes supposed it to be.

Just how near Crookes came to swinging "official science" to his side of the question, we shall never know. That he had some very influential followers is certain; whether or not he could have rallied more "believers" to his side, had he not made his first error with the "water experiment", we shall never know. There is a possibility that he might have done so. Recognition from the Royal Society was all that he needed to acquire a following; and had it not been for Wheatstone, Stokes, Carpenter, Spiller, and others, it is quite possible that Crookes might have been given a hearing even there. What might have happened had Crookes gained such a hearing, what science, religion and philosophy might be like today we can only surmise; speculations are sometimes dangerous, and as to what might have happened, since it did not happen, makes little difference. Crookes left to subsequent generations the fruits of his labor; and it is up to the individuals interested in the work to make the best they can of it.

An analysis of Crookes' work shows, then, that his difficulties came from the manner in which he positioned the bowl of water. It was either too near the end, B, or else, it was poorly positioned by being allowed to rest immediately over the fulcrum and thus be contrary to "physical laws." It is evident that Crookes' critics were dissatisfied with the bowl of water—no matter where he placed it!

That Crookes was familiar with the hydrostatic laws involved there can be no doubt. He was a physicist, and having been employed with the operation of physical instruments for years, it would have been impossible for this law to have remained unknown to him. His knowledge of hydrostatic pressure is evinced by the mention he made of the fact that, when he tested his apparatus by submerging his own hand in the water, there was no indication of the balance's pointer showing added weight when the bowl was placed over the fulcrum. It was so placed, he tells us, that he might eliminate mechanical and muscular intervention; and it is folly to suppose that one with Crookes' training and power of observation should not know what he was about.

Crookes' "water experiment" with Home was a success, however it may have been interpreted by his critics. Home, we are told, merely dipped the tips of the fingers of his right hand in the water contained in the copper vessel (which Crookes had previously found to function to his entire satisfaction), and the end of the board, B, was depressed. Careful testing brought out the fact that Home could not, with his own efforts, no matter how hard he might have tried, produce the phenomena which are illustrated in the accompanying graphs. The experiment showed, then, that Home's power emanated from some part of his body other than the fingers of his right hand. No trickery was involved, for the guarding and holding of Home's free hand and his feet have been attested to, by no less authority than Crookes himself.

Critics might have, and did, contend that Home was too near the apparatus and perhaps influenced it with the free hand, or with one or both feet. But Crookes says that this is not so; and one who was, or is familiar with the researches of Crookes in pure science, would scarcely say that Crookes was mistaken; his power of observation was too keen for that. The mind is set at rest, however, by the Experiments which Crookes permits to follow. He shows that the phenomena could, and did, occur when Home was from one to three feet away from the apparatus, and under rigorous control. Crookes proved, beyond any question of doubt, by his Experiments II, III, and IV (quoted), that Home's phenomena were not only genuine, but that through his mediumship there was actually demonstrated a new Force.

In closing, there is nothing more to say than, perhaps, to add a statement made some years ago by Professor Charles Richet:

*"In my servile respect for the classic tradition I mocked at what was called Spiritism: and after reading the astounding statements which Mr. Crookes had published, I allowed myself—and here I do publicly beg his pardon for it—to laugh at them as heartily as almost everyone else was doing. But now . . . I beat my breast and cry *Pater, peccavi!* How could I suppose that the savant who had discovered thallium and the radiometer and foreshadowed the Rontgen rays, could commit gross and inexplicable blunders, or allow himself to be duped for years by tricks which a child could have exposed."

*(Proc. S.P.R. July, 1899) Taken from "Leaves from a Psychic Note-Book", by H. A. Dallas.

THE WORK OF CHARLES L. TWEEDALE

A Review of his Book: *Man's Survival After Death**

By The Editor

Among the books that may claim to have exercised the strongest influence over the more orthodox religionists both lay and clerical in English-speaking countries, the work of the Revd. Charles L. Tweedale, Vicar of Weston, Yorkshire holds an outstanding position.

As an English parish clergyman he has enjoyed the advantage of gaining the ear of very many who perhaps would never have listened to the appeal of an outside writer. In this respect he follows upon one noted predecessor, the Revd. Arthur Chambers, whose simple exposition of modern spiritualism in its relation to religion was absorbed by a hundred thousand eager readers in England. On this foundation Mr. Tweedale has built, and built well; bringing to his task two valuable adjuncts—a competent knowledge of Bible and Church history and a familiarity with the science of astronomy. The work now under review has undoubtedly had a large share in reconciling orthodox opinion to the study of psychic facts and hence in promoting a larger and more tolerant view of them as indicating a basic element in life which can no longer be left out of account in the scheme of Christian belief.

Thirty years' work as an English parson convinced Mr. Tweedale of the lack of vital belief in the power of the resurrection among the laity. He found Christianity accepted and taught more as a moral and ethical system buttressed by tradition and—shall we say—habit. Rarely did he find any certainty as to a future life—just a hope; but beneath that hope, a harassing doubt. This led him to certify for himself the essential object of Christ's teaching, His passion, and His resurrection and subsequent manifestations of His person and power. And in the emphasis our author places upon the real motive and design of Christ's ministry we think he has done a notable service to the cause of religion. For he makes the whole plan a logical one and a strictly predetermined venture entered upon with the fullest knowledge of the sacrifice it must entail. Lucid, rational, and attractive to a degree of fascination, it compels attention and it may be briefly stated thus: A great Teacher, with a perfect foreknowledge derived from his mastery of the divine powers latent in man, undertakes by a planned incarnation, a course of teaching in which these powers are exemplified by miracle and thus indelibly impressed upon the minds of the people. He then deliberately arranges for a challenge to the powers that be—the official priesthood—which shall result in a *public* execution attended with the maximum of notoriety and agitation of the public mind. The vilest death is chosen. It is a part, and a necessary part, of the scheme. But it is only a prelude to the real object of the whole drama. This is

*The Richards Press Ltd., 90 Newman Street, London, W. 1. 4th Ed. pp. 528 with Appendices and Index 16 pp. 1931.

the bringing to light of the immortal nature of the soul—its power to conquer physical death and to manifest itself anew in a more perfect vehicle free from the limitations of the flesh. And it is triumphantly accomplished, as the apostolic record bears witness.

The Christian Church is the heir of numerous outworn theological ideas which have had force, through the centuries, to mask the essential and basic intent of Christ's mission under ancient orthodoxies of belief—Mosaic, Egyptian, and what not—concerning the doctrines of blood-sacrifice, atonement, the resurrection of the body, etc., etc.: and these have colored and distorted Christian teaching even to this day, and do so still. In all of them, the fear-element subsists. They have been the parents of fanaticism and of all sectarian hatred.

If Mr. Tweedale's view gains adherents, these reactionary elements must inevitably lose force, and a clarification of thought take place which should inspire hopes of a more general tolerance in the time to come among all who have been able to conceive the Christian ideal. Should this be the outcome of Mr. Tweedale's work, he will not have labored in vain, nor will his work perish.

The astronomical chapter which heads his book serves as a vehicle for certain useful suggestions as to man's place in the universe, and the radical distinction to be drawn between organic life and the attributes and functions of Spirit.

The next seven chapters cover the biblical teaching as to the soul and its after-death conditions and in Ch. ix we pass to a discussion of the Two Bodies (natural and spiritual) and the real nature of Man. This is followed by a survey (Ch. x.) of the occasional manifestations of the spiritual body during mortal life and this is illustrated by a few well-chosen and remarkable instances such as the case of Mrs. Birbeck (see Proc. S. P. R. vol. I: p. 122). Appearances shortly after death are dealt with in Ch. xi, and others long after death in Ch. xii. Then come those which have been recorded as being in fulfilment of a compact made in life; these being well-attested though (according to S. P. R. canons) out-of-date!*

The maintenance of earth-interest by the departed is the subject is usefully discussed. This has been a problem in the minds of many. Excellent cases are cited from the S. P. R. Proc. and elsewhere. They make impressive reading and it is impossible to discount their value. Absolute proof is a thing we never attain; but cumulative evidence of the right sort, rightly presented, will suffice, with all normal and reasonable people, to create a logical conviction and to establish the pragmatic value of the hypothesis of spirit-return.

The succeeding sections of Mr. Tweedale's book (XVII to XXIII) cover the question of the objectivity and effectual nature of the subtle (etheric or spiritual) body and the various orders of phenomena arising from the interaction between it and the physical order. Here again the cases cited are well-marshalled and discreetly chosen.

*It has always seemed a little puzzling to understand why a *recent* record, however anaemic, should be preferred to a classic instance that in its day, was supported by the most credible witnesses. The best evidence lies in past records and to disdain it is mere conceit. Ed.

The book continues with a comparison of modern psychic phenomena with those in the Biblical record; a summary of historical evidence and the testimony of modern scientists, winding up with the attitude of religion towards psychic phenomena. As to this, our author quite justly says: "The churches have gradually become estranged, and now deliberately maintain estrangement, from all conscious objective touch with the spirit world, and therefore from all psychic and 'supernatural' experiences. This illogical attitude of lauding and professing to believe in, the spirit phenomena of a past age, while denying or avoiding them in our own times, places them in an untenable position. . . . Several causes have contributed to bring about this state of affairs. . . . The first of these is the insistence on the *internal* witness of the emotions upon the mind of each individual believer as evidence to him of the reality of his spiritual experiences and of the world of spiritual things, while all modern, external, and objective evidence or the possibility of practical communion with the discarnate—even in answer to prayer—is steadily rejected, the dictum being that "we walk by faith and not by sight".

But religion is, and always has been, kept alive by symbol: for its exercise can never depend upon an appeal to abstractions however lofty and pure. It must link with human life if it is to serve humanity. The misuse of symbol—the dependence upon symbol—is a pitfall on the other side and it is one of which we all need to be warned: but viewing psychical manifestations as what they really are, namely *symbols* of a higher order of reality, Mr. Tweedale's work will tend to redress the balance which has fallen too heavily on the side of emotional abstractions and has despised those *charismata*—gifts of the spirit which St. Paul tells us to covet earnestly, since they constitute the means whereby objective proof is obtained of the existence of that spirit-world and that resurrection from the dead, the non-existence of which would render all the 'fruits of the spirit'—all moral excellences and virtues—of no ultimate value." (p. 475)

"Both the external and internal witness are needed by the Churches today, as in the days of old: they must go hand in hand. The truly spiritual man will know both."

The concluding chapter (XXVIII) calls for careful reading. There are some useful appendices and a good Index is supplied. Our review of this work is late in appearing, but this is no drawback where a book of this nature is concerned. It is not one of fugitive notoriety, but of permanent value—a "hardy perennial" as we think the future will show.

REVIEWS OF RECENT BOOKS
EVIDENCE FOR TELEPATHY

THE RESPONSE TO A BROADCAST REQUEST

MRS. W. H. SALTER*

In 1894 the Society for Psychical Research published its classic experiment in Telepathy under the title "A Census of Hallucinations." The following question was addressed to a very large number of persons: "Have you ever, when believing yourself to be completely awake, had vivid impression of seeing or being touched by a living being or inanimate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external physical cause?" About 17,000 persons answered this question, and of these a little under 10 per cent answered it in the affirmative. All details of this enquiry are tabulated in the Report printed in Vol. X of the S. P. R. *Proceedings*. It was found that a large number of the hallucinations recorded were veridical and were probably due to telepathy. But in particular, the number of death-coincidences reported was greatly beyond anything that was likely to result from chance alone. The conclusion in this sense was clearly stated by the investigators and it was thought to have established the reality of telepathic *rapport* between the living and the dying or dead. The cases on which this judgment was made were sufficiently authenticated to be used for this purpose, and the standard of authenticity held up by the S. P. R. Committee has never been in question. There is no laxity about it. The point to be borne in mind is that the cases on which the Society's judgment rested were the subject of corroboration by living contemporaries.

We do not demur to the rule which excludes old cases whose veridical nature depends upon a memory of an event which may have transpired some years before, and we think it only right and proper that such instances, however interesting and perhaps instructive as offering rare or exceptional features, should not be depended upon as critical.

But this is a very different thing from the attitude we seem to note in the later activities of the S. P. R. For it appears that the painstaking and complete work of Myers, Gurney and others has in some mysterious way lost value through the lapse of time, and that in order to maintain a degree of credibility whose stock is constantly diminishing with the passing of the years, fresh cases must be collected. It is like the canned goods on the grocer's shelves. These go stale and have to be replaced by new ones periodically. Alas! that the newer cases are often so banal and insipid in quality. But they are *new* and will, for a year or two, serve perhaps to keep the telepathic hypothesis from entire extinction. Mrs. Salter's work reflects the official attitude of the S. P. R. in its corporate capacity on this subject. How far they have travelled (backwards) since 1894 may be judged by her dictum on p. 2 of this small book, which is a record of 58 new cases selected from about 180 received in response to a broadcast invitation. She says (italics ours):

> "In choosing the cases to be included in this Report, I have had two objects in view: my first and most important object is to put before my readers the kind of evidence *we still need, if telepathy is to become generally accepted as a scientific fact* (*a position it cannot yet be said to have attained. . . .*")

What evidence does Mrs. Salter offer in this small volume? Is it in any way superior to that which the Society so carefully collected in 1894? Is it even as good? A perusal of the 58 (why not 57?) collected specimens reveals no novelty—no outstanding feature of fresh interest. The publication of the series does, however, advertise to a fresh set of readers the fact of telepathy and that perhaps is a minor justification for this volume. But the compiler of the work does not write in a vein

*London. Sidgwick & Jackson. Ltd. 44 Museum St. W.C.1. 2s. net, pp. 87, paper boards.

of strong conviction. She is merely an analyst or dissector of specimens and she leaves the reader who knows the record of forty years ago with the feeling that so far from any progress having been made on the theoretic side of this line of research, there has been a distinct retrogression. If forty years of assiduous collection has resulted in an increasing measure of doubt, another forty years under the same auspices, should mark the arrival at a goal of complete negation. But fortunately we are dealing with the activities of a small clique and the opinion of the world at large is quite another matter. That world may not be scientific in the narrow academical sense, but it is a world of shrewd observation and common-sense and it has already made up its mind that TELEPATHY IS AN ESTABLISHED FACT, ATTESTED BY THE UNIVERSAL EXPERIENCE OF MEN AND WOMEN.

EXPERIENCES WITH MEDIUMS*

By J. Arthur Hill

A new book from Mr. J. Arthur Hill will be a welcome addition to any library of psychical research. In his latest book he tells his readers in a friendly way about his own mental background from which he began his studies in psychical research. He says he "was not strongly prejudiced," he was agnostic because he had no particular reason to be otherwise. He had no desire for survival, but the Rationalists seemed to him to be too dogmatic in their denials. He writes "I am not sure that I can say that I was open minded. I suppose I thought I was, but I think I probably scoffed at such things as Spiritualism."

He had been an invalid for some years and his interest in psychical things was aroused by reports of diagnoses made by medium, not always in the presence of the patient, some times when contact was only through some object which the patient had worn. At first these stories seemed to him foolish but at last he was persuaded to test the medium himself, and he was surprised and puzzled by the results. Although the prescribed cure did not heal him he persevered in his study of the subject, for his experiences pointed to the existence of faculties he had never imagined to exist. That was how his psychical studies began at the age of thirty-three.

This book mainly deals with the remarkably evidential experiences he had with Aaron Wilkinson, a medium I was privileged to meet at his house and through whom I obtained some impressive matter. Those who have read Mr. Hill's other books will not need to be told that the experiences he relates in this volume are given with great clearness and in sufficient detail to enable the reader to form his own judgment as to their evidential character, and estimate how far any normal explanation and even telepathy is excluded as an explanation.

In this volume he has grouped together a collection of cases (connected with the same medium) extending over a period of nearly twenty years. Everything was taken down verbatim by short-hand. It is a valuable record of important communications which should be carefully studied by anyone who wants entirely reliable evidence of mediumistic phenomena.

In a chapter near the close, the personality of the medium, Wilkinson is described. "To his gifts mainly," the author says, "I owe my conviction of survival and my gratitude to him is greater than any words can express." Among many gifted mediums this man stands out as one of the most remarkable. "Wilkinson's clairvoyance," writes Mr. Hill, "was of a class to itself and did not seem to have anything to do with imagination." A letter is added from Canon Freeman of Bristol in which he writes of Wilkinson as a "great seer and clairvoyant . . . a kind and good man who held his marvelous —and alas, how rare—gifts in unselfish trust for bereaved Humanity." This testimony is accompanied by a narrative of striking incidents. It is of special importance, not only as testimony to the character of Aaron Wilkinson, and the quality of his gift, but as an example. If all the clergy of Christian Churches were equally courageous and impartial, first in examining these psychic facts, and secondly in recognizing their value, both Religion and Science would benefit.

*Rider & Co. 5s/-net.

THE MARGERY MEDIUMSHIP

THE FRANCES N. GRAY THUMB-PRINTS

(Thumb-prints procured shortly after death.)

By BRACKETT K. THOROGOOD

As further evidence of the supernormal character of the three-dimensional thumb-prints obtained under the "Margery" mediumship it seems well to publish an account of the Frances Gray prints. This is done largely as a matter of record, the *modus operandi* being still a problem for future solution.

I was not present when the Gray impressions were made, my first knowledge of the matter being obtained when Mr. Button, President of the A. S. P. R., telephoned me that Mr. Fife was to bring me some prints for analysis and photographing. Before Mr. Fife did so, however, I received a letter from Miss Adele Wellman, Executive Secretary of the A. S. P. R. It came by registered mail, No. 337754, and bore the stamp of the Madison Sq. Station, New York dated May 23, 1933 and the receiving date in Boston of May 24, 1933, upon which date it was delivered to me and acknowledgment made to Miss Wellman. Enclosed with the letter were two cards upon which were the post-mortem ink prints of the thumbs and fingers of the right and left hands of Mrs. Gray. These prints, shown in Figure 1, were exceedingly poor, although those of the thumbs, which were the important ones, were somewhat better than the others. The cards, as the reprint shows, were somewhat smudged. The cut shows these prints at practically full size. The back of each card bore the signatures of the persons who were present when the prints were taken. They are shown in Figure 2. Miss Wellman's letter read as follows:

AMERICAN SOCIETY for PSYCHICAL RESEARCH, INC.
Fifteen Lexington Avenue
New York

May 23, 1933.

VIA REGISTERED MAIL
Mr. Brackett K. Thorogood
41 Berkeley Street, Boston, Mass.
Dear Mr. Thorogood:

On May 22, 1933, I opened an envelope addressed to Mr. William H. Button, President, American Society for Psychical Research, 15 Lexington Avenue, New York, N. Y. and discovered that it contained two small white cards wrapped in pink tissue paper on which appeared the right and left hand prints of Mrs. Francis N. Gray. The cards were dated May 20, 1933. I acknowledged the receipt of these prints to Mrs. Gray on May 22 as follows:

"This is to acknowledge the receipt of your right and left hand prints which we have placed in our fingerprint files."

This morning Mr. Button telephoned me and asked me to send these prints to you and also informed me that Mrs. Gray is dead, but of course when I acknowledged them I did not know this. I did not examine these prints but put them into an envelope, sealed it with sealing wax, and put it in the safe, and I am sending them to you herewith.

Yours sincerely,
Adele Wellman
Executive Secretary

Later in the week Mr. Fife brought me three wax impressions which had been produced at Lime Street on the evening of May 20, 1933, and he and I carefully compared them with the ink prints above mentioned and found that the patterns of the respective thumbs agreed. I photographed both sets and made the enlargements which are herewith reproduced in Figures 3, 4, 5 and 6.

The wax impressions were not particularly sharp and appeared to be those of an elderly person. No. 1 (Fig. 3) which represents the right thumb, was raised somewhat above the general surface of the wax; while No. 3 (Fig. 4) of the left thumb was below the surface. Both show patterns of the whorl type. Impression No. 2, which is not illustrated, was poorly made on the edge of the wax and showed almost no pattern.

All this material has been in my exclusive possession ever since.

Here, then, we have another instance of the production through this mediumship of three dimensional impressions in wax of the thumbs of a person who had passed on, among others being those of Judge Hill, an account of which appeared in the Journal of the A. S. P. R. for February, 1932.

Mr. Button's personal record of the circumstances involved is as follows:

"On May 19, 1933 'Walter', 'Margery's' control, at a sitting held at 10 Lime Street, asked that hot water and waxes be provided for the sitting to be held the next evening. This request was unexpected as no thumb prints had been made for many months. After the meeting 'Sary' wrote automatically suggesting that some one was soon to pass over. This was in reply to my query as to why 'Margery' went into a trance at 6.30 p.m. d.s.t. and why Walter told Mr. Litzelmann to make a note of the day and hour.†

Mrs. Frances N. Gray* was the wife of Alfred Gray, 'Margery's' cousin. She had not been well for some time but her death was not expected so soon.

At one a.m. on May 20, 1933 Margery received a telephone call from Mrs. Gray's daughter at Niagara Falls, N. Y. saying that her mother

†Extract from the stenographic record of the minutes of May 19, 1933: "Mr. Button: 'What was the meaning of 'Margery's' going into a trance at 6.30 tonight daylight saving time and 'Walter' requesting Mr. Litzelmann to record the time, date and day.

'Sary' wrote as follows: 'Charles': Walter gave that date. It is nothing(?) to me but I think it suggests a departure'."

*Mrs. Gray had on one or two occasions attended sittings at 10 Lime St., the Journal for 1930—pp. 206-214 referring to her presence at seances on May 27th and 30th, 1928. She had also been a sitter with the Hardwicke circle at Niagara Falls during 1928 when several of the interesting cross-correspondences were made (see pp. 791 et seq. Vol. II of Proceedings 1933); and there is record of a sitting with "Margery" at the Gray's residence at Niagara Falls, N. Y. on August 22, 1928.

"There is no evidence that the fingerprints of Mrs. Frances Gray were at any time taken at Lime Street, since they are not among those of the sitters whose record was taken by Mr. Fife.

was failing rapidly and undoubtedly could not last long. She died about six o'clock that morning, May 20, 1933.

At six-forty-five that evening 'Sary' at 10 Lime Street received the following message by automatic mirror writing:
'Charles':*

'Walter' has received Frances and taken her finger-prints. He wants you to have wax tonight and he will give them to you. Let Mr. Walton keep them. Call up Niagara Falls and have Alfred himself take the prints. I think it would be more evidential if we had a finger-print man here. Call Fife. This will prove to be one of our most remarkable experiments.'

Accordingly I called up Niagara Falls and talked with Mr. Gray, explaining the situation to him and asking him to get hold of Willett Hubbs, a relative and experienced in taking finger-prints, and some finger-print man, and to take the thumb-prints of Mrs. Gray, then dead. Mr. Hubbs is an official of one of the Trust Companies in Niagara Falls. Ink prints of Mrs. Gray's thumbs and fingers were made and were mailed to me at 15 Lexington Avenue, New York. The envelope was opened by Miss Wellman who telephoned me that they had been received. I directed her to send them direct to Mr. Thorogood.

At the sitting on the evening of May 20, 1933† after telephoning to Niagara Falls, there were present in the following order Psyche, Dr. Richardson, Mr. Walton, Dr. Crandon, Mr. Button, Mr. Litzelmann, 'Sary', Mr. Fife and Psyche. Miss Barry, stenographer, and Mr. Kenney, were outside the circle.

'Margery' was carefully searched with negative results. 'Walter' asked me to put a piece of wax in the hot water, which I did. He then asked Walton whether he wanted a left or a right thumb. Walton said a right one. The red light was on during this episode. Mr. Fife poured the hot water into the dish and I put the wax on a cloth extending through the hot water.

The light was then extinguished. There was, of course, the dish of cold water on the table. Noises were soon heard in the vicinity of the dishes. Walter said he didn't know how this print would be as the cloth was 'all wrapped up in it'. The wax was removed from the cold water dish and at Walter's direction Mr. Walton, Mr. Fife and I took it into another room for examination. We found that the print seemed to be a good one but that the cloth had to be cut away from it. Mr. Walton took charge of it.

A little later two more prints were made under substantially the same conditions. Walton requested that one of them be a left thumb print.

*"Charles" is the control of "Sary". Communications from him usually begin in this way with his signature.

†See minutes of meeting of May 20, 1933 below.

Upon examination the first of these appeared to be somewhat defective as the impression was too near the edge of the wax. The other, however, proved to be an excellent print. Each wax had been marked for identification before being used, and the marks were recognized after the prints had been made. Upon comparing them with the prints received from Niagara Falls both Mr. Fife and Mr. Thorogood identified the respective patterns as identical."

The following automatic mirror writing was written by "Sary" at 10 Lime Street, May 20, 1933, at 6:45 p.m.

CHARLES:

WALTER HAS RECEIVED FRANCES AND TAKEN HER FINGERPRINTS. HE WANTS YOU TO HAVE WAX TONIGHT AND HE WILL GIVE THEM TO YOU. LET MR. WALTON KEEP THEM. CALL UP NIAGARA FALLS AND HAVE ALFRED HIMSELF TAKE THE PRINTS. I THINK IT WOULD BE MORE EVIDENTIAL IF WE HAD A FINGERPRINT EXPERT HERE. CALL FIFE. THIS WILL PROVE TO BE ONE OF OUR MOST REMARKABLE EXPERIMENTS.

Sitting at 10 Lime Street, May 20, 1933. 9:10 p.m.

Present to left: Dr. Richardson, Mr. Walton, Dr. Crandon, Mr. Button, Mrs. Richardson, Mr. Litzelmann, "Sary", Mr. Fife, and Psyche. Miss Barry, stenographer, and Mr. Kenney outside the circle.

The medium, before the sitting, was stripped, searched and examined by the women present, and wore into the seance room a robe, slippers and stockings which had likewise been searched.

On the table in front of the Psyche were two dishes, one for hot water and the other for cold water.

Immediate trance followed by deep snoring.

Walter came through and said, "Frances is more at home with me than anywhere else."

Dr. Crandon: "Do I understand that we will get her thumb?"

Walter: "She isn't here, don't mistake that. I will let Walton tell me which it will be, right or left."

Walton: "I will take a right one."

Walter: "Button, you have a pretty good piece of wax in your pocket. You can put that in the hot water."

Button: "How did you know I had a piece of wax in my pocket?"

Walter: "Put the light on and put the wax in."

The light was put on and Mr. Fife put the hot water in the dish and then Mr. Button put the wax in the hot water on a cloth. (The cloth was put in the dish with the ends hanging over the sides in order to make it easier to handle the wax in the hot water.)

In a few minutes noises were heard on the table which sounded as though the wax was being dropped into the cold water dish.

Walter: "I don't know how this will be because the cloth is all wrapped up in it. Take it into the next room and examine it."

Mr. Button, Mr. Walton and Mr. Fife left the room after removing the print from the cold water dish.

While they were out of the room Walter said: "That is a round thing. It goes round and round. You see the point is this, if I can get her print as she goes over I am all set, but if not I may have to wait a year or more."

Mr. Button, Mr. Walton and Mr. Fife returned to the room and Mr. Button reported that the print was good, but that the cloth was imbedded in it and had to be cut out. Mr. Fife said it was a whorl and a very fine print resembling that of an old lady's print.

Walter instructed Mr. Walton to take the print out and put it in a bureau drawer till after the sitting. Therefore, No. 1 print was put into a drawer by Mr. Walton.

Walter asked for the light which was then put on and Mr. Fife put some more hot water into the dish and at Walter's request put in a piece of wax. This was at 9:45 p.m.

Control perfect. Wax heard to strike the table as though being dropped, and a scraping sound along the table was heard.

Walter: "Fife, I have got the wax all messed up on the table you will have to put in another piece. Light put on and Fife put a new piece of wax in the hot water. 9:50 p.m.

Walter: "I will make this one different now. What thumb do you want, Walton?

Walton: "Having a right one why not make a left."

Walter: "The answer is yes!"

Perfect control. Sounds in the cold water dish could be heard.

In four minutes Walter said: "Take it in the back room and look at it. I don't think it is so good."

Mr. Walton took the wax into the back room and on returning reported that it wasn't as good as No. 1 print because it was off on one side of the wax, and the wax was chipped.

Walter asked for more hot water. The light was put on and more hot water put into the dish and another piece of wax. In a few minutes Walter instructed Walton and Fife to take the wax out of the cold water and examine it in the back room. Light was put on and they went out of the room with the wax. They returned shortly and reported it to be a very fine print.

Walter: "I think I made a "fliver" on that first print. The last one is all right. The first one is Frances' print as it is. I forgot my technique. That is all for tonight.

After the sitting Mr. Fife examined the three waxes downstairs and found a positive print, evidently that of an old person, on the first wax which he marked No. 1 with the date. On the second wax there was some trace of a print but the markings were very poor. This was marked No. 2 with the date. The third wax carried a negative print, evidently that of an old person, and was marked No. 3.

Mr. Fife took the three waxes away with him for the purpose of giving them to Mr. Thorogood for photographing.

In response to "Sary's" writing previous to this report Mr. Button called Alfred Gray up in Niagara Falls to tell him about it, and requested him to get hold of Willett and have him secure the thumbprints of Mrs. Gray. Alfred Gray agreed to do this. Mrs. Gray died at six o'clock this morning, May 20, 1933. Her body is still in her home at Niagara Falls.

Each piece of wax used during the sitting had been marked for identification. After the seance each wax, with the print on it, was identified by the person furnishing it as the wax that he had marked.

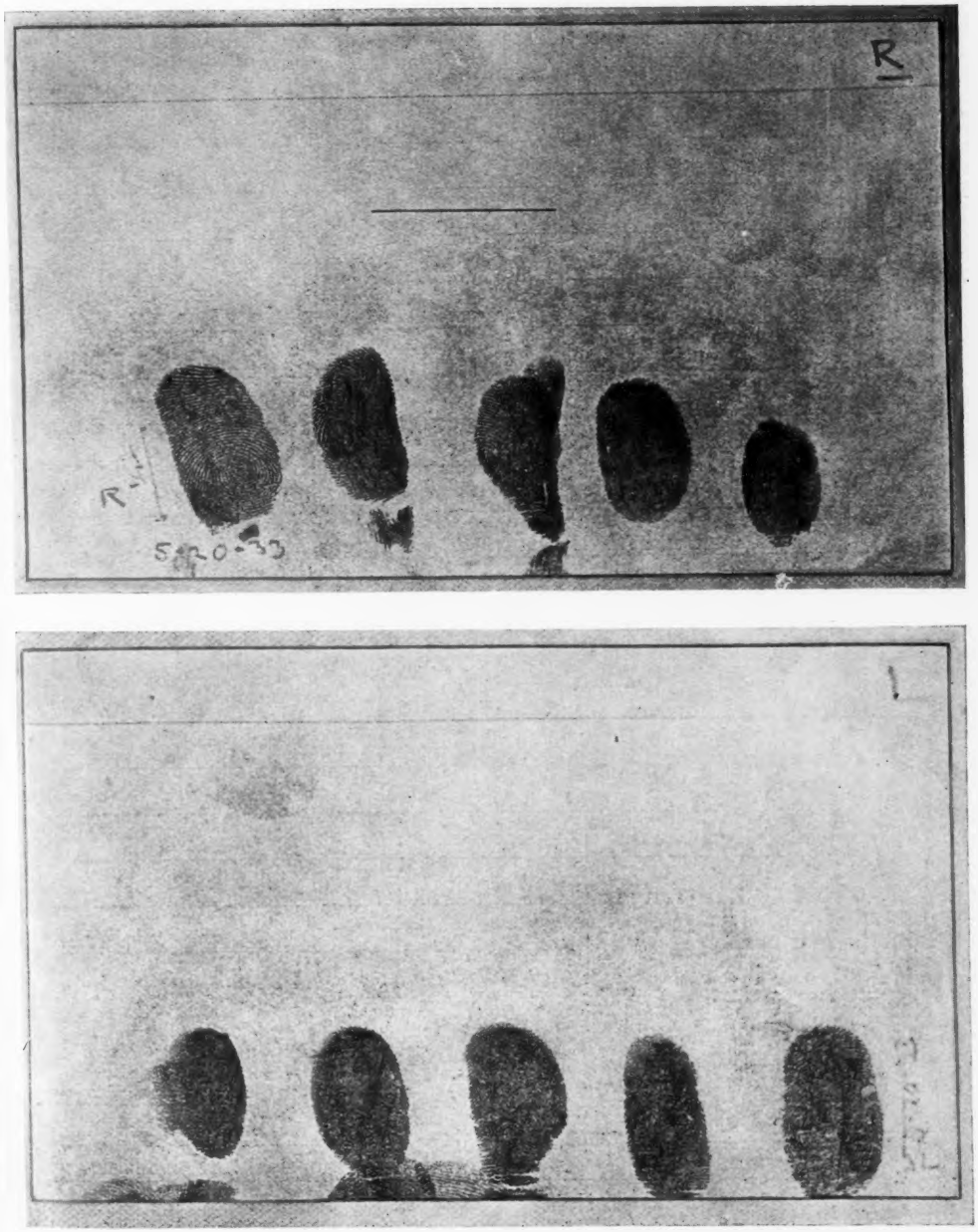
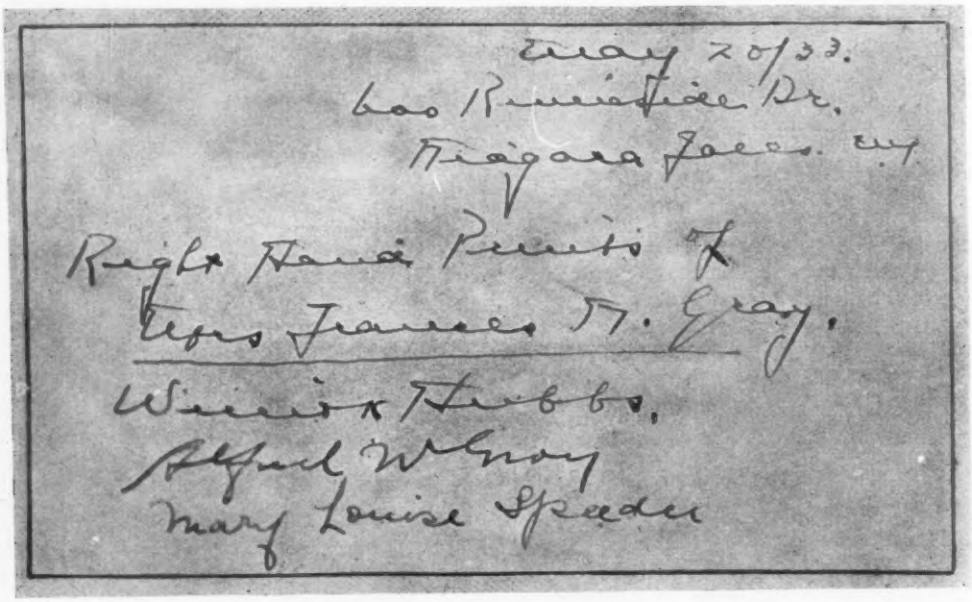


Fig. 1 Post-mortem finger prints of Mrs. Frances N. Gray. The upper representing the fingers of the right hand and the lower those of the left hand.



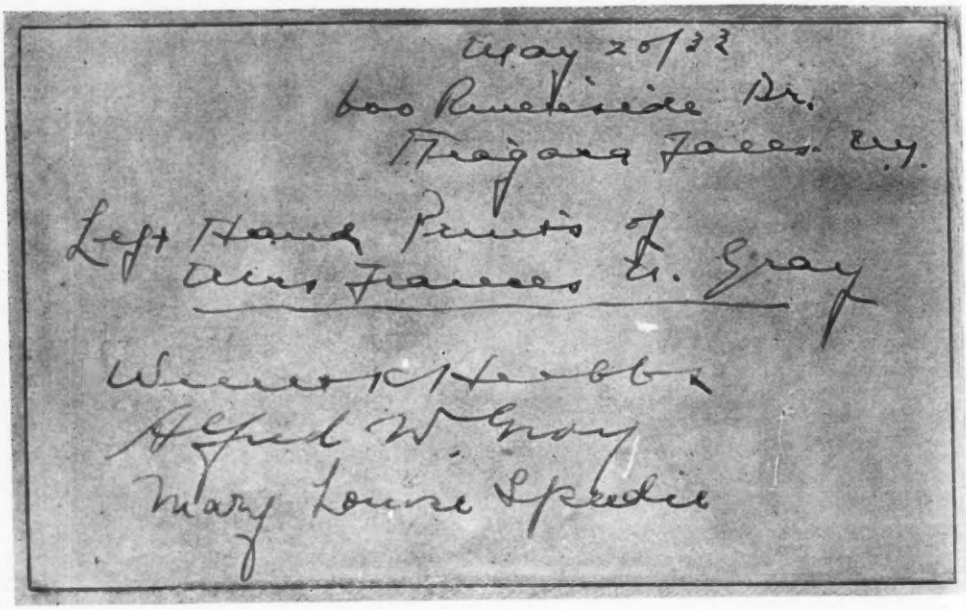


Fig. 2 The reverse side of the two cards upon which the post-mortem prints were made, with signatures of witnesses.



Fig. 3 Three dimensional wax impression which "Walter" stated was of the right thumb of Frances Gray and which was obtained on May 20, 1933.

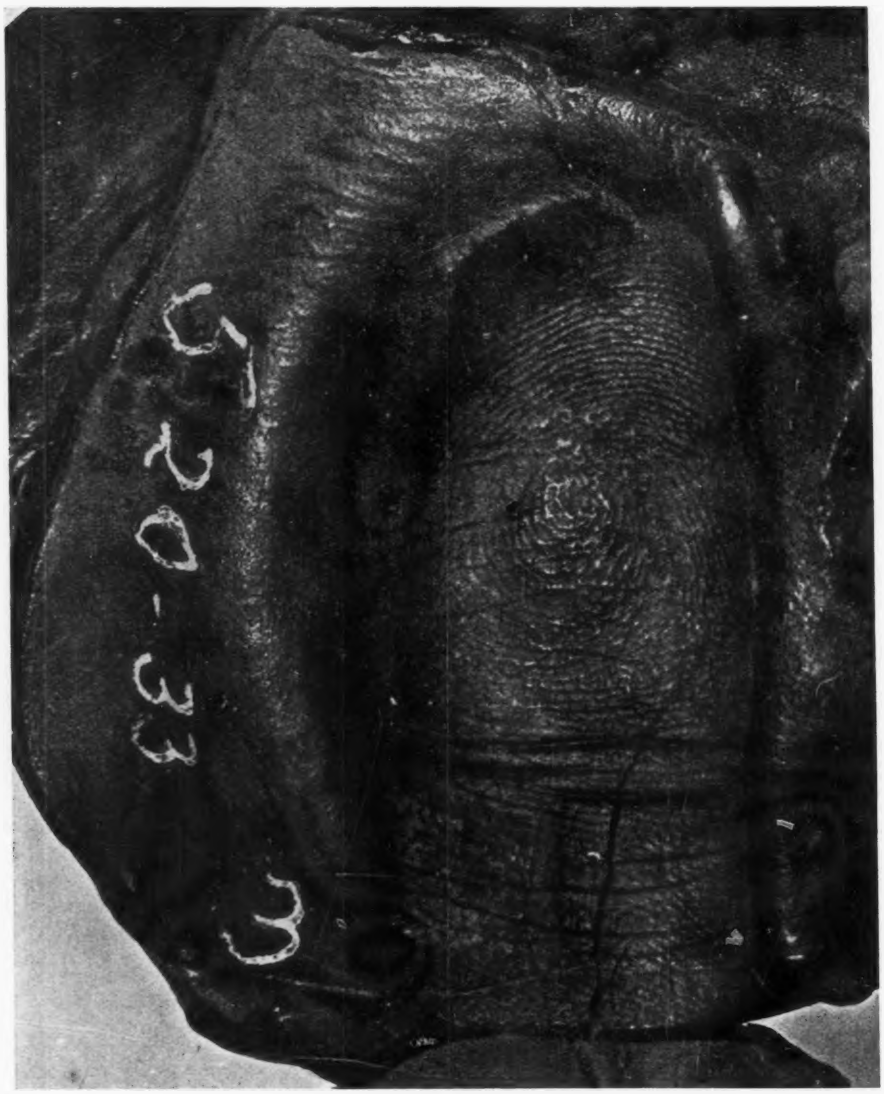


Fig. 4 Three dimensional wax impression of left thumb of Frances Gray obtained on May 20, 1933. The large crack to be seen in the lower part of this was caused by its drying out. In order to obtain a cut of good size the original photograph was trimmed down thus eliminating part of the wax.



Fig. 5 Enlargement of ink impression of right thumb, made from Fig. 1.

Fig. 6 Enlargement of ink impression of left thumb, made from Fig. 1.



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., LLD., sometime Lecturer in the University of Cambridge, to become its Executive Secretary, and he accepted.

This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson until his death in 1905. The American Society for Psychical Research was then re-established with James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, as its Secretary and Director.

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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