

General
Wehr

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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EDITORIAL NOTES

The commencement of a New Year would seem to be the most appropriate time for a discussion of the always interesting topic of Prediction and Prophecy. In the present issue, the Journal gives its readers a number of curious foreshadowings of the recent course of events in Europe. They are more than a century old, but are perhaps all the more extraordinary on that account; and being well-documented and given us from a most reliable correspondent, may be accepted as to that extent authentic. Our correspondent's name is, by special request, withheld owing to the strong prejudice shown by the powers ruling at the moment in Germany towards anything savouring of psychical investigation. We lament in this connection the disappearance of the "Zeitschrift fuer Parapsychologie" which had for so long stood as a representative organ for the dissemination of knowledge on this head.

* * * * *

We are in a time of crisis in which many new forces are moving towards the establishment of control in human society. The mainspring of these forces is not to be found merely in the increased intellectual capacity and activity of men and women as individuals. Forces of a vaster and more comprehensive nature are at work. They use intellect and emotional idealism as their tools. In their latent state, these forces are obscure and unrecognized. But as they come into manifestation, first in individuals of prominence and influence, something of their true outlines and dynamic character may be seen. These new forces are both good and evil;—good in so far as they can be harnessed and controlled for the constructive ends of human society:—evil in so far as they remain uncontrolled and unbalanced and hence destructive and disruptive only. We can see both aspects in operation at the present time.

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Without subscribing to any faith in the horary astrology which is having so great a vogue of popularity at the present time, we may, with

philosophic propriety, cast a glance at one aspect of this most ancient and venerable cult, scarcely noticed—even perhaps ignored—by the average seeker into the secrets of human destiny as ruled by cosmic influences. We refer to the science of Prophetic Periods as evidenced in the history of nations—the advent, growth, and decline of successive phases of development of phases of civilization and culture which are like *racial* incarnations of specific aspects of the spirit of Humanity. Everything points to the presence in this phenomenon of a force of an evolutionary nature potent in its influence over vast masses of people, and compelling towards unity of effort and towards the manifestation of its specific qualities in some new pattern of the social and political fabric. There have been golden ages of civilization which, after they have run their course, disappear, and to the pessimistic philosophy of the Sadducee, are lost and for ever relegated to oblivion. But it must surely be nearer the truth to say that though the blossoms fall and are scattered, the seed remains, and we of this day may, unknown to ourselves, be the heirs of all the wisdom, all the beauty that resides for ever in the treasure-house of the racial memory; and that from this eternal store we may draw unlimited inspiration which can recreate for man any or all of the choice products of racial culture in the past and re-embody them in choicer and maturer form.

* * * * *

The Prophetic Eras to which allusion has been made have been made the subject of a fascinated attention by religionists of all times and the general belief in them has without doubt reacted in determining the policy of kings and rulers all through history. It is probable, for example, that some belief of this sort, based upon Biblical predictions, was instrumental (with other causes) in determining the policies of the German court before the Great War. In general, it is safe to say that many wars have been provoked by the influence of prophetic anticipations. But that the unseen causes which, sooner or later, operate to bring about great changes and cataclysms may be the fundamental truth of which human motive is but the expression on the mental plane.

* * * * *

The difficulty which the average person finds in contemplating anything that may suggest predestination in human affairs is the horrid mental phantom of Necessity and its concomitant doubts of our freedom of will and action which such considerations will spontaneously evoke. It is *not safe* for human beings at large to give mental adherence to ideas which in the stage of development to which they have arrived, seem to offer no alternative to a concept of Mechanism and Fatalism.

Our asylums are full of those unfortunates who have fallen into this mental pitfall, and even among the ranks of the reputedly sane, are throngs of silent and joyless individuals who carry with them the perpetual leaden burden of a fixed belief in Necessity. One of the worst aspects of modern astrology—as popularly and ignorantly taught—is the emphasis it places upon the rule of stellar influences in decreeing the events and circumstances of any given life. We are not assuming here that it is in the power of

any one to determine events by means of any formal tabulation of a horoscope from astronomical tables. Our inclination has always been to regard such tables as symbols of a convenient nature upon which the clairvoyant can often base a veridical forecast. But human destiny is not decreed by any iron necessity. It is perpetually modified by the entry of new spiritual Causes which themselves alter and modify the whole future. As an illustration of the principle, let us take a simple parable. A seed is sown in the soil. That seed has in it certain potentialities. It will produce a certain type of plant, and that type only. The general outlines of the mature growth can be predicted with absolute assurance; its exact form never; for that form is likely to be modified in a million different ways by the contest of the life-force with the forces of environment. And if this be so with a plant, which has only ancestral habit and species-memory to give it character, must it not be infinitely more true where an intelligent mind and soul, armed with an abiding conviction of freedom of spiritual choice, enters the arena of temporal life for a period of self-expression and self-development?

* * * * *

As with the individual, so also is it with national life and its crises. Viewed from without, the events are inexplicable, and hence confusing and alarming. Yet they need not, on this account, cause us to despair or even to despond. It will rest with the human agents to achieve the spiritual and intelligent control of the forces now seething in the community and to direct these in the ways of enlightenment. And at whatever cost, this must and will be done.

That there are spiritual crises in that realm of unseen dynamic influences which goad the race to new activity is undoubtedly true; and that the seers of old were right in regarding these as periodical in decreeing the greater events of history is also difficult to deny. They may even have been right in their belief that some of these historic crises were not unconnected with the cycles of earth, moon and sun, planets and stars in the great precessional cycle of the Zodiac. The whole question at issue is whether the spiritual and historic crises recorded in the scroll of humanity's past is related, or not related, to the cosmic periods and synodic movements of the spheres whose influence is perpetually shed upon the earth. In our files we find quite a number of predictions centreing upon the years immediately before us. It may be stated as a curious fact that two of the greater Biblical cycles seem to converge about the year 1935;—but if we be interested in this branch of study, let us be careful about our calendar. For if the year of the Nativity of Christ was, as scholars seem to think, 3 B.C.—then we are in 1938, not 1935. Whichever it be, we wish our readers a very happy New Year.

ACTION AT A DISTANCE

By R. A. WATTERS, F.R.S.A.

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Action at a distance is a subject that has interested both scientists and psychists over a period of many years—though for different reasons, perhaps. The scientist feels, and quite rightly, that if a body is seen to move there must be some agent acting upon it in such a way as to produce movement. But if a body be seen to move without apparent *cause*, some explanation, of course, is required. That is to say, a body cannot be said to move unless it is acted upon by another body: a billiard ball will move after it has been contacted by the cue ball; but it is not good argument to say that the cue ball can cause the billiard ball to move when the billiard ball is one yard away. "A body cannot act where it is not", it has been said.

When, in the instance of telekinesis for example, it is held by the psychist that there is movement without contact (action at a distance) the scientists will contend that it is not so: either the body does not move at all (the phenomenon being an illusion), or else there is some agent responsible for the movement of the object.

The subject is a bit complicated, however, for the scientist will say that the movement of an object is impossible without an "agent"; and the psychist will contend that movement takes place without apparent contact, but the reasons are unknown; while the Spiritualist will fully explain the phenomenon by saying that (a) it is accomplished by the "spirits" taking "power" from the sitters and medium, or (b) by moulding certain teleplasmic substances into a rod or other "instrument" with which to move or levitate an object. Since the scientist looks askance at psychics, and he is not, as a rule, spiritualistically inclined he will not accept the view that telekinesis is actually action without contact, or that it is the result of teleplasmic rods or levers acting upon a body at a distance, and for two reasons: (a) for every effect there must be a cause—and in telekinetic phenomena the cause is not clear; and (b) that it is contrary to all physiological law for substances capable of lifting heavy objects to be extruded from the human body.

II

Every schoolboy knows something about *gravity*. It is the earth's attraction for all bodies. The earth's attraction acts through space, without visible or invisible attachment. Many of our most common phenomena are simply *changes* in the *position* of bodies. Gravity is constantly exerting its influence in all sorts of ways. The earth has an attraction for the moon, but there is no attachment, either visible or invisible, to account for the phenomenon.

Every schoolboy knows, too, that if a large lead ball be suspended by a string, and beside it is suspended a small copper ball, the larger ball will draw the smaller aside from a vertical position. There is a gravitational action between the large and small bodies, just as there is an attraction between the earth and the moon. Moreover, while there is an attraction existing between the two balls, the earth's attraction is, at the same time, exerting its influence on them. Although we cannot visualize the method of communication by which one body acts upon another, we must reaffirm that action at a distance cannot take place except by means of communication from one body to another.

As the street cleaner passes over the roadway with a giant electromagnet picking up all the nails and other bits of iron which might injure automobile tires, he, as the operator of the magnet, does not come in contact with the bits of metal scattered about, neither does his electromagnet. But there exists a connection between the bits of iron and the magnet, a connection or form of communication which we cannot see, but a connection nevertheless capable of pulling to the magnet's surface all sorts of things for which magnetism has an attraction.

It sometimes happens that a hunter loses his way in the forest. If he has such a misfortune he can readily locate his position by means of a compass. The surveyor makes use of the compass when plotting a certain acreage. Ships at sea are guided by the needle of the same delicate instrument. The action of the compass needle is a very commonplace phenomenon; but it is action at a distance nevertheless: a distance which is, in most instances, thousands of miles from the agent acting upon the needle. At the beginning of our civilization we find the Greeks using lode stone suspended by a string, as an improvised compass, by which to steer their ships; and it is possible that the Chinese knew of this natural magnet even before the Greeks.

Thales of Miletus (640-548 B.C.) knew, it is said, that a piece of amber, on being rubbed, would attract to itself other small bodies. Lucretius mentioned the fact that lode stone had the power of attracting to itself bits of iron. Lode stone was found near Magnesia, in Asia Minor, and was called "Magnetite Ore". Many of the earlier people who were familiar with the strange property of lode stone worshipped it as a manifestation of supernatural power. A piece of iron, when rubbed with lode stone, will attract to itself other small particles of iron.

There are, then, forces known to exist capable of producing action at a distance without visible contact. We know something about some of them, but it is quite possible that we are not familiar with every type of force, energy or "communication" capable of acting on distant objects in such manner as to cause movement or levitation. Since our knowledge of these matters is limited, we cannot be sure of the cause or causes of telekinesis. Undoubtedly there are certain so-called psychic functions which, like the phenomena of light, magnetism, and electrical attraction and repulsion, require, apparently, the Ether as a medium of transmission.

There is much argument, it is true, among workers as to the cause

of telekinesis, but whatever be the cause there can be little doubt of its actuality. Crawford¹ has discussed his subject at great length; and granting his ability as a scientific investigator, who was thoroughly familiar with the problems involved, there are many reasons which lead one to suppose that he has solved the problem of telekinesis.

D'Albe,² however, has conducted a series of experiments with the same medium, and his views are at variance with those of Crawford's.

It seems difficult of belief that Crawford could have worked with Miss Goligher over a period of several months, carefully recording phenomena week after week, without detecting fraud in one form or another, if fraud existed. Since Crawford's work has been questioned, it is to be supposed that his critic found concrete evidence of fraud by personal observation which led him to the conclusion that Crawford had erred in his exposition of the facts.

For the past several years, however, Crawford's work has been regarded by several groups as a standard by which a correct judgment could be formed. If Crawford was in error, it follows at once that it is no longer possible to regard his work as a criterion. Whether or not Crawford's views are correct, they are the simplest explanations of physical phenomena yet offered. Although one might approve of Crawford's ingenious experiments and his apparent proofs of an invisible Quantity which was extruded from the medium's body, and which subsequently gathered about itself certain "materials" with which to insure visibility—and by which it was ultimately photographed, it would be difficult for one, to whom the modus operandi of so-called spiritistic manifestation is unknown, to agree with Crawford that the phenomena described by him suggest the presence of "spirits", or to admit that these manifestations add proof of survival. Rather, this type of physical mediumship tends to support the belief that it is a manifestation belonging to psycho-physiology instead of spiritism.

The psychist is constantly on the alert to ascertain whether or not there is some natural explanation for the strange phenomena witnessed in the presence of physical mediums. A great many times natural explanations are readily forthcoming; but there are instances, though very rare, in which the phenomena are not so easily explained. If Crawford's explanation of action at a distance is sound, namely, that levitations, raps, etc., result from the manipulation of tubes, rods and other formations of teleplasm which have been more or less "solidified", it seems reasonable to suppose that his answer should suffice on strictly physical (and mechanical) grounds.

III

A number of workers have constructed various types of apparatus with the hope of learning something about action at a distance. Many

¹W. J. Crawford, *The Reality of Psychic Phenomena; Experiences in Psychical Science; and Psychic Structures*.

²E. E. Fournier d'Albe, *New Light on Immortality*.

³R. A. Watters, *Phantoms*; a Paper to be published in a forthcoming issue of the *Journal, A.S.P.R.*

of them have felt that mediumistic "power" is present in all people, but more developed in mediums than in others; and by building delicate instruments they hoped to study the "power" by testing both normal and abnormal individuals.

Of the more prominently mentioned instruments to study action at a distance is the sthenometer of Dr. Paul Joire.^{4 5} More than ten years ago Professor Charles Richet⁶ said of this instrument: "M. Joire has constructed a very simple instrument that he calls a sthenometer. . . .

"This is a needle turning freely on a pivot over a graduated circle, the whole enclosed in a glass cylinder,⁷ hermetically closed, and placed on a base which is made truly level. If the hand is brought near the needle it turns on its axis through a certain angle marked on the dial. M. Joire has been able to eliminate every exterior mechanical cause, the shaking of the floor, any thermal, electric, or luminous influence; and still the movement of the needle takes place.

"Unfortunately, instead of establishing the physics of the problem, M. Joire had studied the effect of different states of health as shown by the deflections.⁸ This is premature; the physiology of the reaction should come first. If that is established the pathological applications will follow. . . ."

To be in position to state the nature of the "force" responsible for the needle's movement on Joire's apparatus, it is necessary to ascertain the various types of force, radiations, or energies, emanating from the body, and by experiment to determine which one, if any, is contributing to the phenomenon. That most, if not all, vertebrates, including man, have peculiar emanations is a well known fact. The emission of rays is not limited to the vertebrates; for lower forms of life, including fruits, plants and vegetables emit one or more kinds of rays.⁹ The most pronounced biological radiation are the infra-red rays, but we pay little attention to them: we usually refer to these rays as "heat" and think no more about them. Biological rays have much significance, however, if one takes the trouble to analyze them. A Russian scientist, Gurwitsch, discovered some years since, a biological radiation which he has called Mitogenetic Rays.¹⁰ This radiation belongs to the ultra-violet spectrum; it is of short wave length and weak intensity, and is to be found in plants, vegetables, animals and

⁴Dr. Paul Joire, *Les Phenomenes Psychiques*, pp 371, 372.

⁵Dr. Emilio Servadio, *Journal, A.S.P.R.*, May 1932.

⁶Prof. Chas. Richet, *Thirty Years of Psychical Research*, pp 435, 436.

⁷The covering resembles a bell jar more than it does a cylinder. (Author.)

⁸It was Joire's opinion that the exteriorized force was a form of nervous energy which in some way influenced the needle of his instrument. It was for this reason that he tested both normal and abnormal individuals. There is some merit in the theory that a physical medium has some abnormality of the physiology, but what that abnormality is is unknown. If Geley's theory of Ideoplasty is correct, and if Crawford has not erred in his exposition of the facts concerning the Goligher Circle, it would appear that Joire's researches into nervous—and other physiological—abnormalities were not far afield. Joire believed that he was measuring a (nervous) force common to all people, but much more pronounced in mediums.

⁹R. A. Watters, *Archives of Physical Therapy, X-Ray, Radium*. Vol. XII May 1931 ("Biological Sources of Radioactivity.")

¹⁰Alexander Hollaender & Eugene Schoeffel, *The Quarterly Review of Biology*, Vol. VI, No. 2. 1931 ("Mitogenetic Rays.")

man. Visible light rays are commonplace in such things as fireflies, and electric discharges are found in many types of fish. In the case of the torpedo (*Raia torpedo*), the electric eel (*gymnotus*), and the electric fish (*Silurus electricus*), well-marked shocks can be given at will.

It is undoubtedly a fact that these radiations are due to physiological activity: organic and chemical function, perhaps. So, too, with mediums; it is quite possible that, by virtue of certain physiological functions, they can extrude from the body certain substances of which teleplasm is one, and by which objects at a distance may be moved or levitated. Since mediums are comparatively rare it should not be supposed that the "power" possessed by them is common to all people. Rather, it would seem that a psychic is one who is, undoubtedly, peculiarly "constituted", and whose physiological make-up is markedly different from that of ordinary individuals. Hence, it would seem proper to add "mediumistic" emanations to those already enumerated above.

To one who is informed regarding biological emanations, it is at once apparent that of those named above there are but three capable of influencing the needle of Joire's apparatus; namely, infra-red rays, electric discharges, and "mediumistic" emanations which are probably a form of so-called teleplasm.

Joire himself says that the force extruded is "nervous energy", but whether or not his statement is correct is a moot question.

Since others than mediums can, by holding the hand near the needle, cause it to move, it seems reasonable to suppose that in such cases the needle's movement is produced by means other than mediumistic. We have left as agents, then, a choice of "nervous force", infra-red rays, and electrostatic phenomena. Since experiment shows that both heat and body static will produce all the phenomena that Joire claims for his instrument, it is reasonable to suppose that his "nervous force" is lacking the necessary proof.

If, as some people suppose, the human body emits rays constituting an "aura" of many colors, as believed by Kilner,²² and if the "aura" so-called could in any way influence the needle's movement, it is obvious that colored lights—either globes or monochromatic illumination—would cause an excursion of the needle. It is preposterous to think that any type of illumination—save infra-red, or the extreme red perhaps—could move Joire's needle one degree. Actually, of course, it is self-evident that Kilner's "aura" can have nothing to do with action at a distance.

Heat, either from the hand or from a hot iron, will cause the needle to move through an angle of 20 degrees or more. Since the hand may be statically charged, it is very difficult to determine whether the needle's movement is due to electrical charge or to the heat from the hand. Usually the normal static charge in the hand is small, and if the instrument be enclosed within a thin glass jar of sufficient diameter to keep the hand far enough away there will be no electrical phenomena. If the hand be so placed, however, that its heat may warm the air within the chamber the

²²W. J. Kilner, *The Human Atmosphere*.

needle can be seen to move after a few minutes. Several minutes are required for the heat to accumulate in the jar which will, in turn, cause "air currents" within the container due to the warm air rising to the top and the cold air being forced toward the bottom: these currents cause some movement of the needle. It is also possible that the needle, being of different temperature from the air which is being heated about it, would be, until it assumed an equal temperature, the seat of several small currents of air which would facilitate movement. A needle such as this suspended in air of ordinary density will obey the following rules:

- (a) If the hand be warmer than the needle, the needle will be attracted to it; or
- (b) If a hot iron be substituted for the hand, the needle will be attracted to it.
- (c) If the hand be colder than the needle, the needle will be repelled by it; or
- (d) If a rod of cold steel, or a cube of ice, be substituted for the hand, the needle will be repelled by it.

It is not to be supposed that this instrument operates on the principle of Crookes' radiometer¹² with which we are all more or less familiar.

If the needle be operated in a space more or less open, it will be observed that a much greater excursion of the needle takes place than when it is being operated by infra-red rays alone. Under these conditions the heat is more quickly dissipated and the needle's movement is due more or less to the body's static charge. When a needle is suspended in air as are those of Joire, there is induced in it a weak magnetism due to the earth's magnetic field. The forces acting on the molecules of the needle are small, the molecules experience small deflections, but as soon as these deflections exceed a certain amount, the molecules are wrenched away entirely from their original positions of equilibrium, and take up new positions thus leaving the needle in a "magnetized" state. When one approaches Joire's needle with the hand, or with an amber rod that has been rubbed with silk, there will be an attraction or a repulsion of the needle according to the polarity of the charge.

Coulomb's law applies to these needles, when operated for the detection of static electricity in various substances; namely, glass, amber, wood, paper, sulphur, metal, ivory, the *hand*, etc., just as it does between the other small charged bodies. Coulomb's law may be stated thusly: The force between two small charged bodies is proportional to the product of their charges, and is inversely proportional to the square of their distance apart, the force being one of repulsion or attraction according as the two charges are of the same or of opposite kinds.

¹²Crookes' radiometer consists of four arms; to the extremity of each is fastened a thin disk of pith, lamp-black on one side, the black surfaces all facing the same way. The arms are suspended in a glass bulb which is provided with a metal cup on which rests the pivot of the arms. The bulb is pumped to a high vacuum; but even so, gas molecules are present in great numbers which impinge upon the white and black surfaces of the vanes. When a source of radiant energy is present, the black surface gets hotter, repels the molecules with greater speed, and flies back with its own recoil. The recoil produces the observed rotation of the vanes.

Although, under certain favorable conditions, the static electricity of the human body can be studied experimentally,¹³ it is much better to study the effects of the phenomenon by laboratory methods. It was shown by Millikan¹⁴ that all electrical charges are built up from one unit; namely, the electron. The electrical current, commonly known as commercial electricity, is nothing more than the transport of these units through the conducting bodies. A static charge is one which is built up of electrons, and its value will be the same anywhere it may be found—provided it always contains the same number of electronic units.

We have seen that, under certain conditions, the body static may slightly exceed a pressure of 1,200 volts—or even double that amount on very special occasions.¹⁵ If a little be added to the 1,200 volts potential, and we make use of the acquired voltage by inducing charges in various substances with the idea of observing their discharges in supersaturated vapor, it will be possible to make a rather comprehensive study of static charges, and the phenomena of repulsion and attraction as it applies to the operation of Joire's needle.

Let us build an experimental sthenometer.¹⁶ Into a glass cylinder six inches in diameter, let us seal two electrodes which are the terminals of a vale tube converter (the negative pole of which is earthed).¹⁶ The cylinder will be closed with a top of plate glass and the whole made a part of a large expansion apparatus.¹⁷ To the positive pole of the system within the cylinder we will have attached a strip of gold leaf, see Figures, A, B, C, D, Plate I. By closing and opening a switch, it is possible to impress a charge on the gold leaf much the same as one charges an electroscope (of the Wilson or Bumstead types). A static charge on gold leaf in a moist atmosphere is constantly wanting to leak off; and by expanding the air in the chamber a little, it becomes more moist, the leak (of the charge) becomes more pronounced, and it is possible to observe the charge as it leaks off into the air.

¹³Some years ago, in a Chicago hotel, the present writer found that after walking over the unusually heavy woolen carpet he would receive a terrific electric shock upon touching something metallic. Since these shocks were much more severe than those usually experienced with static charges, it was decided to observe the phenomenon and attempt to "measure" the discharge. A noticeably large spark was present. Using the earthed radiator as one pole, and the end of a door key as the other, it was found that the spark measured $\frac{1}{8}$ inch. It is usually calculated that 10,000 volts will jump a gap of one inch between sharp points. Allowing 10,000 volts per inch, it would indicate that 1,200 volts of energy were supplied by the body to effect the span of $\frac{1}{8}$ inch in ordinary air. An engineer who is a friend of the author's states that on many occasions he has had electric discharges from his body resulting in an $\frac{1}{8}$ inch spark. He states that a few times he has had static discharges with spark as much as $\frac{1}{4}$ inch; which is equivalent to a voltage pressure of 2,500 volts.

¹⁴R. A. Millikan, *The Electron* (second edition), p. 74.

¹⁵Three instruments were built: the regular instrument described by Joire; the test instrument described above; and one enclosed in a glass cylinder in which was cut a hole $1\frac{1}{2}$ inches in diameter.

¹⁶The valve tube converter was capable of converting 110 volts a.c. into 2,600 volts d.c. A rheostat was used in the primary circuit. The current output was only a few microamperes.

¹⁷This apparatus will be illustrated in *Phantoms*. (See Note 3.)

Figure A, Plate I, is an interesting photograph in that it shows very clearly the escape of a small electrical charge from the leaf.¹⁸ Compared with the experiment cited above¹⁸ in which it appeared that 1,200 volts were required for a discharge through $\frac{1}{8}$ inch of air, the escaping charge shown in the Figure is very little more—being in the neighborhood of 1800 volts.



Figure B, shows an escaping quantity of electricity which was impressed on the leaf system by a 2,000 volt charge.

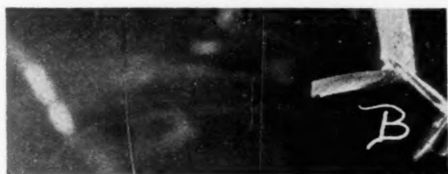


Figure C, is of more interest because we are approaching the action of the sthenometer. The charge is seen leaking off both sides of the leaf with a large triangular-shaped cloud on the inner surface of the suspended block of pine wood. The pine block, which is both small and light, is suspended in an electrostatic field much the same as Joire's needle; and by virtue of the field in which it is suspended, there is *induced* in the block an electric charge. Because of the induced charge the block is very susceptible to electric charges of opposite polarity which are released from the leaf system when it is discharged into the prepared air. (See "D" overleaf.)



¹⁸To one not familiar with these photographs, the phenomena may resemble alpha ray tracks from radium. Electrons, which make up the static charge, have an attraction for moisture. Since the charge is very slow in the process of leaking off into the air, the electrons are unusually slow-moving and do not ionize the air as do the beta rays (very high speed electrons); but being small "loose" electrical charges, they attract moisture and allow the phenomena to be observed.

Figure D. Let the block of wood in this photograph represent the needle of Joire. Its suspension insures an induced charge of polarity opposite to that of the leaf. Let the leaf represent the (statically "charged") human hand. Expansion of the air will, then, correspond to bringing the hand in close proximity to the needle. The leaf (hand) has a charge of one sign while the block (needle) is of opposite polarity. The leaf's attraction is not noticeable until a slight expansion of air takes place, but upon increasing slightly the atmosphere's moisture there is an attraction for the block by the leaf, and it is seen to move toward the leaf system.



In this particular experiment the leaf and block were far enough apart to prevent touching when the attraction was at a maximum. But in other observations where a needle of pith, straw or paper was suspended in the electrostatic field, the attraction would be toward the leaf until the end of the needle contacted the end of the leaf. When contact was made the needle "lost" its induced charge and, temporarily, took on a charge of the same polarity as the leaf, and for several minutes, or until the charge leaked off into the air and through the opposite electrode to earth, the needle would be "pushed" about $\frac{1}{2}$ inch from a vertical position.

It should be said here, parenthetically, that a similar phenomenon is experienced with the sthenometer: if the polarity of the needle be such as to be attracted to the hand, it will be repelled if in it is induced a charge the sign of which is the same as that of the hand.

In the needle-and-leaf system, so long as the air was expanded but a few millimeters, the attraction of the leaf for the needle could be observed with ease. The needle and leaf being of opposite polarity certainly produced Ether vibrations which resulted in "attraction"; but if the expansion of the air is too great the moisture will be increased to such an extent that the leaf will lose its charge as shown in the photographs. The reason that Joire's needle appears to move without contact is because the hand being charged, statically, of one sign, and the needle being of opposite charge there is an attraction for the needle by hand. For the attraction to result in "action", there must be produced, by virtue of the electrical phenomena, vibrations in the Ether between the hand and the needle.

The variation of the body's electrical charge is of some interest. A sthenometer was constructed with a cylinder of glass surrounding the needle in which was cut a hole $1\frac{1}{2}$ inches in diameter. By standing on a

woolen rug and occasionally rubbing the feet vigorously over the nap, the body's static charges could be varied and their variations noted on the instrument's graduated circle.¹⁹

If one held in the hand a long, slender stick of wood by one end and carefully inserted the other end in the opening provided in the cylinder close to the needle, and then rubbed the feet over the rug, the needle would be seen to move with as much force, if not more, than when the finger was introduced into the cylinder. Slender sticks of wood, ranging from 5 inches to 36 inches in length, were used, and by three different people, with excellent results. The explanation of these results is not very complicated. The static charge of the hand acts on the molecules of the wood causing a change in the position of some of them. None can change its position without affecting the stick as a whole. Hence, when a charge is transmitted from the hand to the stick the positions of the molecules will be changed at the point of contact with the hand, and a stress will be produced in the Ether (by which everything is interpenetrated—even the atoms of the wood) and there will be a molecular change prevalent throughout the length of the stick. There will be, then, a charge at the end of the stick which has been placed near the end of the needle just as there is a charge at the point of contact with the hand.

It is likely to be said by some that these last mentioned experiments indicate the possibility of transference of "power" from the sitters' hands to a seance table, and which might account for some of the observed phenomena. Especially is this true since it was shown that on one special occasion, at least, the body's electrical pressure reached 2,500 volts. But it must be remembered that in the above experiments,¹⁹ and in these with various lengths of wood, the body static was artificially produced. It is, of course, possible that power might be transmitted by a group of table sitters in this manner, but some research would have to be done along these lines to find out if body static plays any part in the phenomena. To date, we have no information on the subject.

* * * * *

IV

If Joire was correct in his contention that "action at a distance" is explained by the manifestation of his needle, then the solution of the whole problem resolves itself into the following explanations:

(a) Infra-red rays; they cannot act as an "agent" for telekinesis except in instances where the object to be acted upon is enclosed, and where the "action" depends on the shifting of air currents.

(b) Static charges from the hand. Because the hand and needle are of opposite polarity, there will be produced vibrations in the Ether, resulting in a "mutual" attraction. The needle will move toward the hand if it be of opposite charge, and away from the hand if of identical charge.

Whether or not enormous charges of static electricity may accumulate

¹⁹Reno's altitude (4,500 feet) and dry climate are especially conducive to the study of the sthenometer and its reactions to static electricity.

in the body and affect other bodies either by their position in space or their relation to earth is a moot question: it all seems rather doubtful, but not impossible since no work has been done on the subject.

It would appear that Joire has no more claim to the discovery of the "power" responsible for telekinesis than has Crawford. Just *how* large static charges could accomplish the phenomenon of moving large unsuspended objects at a distance is as much of a puzzle as how teleplasmic tubes and rods, the composition of which we know nothing, can accomplish it.

Either Crawford established the proof of telekinesis or he did not; the same can be said for Joire. It might be said of Crawford's work as someone once remarked about the Bohr atomic theory, "It is not yet complete, but it fills up many gaps and answers many of the puzzling questions; and until something better comes to take its place, I am afraid that we shall have to continue to make use of it".

THE MEDIUMSHIP OF CARLOS MIRABELLI

By DR. THADEU DE A. MEDEIROS

Report of a Sitting held under the auspices of the Brazilian Academy of Metapsychics (established June 10, 1934) dated November 10th, 1934.

* * * * *

We, the undersigned, came up here to witness certain phenomena scientifically controlled under the direction of Professor Carmene Mirabelli.

At the beginning of the session we asked his permission to close all doors and windows, so that there could be no doubt on the part of any of us who came here to certify ourselves of the extraordinary nature of the mediumship of Prof. Mirabelli.

All rooms were thoroughly inspected: all doors locked, and their keys kept in our custody, so that we could ensure that there should be no mystification. We would also express our appreciation of the Professor's kindness in giving us every chance to control the experiment in the best manner possible.

* * * * *

At 9.30 p.m. we observed the first phenomenon: the room profusely lighted, (all lights being on), we saw a chair going by itself from one corner of the room and then standing over a table found in the same room. This was surely an example of levitation.

Second Phenomenon. We saw Prof. Mirabelli completely transfigured speaking Dutch to one of our friends present—Dr. J. Afdeeling Vlaardingen, who was surprised, regarding such performance as a really convincing proof, remarking that it seemed to him as if he were confronted by his own father, since the facts revealed to him in this conversation could only have been done so by his own father, as no one else could have knowledge of them.

Third Phenomenon. Prof. Mirabelli had a spatial vision of something going on at the office of Dr. Thadeu Medeiros who was not present at this meeting, and of which Mirabelli had, up to now, no knowledge. We followed to that place, finding the door locked. On its being opened, we saw a phantom like a woman. Prof. Mirabelli said that this was the form of his aunt recently deceased. Dr. Alencar Macedo said he had a camera and "I am going to take a picture"—and so he did. After this we saw the phantom ascending upwards and becoming more faintly visible until it completely disappeared. (We noted that the camera belonged to Dr. Alencar Macedo, lawyer and farmer of the State of S. Paulo, and that he lives in the capital of the said State.)

Fourth Phenomenon. We came back to the room where our meeting was held and were discussing the phenomena of "corporization" when we heard a breathing and very soon after, a whispering: "Oh, my nephew

Carmene!" We then became aware of a perfume of roses and other flowers around us, and Prof. Mirabelli said: "I am seeing—I am seeing—many flowers!" What was our surprise on witnessing for ourselves, after the Professor's exclamation, the appearance in natural form of many flowers which fell down over a table in the room.

At this stage it was noted by Dr. Oscar Manfredo Costa (physician living in S. Paulo) that Prof. Mirabelli was very tired. He proposed therefore to close the experiment as all his colleagues present were satisfied as to the result of the meeting being far beyond expectations.

At a certain moment, Prof. Mirabelli said: "Turn off the lights in the room!" and, following this, he asked Dr. Antonio Marcondes dos Santos and Colonel Marcos Azevedo Torres to hold him with both hands. After a few moments' concentration the medium claimed that it was hot and ventilation needed; also that the extremities of his hands were cold. To the great surprise and admiration of all of us, we then saw Prof. Mirabelli illuminated as by a flash of light from head to feet; the room itself being also lighted up. As soon as this light was dissipated, the Professor fell down in a state of prostration, belching much and apparently in a swoon. After a while he came to in normal shape as if nothing had happened.

As witness to the truth of all that is here stated, this Report has been written and shall be signed by all those present who have seen and can certify the facts as they occurred and as above stated. And Prof. Mirabelli is authorised to make use of this paper as he pleases, even for publication, as well as for the Academia Brasileira de Metapsychica.

Rio de Janeiro. November 10, 1934.

Signed.

RUY AZORIO VILLACA
J. AFDEELING VLAARDINGEN
MARI AUGUSTO DA SILVEIRA
ANTONIO MARCONDES DOS SANTOS
OSCAR MANFREDO COSTA
ALENCAR DE MACEDO
EDMEA FARIA MAGACHAES
BENURINDA SANTOS

Note by the Editor (1). The English translation of the above Report as furnished by the courtesy of Dr. Medeiros has been subject to slight idiomatic correction since receipt, to avoid ambiguity of meaning, and for the convenience of readers. But in no case has any liberty been taken with the sense of the passages affected. If there be any error in the spelling of the names of signatories, the Editor offers his apologies to them and to Dr. Medeiros and would like to express his gratitude to the Doctor for furnishing him with this interesting Report which he hopes may be followed by others in due course.

Note (2). The name of Colonel MARCOS AZEVEDO TORRES does not appear in the transcript from which the above list is taken. This is probably an oversight as the Report clearly says that *all* present signed their names.

ADDENDUM TO REPORT

Note by Dr. Medeiros on the Photograph of the Phantom

* * * * *



Fig. 1

This photograph (Fig. 1.), taken by Dr. Alencar Macedo, corporifies irradiations of Mirabelli's aunt recently dead: and these irradiations, certainly withheld in Mirabelli's mind, are shown in a visible form by virtue of the metergic faculties of Mirabelli. They could be perceived by all those present and registered also by the camera.

The Skull shown represents a surprise for all who attended the meeting—even for Mirabelli; since, when the photograph was taken, no one saw the skull in that place. Some days before, however, the skull had been in that place. It had been broken in pieces and has been reconstructed to its original form by its own irradiations, as shown in the picture; this fact being rare and wonderful.

(A second photograph of the phantom, with hands folded across the breast, in the act of rising from a chair, has been submitted by Dr. Medeiros, but is not the subject of illustration here.)



Fig. 2

(Fig. 2.). Represents the form of a small dog manifesting in the locus of the irradiation.

IDENTIFICATION OF THE PHANTOM

The following is a transcript in English of a letter written to Mirabelli by a relative to whom he submitted the photograph.

Sao Paulo. 18 de Novembro. 1934

My dear Cousin Charles,

We here are very sad at the death of our dear and unforgettable aunt: but to compensate us we had the satisfaction of receiving a clear and beautiful photograph that brought us great comfort.

We showed the photograph to all our relations and friends, who were very surprised, as she had been buried in all her black clothes as she used to wear them, including the handkerchief over her head, and with the hands folded over her breast.

We also showed the photograph to Monsenhor Deusdette de Araujo, who was surprised at this admirable proof that the souls live again.

Good bye, and until we meet again,

MARINA SCACIOTTA.

THE PROPHETIC VISIONS OF A CLAIRVOYANT SHEPHERD IN THE 18th CENTURY

By a CONTINENTAL CORRESPONDENT

The peasants of the mountains between Bavaria and Bohemia (now Czecho-Slovakia) still remember the strange prophecies of a poor shepherd, who lived there in the second half of the 18th century. His prophecies have been written down by some families at the time and thus come down to our days. Besides this they were delivered orally from one generation to another, which finally enabled persons interested in folklore to collect them.* There is not much known about the person of the prophet. About 1740 or 1750 he is said to have turned up in the village Rabenstein as a little homeless orphan, who did not even know his name. He was brought up there and not being very strong he had to take care of the peasants' animals as a shepherd-boy. Later on he wandered about and was well-known but also laughed at and made fun of and even prosecuted because of his prophecies. Not even his name is quite certain. He is often called the "Stormberger" (Starnberger?), perhaps after his supposed native town, others say the prophecies originated from a certain "Muhl Hiasl" ("Hiasl" is the Bavarian dialect word for Mathew) in Apoing on the slopes of the Bavarian Forest. Others again think that all these names refer to one and the same person and that he fled to the outskirts of the Forest because of the prosecutions. Because of these prosecutions he also predicted that something strange would happen at his funeral, which indeed was the case. A wheel of the cart carrying his coffin broke when it crossed a bridge, and the coffin fell down so that the lid was burst open and the corpse of the prophet was once more seen by all present. He is said to have died about 1806.

THE PROPHECIES

The prophecies to a great part refer to local occurrences but some are also of general interest.

The time in which his clairvoyant visions were to come true was not his life-time but a not quite exactly defined future. When asked when the time of the "great clearance" would come, pointing to a little boy he said; "he won't live to see it, neither will his grandchildren, but their grandchildren will" (i.e. about five generations after his time). He distinguished four great periods in his prophecies 1. the "first time", the "time of preparation" in which the causes for the things to come will be laid, 2. the "time of the great war" 3. the "second time" and finally 4. the "time of the great clearance".

* * * * *

In the first period "iron roads" will lead through the Forest (rail

*They were published in a little brochure "Die Stormberger Prophezeiungen" in Zwiesel (Bavaria) and in the "Munchner Zeitung" of October 13th, 1931. Neither of these publications are available now.

roads!) and "the iron dog will bark through the Forest" (trains? motor-cars?), then "the carriages without horses and shafts" will come." "Men will fly like the birds and a big white bird (Zeppelin?) will visit the Forest". At that time "people will become cleverer and cleverer and their bad humour will constantly increase". The good old shingle-roofs will not be used anymore, the red roofs (tiles!) will come up." Instead of their good old costumes "men will wear "red and coloured hats" and "stand in the dung-hills with blacked boots". Women will come along "with raven-heads" (indeed short time after him the peasant-women wore three-cornered shawls quite black, tied tightly around their heads which certainly reminded of "ravens-heads"). After that women will wear hats like those of the men and that is the end of the first period.

* * * * *

"The great war will begin, when the iron road in the outskirts of the Forest is finished" (strangely enough the railway from Kalteneck to Degendorf was opened on August 1st, 1914 and the first soldiers were transported with it into the war a few days later). "A small one will make the war begin and a big one coming from across the sea will make it end". (Serbia—America!)

* * * * *

Directly after the war is finished a time will come, in which money has entirely lost its value. For 200 florins one will not even get a loaf of bread and yet there will be no famine", "money will be made of iron and gold will be so precious, that one can buy a whole farm house for one piece of it" (inflation!). Then money will recover its value, but that will be of little use because it will be very scarce then. "Nobody will like any one else". "They will take the Lord (crucifix) down from his corner and lock him into the drawer" (In Bavaria and other parts of Germany all devout catholic peasants have a crucifix mostly with a vessel of holy-water beneath it, hanging in a corner, the "Lord's corner" (Herrgottwinkel) of their good room.) "Faith will become so small, that one can put it beneath a hat." People will differ in their opinions, "every-body will have a different head" (=dialect for opinion, might refer to the great number of political parties) and the Forest will become as thin as the beggar's coat". "Wood will become as dear as bread, but there will be just enough. "The little ones will become great and the great ones small and one will see, that when beggars sit on the horse (= have big posts) the devil can't catch up with them". "The new masters are only capable of making laws, which soon nobody will follow, and levying taxes, which nobody is able to pay".

* * * * *

Then the time of the "great clearance" will come. "One brother will not know the other, the mother will not know her children". "The fuss begins in the towns", and "when people come to the peasants from the towns asking them to let them till, the peasants will slay them with their ploughshare". In this time "men will be clad like women and women like men" because of the mutual distrust of all against all. The peasants will surround their houses with high fences and shoot upon others from their

windows. Now "people will take their crucifixes out of their drawers again and hang them upon the wall but it will not be of much use." "They will bake bread out of stones and go and beg". Then the time of clearance will be at its height. A sign will be seen in heaven, "but before that there will come" a "very severe Lord" who will take the last penny from the poor, but his reign won't last long and then the "great clearance" comes. "Bavaria will be devastated and ravaged, Bohemia will be swept with an iron broom". The Forest will become desolate though there will be no death and no famine. Men will come over the hills (from the East) in red coats" (according to others in red caps), the hills will be "black with people", who are flying from the Forest. He who has two loaves of bread under his arm and loses one shall leave it where it is, one will be enough" (—it won't last long). "He who is to get through it must have an iron head". "People will fall ill and nobody can help them". "If one will find a cow on this side (according to others: on the other side) of the Danube one shall hang a silverbell around its head" (so scarce cows will become). "He who stands on a high mountain in the night won't be able to see a light anywhere" (= as if the whole forest was depopulated). "The shepherd will put his stick into the ground and say: "Here there has been a village!" "When people have been thoroughly sifted, a better time will come. Those who are still alive will get a house for nothing and as much ground as they like". "He who escapes the great clearance will say to strangers, whom he meets "Brother, (Sister) where did you hide yourself?"—"The surviving will only have one greeting left: "Jesus Christ be praised!" "As the country on the other side of the Danube will also be devastated, the people from the Forest will settle there, although they would also have a good time in the Forest now. Thus the Forest will be depopulated "without any war or dying", so that "the nettles will grow out of the windows in a short time".—

* * * * *

So far the sayings of the old shepherd. One must admit, that they contain many correct predictions, especially concerning the time immediately before, during, and after the Great War—as to the rest one will have to wait and see what the future will bring.

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THE DEATH OF JUDGE DAHL AND ITS MARVELLOUS PREDICTION

* * * * *

By a CONTINENTAL CORRESPONDENT

The readers of this Journal will surely remember the interesting case of the Norwegian medium Mrs. Ingeborg, daughter of Judge Dahl of Fredrikstad. I am sorry to have to announce the death of Judge Dahl* on August 8th 1934 at an age of nearly seventy. He was at his summer residence on the isle of Hankoe at that time with his daughter Mrs. Ingeborg. He went down to the shore with her in order to look for a new bathing place for his grandchildren. When he had found an apparently suitable place he swam out while his daughter remained at the shore. Suddenly her father rose up in the water. He said it was a cramp, he hoped to get over it and she shouldn't bother but remain where she was. Mrs. Ingeborg immediately jumped into the water to him as he had disappeared under the surface, he came up once more and she took hold of him and dragged him to the shore with a great effort only to find he was unconscious,—in fact, as it turned out later, dead. All efforts to reanimate him were fruitless. A friend of the family, Mrs. Stolt-Nielsen was the first to come to the rescue. They telephoned to the family in Fredrikstad saying that something had happened to the Judge and asking them to come with a doctor, they did not however mention the Judge had already died. Yet his attorney (and now successor as Judge of Fredrikstad) Mr. Apenes immediately said, the Judge had died and that it had been predicted to him with the command not to tell anybody about it.

In fact Mr. Apenes had been present at a sitting with Mrs. Ingeborg in the evening of Dec. 3rd 1933. All the other sitters were sent away, and then the late brother of the medium Ragnar (who, strangely enough was also drowned) told the attorney that Judge Dahl would die within a year, that it would happen through an accident, and that it should not be prevented, as it was destined that it should happen thus. He was not to mention the contents of this prediction to anybody. The same night the attorney wrote down a protocol about it from the notes he had taken during the sitting and also, coming home about midnight, awoke his mother, telling her he had received a prediction in the sitting that night, which however did not concern his own family. At Xmas he also told this to his uncle and aunt Judge Fabritius—all these persons testify to the truth of his statements. In another sitting in the beginning of May 1934 Judge Apenes heard from Ragnar that Mrs. Stolt-Nielsen in a ciphered note written in numbers had already sometime before received an exact prediction of the death of Judge Dahl, and that it was kept by her in a sealed

*(Cp. his book "We are here", reviewed in the September issue 1932, p. 362 of this Journal.)

letter not yet deciphered. In a later sitting Mr. Apenes asked Ragnar when he could take his holidays and he was told he should make his dispositions so that he would be back about July 25th 1934, nothing would happen before that time.

Mrs. Stolt-Nielsen in fact had received several communications from her late daughter Lill Rolfsen through Mrs. Ingeborg entranced at the ouija-bord. In spite of many characteristic feats however she was not quite convinced as to her identity. So her daughter told her, she would give her a proof which would impress her very much, but she needn't be nervous, it did not concern her and her family directly and it wasn't really as bad as it looked. In a single sitting with only her and Mrs. Ingeborg present on August 8th 1933 (exactly a year before the accident occurred!) Lill dictated the following numbers to her mother:

"9-1-21-7-21-19-20-13-1-1-14-5-4-14-9-20-20-5-14-6-9-18-5-15-7-20-18-5-4-9-22-5-22-9-12-2-25-6-15-7-4-4-1-8-12-15-13-11-15-13-13-5-22-5-4-5-14-21-12-25-11-11-5." The code was: a : 1, b : 2 etc.

She was told to put the paper with these numbers into a sealed envelope undeciphered and not to open it before she was told to do so. Mrs. Stolt-Nielsen thought the whole thing rather ridiculous. She went with the paper to Judge Dahl, who fortunately did not read it. He said one had to do as one was told in these things and put the paper in an envelope, which he sealed with his own thumb. Mrs. Stolt-Nielsen took it with her and kept it in an iron chest. When she was in Hankoe again in summer 1934 she remembered the paper and having the feeling she ought to have it with her there she had it sent. When she went down to the pier with Mrs. Ingeborg after the family had been telephoned to come after the accident, a gentleman she didn't know came with them and asked her whether she was Mrs. Stolt-Nielsen. When she had told him that was indeed her name to her amazement he asked her, whether she had not received a ciphered communication from her late daughter and whether she had it with her in Hankoe. She affirmed both and then he told her he had received the communication that the time had come to open and decipher it. This was done in the presence of Judge Apenes, Mrs. Stolt-Nielsen and family Dahl. The contents were as follows: "I august maaned 1934 vil byfogd Dahl omkomme ved en ulykke." (In the month of August 1934 Judge Dahl will be killed by an accident.) Of course this greatly impressed all and the Scandinavian press was full of it.

On the night before the accident there was a sitting as usual. Strange enough the Ouija-Bord didn't move—for the first time during the mediumship of Mrs. Ingeborg. But she had a trance-vision of her father standing beside her brothers and other deceased friends and relatives, he looked very happy and said: "Just think, now I can hear normally with both ears!" (Judge Dahl suffered very much from deafness in the last years.) In the same night, in a dream, the medium, who felt rather restless and nervous

in these days, dreamed of her late brother Ludvig (her principal control) saying to her: "No, my little fat one (his pet-name for her), you needn't bother. We will arrange everything all right."

In a new book of Judge Dahl, which was nearly finished when he died ("Vi overlever doeden", We survive death) and which will also be translated into English, all this was described in an epilogue. The narrative was then read to Judge Dahl manifesting through Mrs. Ingeborg entranced and he made some small corrections in the margin through her hand, but with his own handwriting! Surely this book will be one of the most interesting publications in psychic literature!

EVIDENCE OF SURVIVAL AND IDENTITY

Reprinted from 'The Quest'

By H. A. DALLAS

The impulse which drives men to penetrate into the unexplored regions of the Arctic and Antarctic zones, finds its counterpart in the minds of those who feel the call to explore undiscovered fields in the region of Psychical Research. The subject opens up new avenues of study in human personality and discloses the existence of hitherto unsuspected faculties. Premonitions, psychometry, thought-transference, these and other departments of the subjects are mysterious and attractive enough, but they may be investigated without necessarily compelling the student to attempt the solution of the greater problem of human survival. The latter is, however, undoubtedly the most vital question, and the chief value of Psychical Research is in relation to the light which it throws on the subject.

The evidence for survival hinges in the last resort on the possibility of proving identity. For even if the existence of intelligences other than man can be established, and even if it can be proved that these intelligences communicate with us, these conclusions, however interesting in themselves, do not solve the crucial problem, or give assurance that man himself survives bodily death and can, after death, communicate by word or sign with those on earth. In order to give this conviction, communications must carry with them convincing evidence by which the source from which they come can be identified. Every scrap of evidence that identity has thus been established is therefore of very great importance. Unfortunately incidents of this nature are often of a private character, and their full value can be appreciated only by those who have been intimately associated with the deceased person in question. Or, if they are not strictly private, the peculiar traits by which the personality is recognised are of so delicate and subtle a quality that they are not easily made effective as evidence for those who cannot give prolonged study to the matter. For these reasons many who earnestly desire assurance of survival fail to find it. And yet the evidence they need exists, and it is forcible and convincing when it is patiently considered.

A very impressive piece of evidence was not long since laid before the members of the Society for Psychical Research by Mr. Gerald Balfour, in a paper dealing with some communications which have come since the death of Dr. A. W. Verrall, late Professor of English Literature at Cambridge, by automatic writing, through a lady known as Mrs. Willett. The effect of this piece of evidence was to break down the last barriers of doubt in the mind of one of Dr. Verrall's most intimate friends, the Rev. A. M. Bayfield. In spite of prolonged study Mr. Bayfield's cautious mind had remained uncertain as to whether the evidence for communications from the deceased was strong enough to warrant so important a conclusion. In the issue of the *Proceedings* of the Society published in July 1914, how-

ever, we find appended to the article by Mr. Gerald Balfour a note in which Mr. Bayfield states that he has now reached positive conviction, and he attributes this mainly to the evidence contained in the scripts therein published relating to his friend. He writes:

"Having at various times for some years past expressed in these pages doubt and hesitation as to the proof of communication from the spirit world, I venture to seize the occasion and here make formal recantation of these doubts" (vol. xxvii. p. 244).

And referring to a particular passage in one of these scripts he says:

"When I first read the words quoted above I received a series of little shocks, for the turns of speech are Verrall's, the high pitched emphasis is his, and I could hear the very tones in which he would have spoken each sentence" (p. 246).

Again with reference to a point of detail he says:

"It appears to be an irresistible conclusion that no one but Verrall himself who, as we have seen, is unmistakably delineated throughout the scripts, could have furnished this peculiarly ingenious touch" (p. 248).

In reply to the question: "Do these life-like touches of character give the impression of being spontaneous and genuine?"—Mr. Bayfield says:

"Unless I am inexcusably mistaken no one accustomed to estimate the internal evidence afforded by a document of doubtful origin could hesitate as to the answer." He can find "no touch that betrays artificiality," nor any "fault in the close texture of matter and manner" (pp. 248, 249).

Testimony of this sort is of special value and deserves most careful consideration. We have reached a stage in this research when we are justified in devoting more attention to it than perhaps we might have done at an earlier stage. Formerly the *preamble* had to be established; that is to say, it had to be proved that the phenomena of automatic writing and trance-utterances had a *supernormal* significance, that they were not always merely uprushes of subliminal memory. It may now fairly be claimed that in very many instances the contents of the messages, coming under strictly guarded and carefully scrutinised conditions, show that they cannot be thus normally accounted for. The question of identity and of the value of personal recognition should now occupy greater attention, although, of course, the external conditions under which communications are made will always have to be scrupulously examined.

In the case we are considering Sir Oliver Lodge, Mr. Gerald Balfour, Mrs. Verrall and Miss Alice Johnson all bear unqualified witness to the absolute integrity of Mrs. Willett, through whom the writings came. Sir Oliver Lodge speaks of her "scrupulous care and fidelity" (vol. xxv. p. 13). Mrs. Verrall says: "Her own statements could I feel sure be entirely depended upon" (vol. xxvii. p. 232). Miss Johnson tells us: "Her testimony is given under a strict sense of responsibility" (*ibid.* p. 15). Mr. Gerald Balfour writes: "No one who knows Mrs. Willett will believe her to be capable of deliberate deception. . . . I can only say that this alternative possibility does not trouble me personally, I simply reject it, and with absolute conviction" (*ibid.* p. 232). This testimony is im-

portant, as the character of the scripts is such that it is difficult to account for them by any other adequate alternative than these two: namely, that they originated, as Mr. Bayfield and Mr. Gerald Balfour believe they did, in the surviving mind of Dr. Verrall, or that they have been artfully planned—consciously or subconsciously—to *simulate* a communication from Dr. Verrall.

If the writer of the scripts had been intimately acquainted with Dr. Verrall, the remarkable characterisation would of course have been less difficult to account for in a normal way; but this was not the case. They met only three times. During the summer of 1910 Mrs. Willett spent three days at his house; in 1911 she paid a visit of two days to him and his wife; in 1912 she had an interview of a few minutes' duration with him. Although Mrs. Willett thus had seen little of Dr. Verrall her psychological work was well known to him, and on one occasion he received through her automatic writing a message, purporting to come from a deceased friend, which impressed him. If he wished after death to give evidence of identity Mrs. Willett would thus be a likely person to occur to him as a channel for such a message.

The scripts with which Mr. Balfour deals are four in number; they all contain allusions to the same subject, namely a passage in Dante's *Purgatorio*. Upon this subject Dr. Verrall had written two essays. In one of these he suggested an interpretation of some lines in canto xxii which appears to be quite original; one line in particular he rendered in a different sense from that found in all the best translations. It is to this passage that the scripts evidently refer, but in so carefully veiled a manner that the reference was not identified until more than a year afterwards,—not in fact until a clue had been given in the last script as to where the reference should be sought for. Until this clue had been followed up the scripts were quite unintelligible.

Sir Oliver Lodge kindly permits me to quote a few words out of a letter he wrote to me in reply to some questions I had put to him on this subject. He wrote:

"I know that the portions of script dealt with by Mr. Balfour in his recent paper conveyed nothing to her [i.e. Mrs. Willett]; indeed that is constantly the case with her script, though to people who have the clue, and after adequate study, it turns out to be full of meaning."

When the passage referred to had been identified, not only was the script 'full of meaning,' but it became obvious that it was the work of a designing mind. What mind? And who was responsible for the design? Dr. Verrall's friends claim that internal evidence compels them to believe that it was himself. "All this is Verrall's manner to the life," writes Mr. Bayfield.

One of Dr. Verrall's essays was called 'Dante on the Death of Statius.' It had appeared in print in *The Albany Review* in 1908. This Review Mrs. Willett affirms she had never either read or heard of; neither was it known to Mr. Gerald Balfour. If these statements are accepted, the script cannot be accounted for as due to conscious or sub-conscious memory on

the part of Mrs. Willett, or to telepathy from the mind of Mr. Balfour, who was present when she wrote. Mrs. Verrall, who of course knew her husband's essay, was many miles away. In suggesting any theory to explain the writing, full account must be taken of the skill and purpose displayed; its artfulness is an important feature. If we reject the hypothesis of deliberate fraud, we may suggest that Mrs. Willett had read and forgotten the essay (quite a possible occurrence), but we must also assume that her subliminal faculties, having incubated the information for several years, hatched it out at an opportune moment after Dr. Verrall's death, and further so skilfully arranged it as to give it the appearance of a carefully planned communication containing evidence of surviving memory, at the same time veiling the meaning in such a manner as to make the whole thing unintelligible until after the lapse of twelve months, when the clue was given. The difficulty of accepting a conclusion involving so much cunning and subliminal deception is obvious. Let us now consider the script itself.

The first script written in the presence of Mr. Balfour (July 6, 1912) runs as follows:

Does she remember the passage in which there is a reference to a river? A traveller looks across it and sees the inn where he wishes to be; but he sees the torrent and is torn both ways, half disliking to battle with the current, and yet desiring to be at his destination. Should it be possible to identify this passage the matter would prove interesting. What the passage does not say I draw from my own mind to make the connection clear.

The passage is not from Christina Rossetti; but I want to say that too:

Yea beds for all that come—

You cannot miss that Inn.

As already stated, this script remained an enigma for more than twelve months. It was tentatively attributed to Dr. Verrall, however, and was the first bit of writing that Mrs. Willett had received since his death a few weeks previously, that is to say on June 18. The essay to which it refers is of considerable interest from a literary point of view to any Dante student; but I must not let myself be tempted to stray into that field of discussion. The only question of importance for our present purpose is, not whether the interesting interpretation suggested by Dr. Verrall is correct, but whether it is certain that *this* is the matter alluded to in the automatic script.

The lines in question are:

*"E mentre che di la per me si stette,
io li sovvenni, e lor dritti costumi
fer dispreggiare a me tutte altre sette;*

*E pria ch'io conducessi i Greci ai fiumi
di Tebe, poetando, ebb' io battesimo."*

The first three lines are translated in the Temple edition thus:

"And while by me yon world was trod, I succoured them [i.e. the Christians], and their righteous lives made me despise all other sects" (*Purgatorio*, xxii. 85-89).

Those who are familiar with the *Purgatorio* will remember the graphic

incident of which this forms a part. Virgil and Dante meet Statius, the Roman poet, and he explains to them how it has happened that he is among the saved, in spite of the fact that his earlier writings bear unmistakable signs that he was a Pagan when he wrote them. Dante makes Statius say that the step by which he joined the Church was taken before he had finished his well-known work, *The Thebaid*, and he indicates that the great decision had been made "before he had" (in his poem) "brought the Greeks to Thebes' river."¹

Dr. Verrall points out in his essay that the literal rendering of the words "*E mentre che di la per me si stette*" is "While I stood (or stayed) on the other side"; and he interprets the passage as referring to the period before Statius joined the Church, whilst he still hesitated to make open confession of his faith by baptism.

In his essay he suggests, moreover, that the expression, "While I stood (or stayed) on the other side," which Dante puts into the mouth of Statius, may be a reminiscence of the passage in *The Thebaid* in which the Greeks are described as coming to the water's brink and forcing down the bank "their shrinking steeds." In this connection he quotes from *The Thebaid*: "So when a herdsman would drive his herd through a stream they do not know, *the beasts dismayed will hesitate*. How far the other side, how broad is the terror between! So doubt they all. But when a leading bull goes in, when he makes the ford, *then gentler seems the flood, the leaps not difficult, and the banks less distant than before.*"

The analogy between the difficulty of bringing the shrinking animal nature to cross the tide of the river and the difficulty felt by the hesitating Statius in forming the decision to cross by the waters of baptism into the fold of the Christian Church, is a very obvious one, and Dr. Verrall's argument can be easily followed by any one who takes the trouble to read the twenty-second canto of the *Purgatorio* with attention. The interest of the subject in connection with the scripts, however, can be grasped without reference to *The Divine Comedy*. In order to appreciate it we must bear in mind: (1) that this particular interpretation of the passage was evidently present to the mind responsible for the scripts; (2) that Mrs. Willett, through whom these automatic writings came, has positively affirmed that she had "never even heard" of the essay in which Dr. Verrall's interpretation of the passage occurred. It should also be borne in mind that when the first script was written the essay had only appeared in one, not well known, Review published four years before.

If any doubt existed as to the identification of the reference it would be dispelled by further study; for the sentence "what the passage does not say I draw from my own mind to make the connection clear," which is intruded into the script rather abruptly and apparently irrelevantly, is, as Mr. Gerald Balfour points out, "an unmistakable paraphrase of the very words that Dante puts into the mouth of Statius." (*Proceedings*, vol. xxvii. p. 230.)

¹See *Literary Essays Classical and Modern*, p. 190. This volume appeared in the Spring of 1913, some months, therefore, after the first script had been written.

I venture to think, also, that further confirmation of the unity of thought underlying both the essay and the script, may be found in the use of the word 'inn' in the script and the diversion which occurs in connection with the word. It is true that this term does not occur in the *Purgatorio* or in the essay, but it has been used in theological writings as a symbol of the Church, where, as S. Augustine says, "wayfarers returning from their pilgrimage [in the world] into their eternal native land are refreshed."

If we re-read the last paragraph of the script we shall recognise a certain anxiety on the part of the author lest his use of the term 'inn' should mislead. Christina Rossetti's poem on death occurs to his mind in this connection, and fearing that his friends may suppose that the passage he is referring to will be found in this poem he adds: "The passage is not from Christina Rossetti." Yet, even as he says this, it seems as if a connection with that poem flashed into his mind; he perceives that there is a real analogy between her use of the word and the thought which occupies him. So he adds: "But I want to say that too."

What is this analogy? Christina Rossetti's lines deal with death, that other river Dr. Verrall had so lately crossed (possibly he also was "torn both ways, half disliking to battle with the current, and yet desiring to be at his destination"), and on the other side he too had found refreshment and a place prepared, "Yea beds for all who come. You cannot miss that Inn." These two lines are not consecutive in the poem, they are deliberately picked out from the second and fourth verses of the poem 'Uphill.'

I have ventured to surmise what may have been the current of the thoughts of the author of the script, and to guess that he may have wished to suggest his own personal experience in making the great Crossing. Mr. Gerald Balfour intimates another line of thought. He suggests that the hesitating traveller may have reminded Dr. Verrall of the hesitation he felt in accepting the S.P.R. evidence for survival, which seems to have deeply impressed him, however, and perhaps convinced him before he passed on.

So far I have referred only to the first script. The later ones are even more deeply coloured with recognisable characters; but space does not permit me to give full quotations. Moreover many points of value would not convey any meaning to ordinary readers. With respect to these Mr. Balfour says:

"Here I am in a difficulty, and must bespeak your kind of indulgence. I must ask you to accept from me that there is a connection, but one which I have to leave unexplained, because it involves a reference to private matters which I am not at liberty to disclose. Unfortunately this difficulty is one that frequently occurs in dealing with Willett scripts and diminishes their evidential utility, even when it increases their intrinsic evidential value" (p. 240).

I will give the second and fourth scripts as they stand in Mr. Gerald Balfour's paper, passing without comment over certain words which do

not bear an obviously intelligible meaning, in order that readers unacquainted with the look of the originals may have some idea of the material worked upon.

SCRIPT II., AUGUST 13, 1913.

Some one indignant at the delay calls out

HAS THE PASSAGE

been identified about the traveller looking across a *stream*; dips his staff in, fears to wade, takes a run, heart misgives him (Here Mrs. Willett said out loud, "Some one is laughing so."—*Note by sitter.*), longs to be over and done with

Faith and
HAIR
in a temple

(Drawing of a wheel) Wheel.
Pilgrim.

There was a REASON for the CHOICE if you find the passage alluded to, it will be clear. Have this seen to for he swears he will not here exercise any patience whatsoever.

The urgency of the author is apparent, but the passage still remained unidentified.

Script III., August 17, 1913, opened with similar urgency, with the words "THE PASSIONATE PILGRIM," and contained the hint "It is a poem I am alluding to." But the hint was not sufficient.

The fourth script was written in the presence of Mrs. Verrall.

SCRIPT IV., SEPTEMBER 8, 1913.

He of the little patience demands now this third time whether the Pilgrim has been understood.

Now if I say 'Passionate Pilgrim' I know all sorts of connotations will be dragged in. But think of the passages twice inserted

The River and he who would be across,
Letting I would not wait upon I would.
That seems jumbled up some how, never mind
A passionate Pilgrim, but
NOT H.S.'s

one.

What moves the stars and all the heavenly bodies? Dante makes it clear.¹

There was no mistaking this clear reference to Dante. It led Mr. Gerald Balfour to the *Purgatorio* and to Dr. Verrall's essays upon it. The connection of thought was obvious, and he became convinced that the mind responsible for the scripts was familiar with the essays. He then asked Mrs. Willett whether she knew the latter, without explaining his reasons for the inquiry. He writes:

"It may be convenient to state at this point that throughout the period covered by the printed extracts we were careful to keep all our conjectures and conclusions to ourselves. For instance, Mrs. Willett was never told that we believed her script of July 6, 1912, to contain allusions to Dr. Verrall; and to this day (March 27, 1914) she has no idea of the interpretations to which we have ultimately been led" (p. 225).

In spite of the very fragmentary way in which this chapter of the

¹Some of the unintelligible expressions are interpreted by Mr. Balfour and readers who wish to pursue the subject further are referred to his paper in the *Proceedings*, vol. xxviii., which may be obtained from the office of the S.P.R., 31 Tavistock Square, W.C., price 4s. net.

evidence for survival has been here set forth, it may, and it is hoped that it will, show that the whole case is worth careful study in the full record. There are two kinds of objectors to the evidence presented for survival. One set objects that the communications are of so simple a kind that they are easily explicable by other theories than that they come from the departed. The other complains that they are so involved and complex that the evidential value is difficult to seize. This latter is the objection likely to be brought against the scripts we have been considering. To this the only reply we can make is that only those who are prepared to take trouble in their search for truth, deserve to find it. Some minds are more intuitive than others and to them conviction comes more easily than to minds of a different type; but they too will confess that it was through earnest seeking that they found, not by sitting still and complaining that "no one has ever come back to assure us of survival." Those who will take no trouble will probably remain unconvinced to the end of their lives.

I would venture to suggest that those who have hitherto given little or no attention to the study of evidence for survival, should be asked to do so before we are expected to accept their estimate of this or other cases as of any particular value. It is well known that Mr. Gerald Balfour has given long and critical attention to Psychical Research in its various phases, and weight should therefore be attached to his expressed conviction that these scripts should take "a high rank among the evidence provided by automatic writing of the reality of communication from the departed."

H. A. DALLAS.

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JOURNAL
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for

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Vol. XXIX, No. 2; February, 1935

EDITORIAL NOTES

The news agencies have recently been carrying reports of an attempt on the part of the civil authorities to replace the influence of the witch-doctor and medicine man among tribesmen of primitive culture by that of qualified medical practitioners. The reason for this is obvious. Whilst the medicine-man is without doubt the possessor of many valuable curative secrets and performs a beneficent function, he acts in a dual capacity, readily lending his aid for the exercise of a baneful magic in the interest of persons desirous of satisfying a private grudge or seeking the extermination of an enemy. But quite apart from his practice of 'voodoo' he is a dangerous influence owing to the fact that he dominates the minds of his fellow-tribesmen through fear and superstitious terror based upon the belief that he is endowed with mysterious supernormal powers. Hence the public peace and social and civil order are perpetually menaced so long as the witch-doctor holds prestige among his people. For his is not slow to inculcate rebellion wherever discontent with the rulings of the civil authority may exist.

* * * * *

In a community in which public education is still in a backward state and the light of science has not yet penetrated the public mind and stimulated the reasoning faculty there is always the danger that some individual of mystery may, through witchcraft, cause a state of panic fear to spread among the people and thus start a movement of fanaticism subversive of public order. For superstition and fanaticism are closely allied.

In the Orient, a species of thaumaturgy—the demonstration of wonder-working powers—is a commonplace wherever the yogi or fakir can find a circle of interested witnesses. He relies, and can always rely, upon the instinct deeply rooted in the human breast of delight in the marvellous. This delight affects even the highly civilized man. Though in our own time and among our own people it assumes a comparatively innocent form—being shorn of those more sinister features which are apparent in the

records of mediaeval magic—yet it is with us in the superstitious use of the symbols of astrology, numerology so-called, palmistry, and a hundred other modes of divination in all of which the witch-doctor reaps a double harvest of personal 'kudos' as the possessor of occult powers and of pecuniary reward extracted from those who are weak enough to fall under his influence.

* * * * *

The great religious teachers of the world have relied upon thaumaturgical practices only as a means of acquiring influence over and commanding that attention of the people which should enable them to impose those ethical principles for which they stood, and for which they needed the support of a superhuman and divine authority. Thus the miracles of Jesus—such as, for example, the turning of the water into wine—have a legitimate and necessary purpose. But had they not been supported by the preaching of a gospel of ethical beauty and spiritual enlightenment, they would have been no more than the signs and wonders of the magician—works of darkness liable to lead the minds of men astray and to engender superstitious fear, the parent of confusion.

* * * * *

The work of such an organization as a Society for Psychical Research may be regarded as an effort to follow on intellectual lines, the process which we may trace in the propaganda of the great religious and philosophic teachers. The thaumaturgic element is strongly apparent in the first stage of its work, wherein the phenomena indicative of the presence and power of the Unseen World are collected and recorded in orderly manner. But it is in the explanation of these and in the understanding of their nature and scientific implications that the real work of Psychical Research lies: and the value of the work done by psychical research is to be measured only in terms of the illumination of our concepts of psychical and metapsychical law which the study of the phenomena affords. Hence the growth of psychic science and the acceptance of its facts depends always upon the power of its students to link those facts and findings to that already organized scheme of natural philosophy whose foundations have, since the time of Newton, been steadily growing into a symmetrical mental structure. The recent enlargement of the borders of scientific thought have made it necessary for the physicists of the older school to discard many life-long conclusions and cherished principles, and it has not been at all an easy task for them. To move too quickly in the presentation of new problems in metapsychics would be to court defeat, since they would merely suggest the impossible, and could not be assimilated by the logical faculty, nor placed in their right relation in the general scheme of thought. It is for this reason that the voice of unbelief and denial is so frequently heard. The experience of Sir William Crookes with the Royal Society of England is typical of this difficulty and, exasperating as may be the attitude of the conservatives, we must in fairness allow that they were in a

dilemma, having to choose between blank denial and a complete stultification of their life-long habit of thought which was, to them, as sacrosanct as religious faith.

The presentation of a new phenomenon would appear therefore to involve the duty of its explanation or attempted explanation: and if no explanation be forthcoming it stands as an act of thaumaturgy which menaces the stability of philosophic thought and strengthens the spirit of superstition which, ever watchful, looms in the shadows of the human mind, ready to assume new sovereignty over the intellectual and emotional nature, and to create new fanaticism by the confusion of opinions and principles that would undermine the cosmos of thought. The danger at this day is not so much the denial of the facts of metapsychics as their too ready absorption by the public mind in a quite unintelligent and over-credulous manner. Against this danger we must guard ourselves. And our safeguard will always be to furnish some rational and acceptable hypothesis which shall account for the marvel and make it possible for science to link a new fact to its already existing scheme of concepts.

The instinct of Wonder in the human mind is the divine gift that leads man ever towards the attainment of Knowledge. It is an instinct readily abused by the charlatan who, by thaumaturgy, feeds the taste for miracle and deliberately creates mysteries of the supernatural.

A Huxley or a Tyndall, returning to earth today, would believe us back in mediaeval habits of mind, so far as the majority are concerned. But he would recognize also that there was a saving element in the persistence of scientific principle in those who have preserved the landmarks of the science of the past whilst adding to its fields and extending its borders into regions in their day unthinkable.

Any new marvel put forward, therefore, in the name of Psychic Science must of necessity find its complement in a rational and scientific interpretation. If such interpretation be forthcoming from within the circle of its expositors, then the honour—and it is a great one—will crown our science with laurels. If not, it remains a challenge to the thought of the times until some one in the outside world is able to offer an acceptable hypothesis. Failing this, it remains a mystery and, as such, will either be denied as fact and discredited, or else adopted by the credulous without reason or understanding as an act of blind faith. In such circumstances, denial is perhaps the more wholesome course. It is at least not subversive of that growing structure of philosophical thought which, at this moment, is as great a buttress of civilization as religion itself.

THE "WALTER" THUMBPRINTS

A LETTER FROM THE PRESIDENT

* * * * *

American Society for Psychical Research, Inc.

*Fifteen Lexington Avenue
New York*

WILLIAM H. BUTTON

President

27 Cedar Street, New York, N. Y.

January 22, 1935.

Mr. F. Bligh Bond, Editor,
15 Lexington Avenue New York, N. Y.

Dear Mr. Bond:

Will you please print the following as a matter of record of two misstatements of fact that have appeared in reference to the Walter-Kerwin thumbprint discussion. I do not wish to imply that these are the only two.

One. By Mr. Arthur Goadby. In Bulletin XXII of the Boston S.P.R., page 71, April, 1934, referring to the thumbprint obtained by the writer at a solus sitting occurring on March 13, 1931, Mr. Goadby said,

"With its date and identifying marks still clearly recognized upon it, Button immediately brought it to New York where it was photographed and published in the Journal and an enlarged photograph made which was hung on the wall in the Board room of Hyslop House, where for a year it was exhibited as the picture of a particularly fine "Walter" print. When, however, Dudley's discovery was reported it was removed from the wall and disappeared."

The above statement is untrue. The fact is that no enlarged photograph of the print obtained at the solus sitting referred to was ever made and no such photograph was ever exhibited at Hyslop House. There was an enlarged photograph of some thumbprint exhibited there.* It was there at least a year before the sitting in question took place. I have no knowledge as to who took it there or as to what became of it.

Two. By Doctor Harold Cummins, a professor at Tulane University.

In the Journal of the A.S.P.R. of January, 1934, I had reproduced two microphotographs of the deltas of the respective right thumbprints of Walter and of Doctor Kerwin, with the statement that the illustrations were reproduced because a casual inspection of them would convince anyone that the two prints were not the same.

In Bulletin XXII, Boston S.P.R., page 12, April 1934, Doctor Cummins remarks that a casual inspection by one who is not expert would give that impression but that under analysis these differences are harmonized.

Doctor Cummins, however, was confronted by a troublesome hurdle which he had to get over in order to substantiate his contention.

In this regard he states,

"One of the most deceptive features of the comparative photographs is that the two areas are shown at different magnifications."

*The print in question was that obtained at the 24th sitting which took place on August 30th, 1927 in the presence of Mr. & Mrs. Carl Litzelmann, Dr. & Mrs. Whittemore, Mr. E. E. Dudley, and Dr. Crandon. It is referred to in the Journal for February 1928 (p. 112) and again in the August issue; and is illustrated on p. 467, as No. 41 of the series. Ed.

This conclusion was necessitated, among other things, by the fact that the illustrations plainly show that the ridges are further apart in one illustration than in the other, a condition that had to be reconciled.

As a matter of fact, the two photographs were taken at exactly the same magnification and, among other things, they bring out the difference in distance between the respective ridges, a circumstance alone sufficient to differentiate the two prints. There is no basis whatsoever for the above statement by Doctor Cummins.

I reiterate what I said in January 1934, to the effect that a casual examination of these illustrations demonstrates the difference between these prints, and I add to that statement that an analytical examination of them leads to the same conclusion.

Very truly yours,

WHB.:OW

WM. H. BUTTON.

THE MARGERY MEDIUMSHIP

An experiment exhibiting (a) clairvoyance; (b) the apport of a solid from place to place; and (c) the passage of solid matter through solid matter.

By L. R. G. CRANDON

* * * * *

SUMMARY

A plaster of Paris cake was prepared by a perfect stranger, Mr. W. B. Minthorn, Druggist of Petoskey, Michigan, U. S. A. and was received in New York by Mr. F. Bligh Bond about September 1, 1932, and Mr. Bond referred it to the Margery circle in Boston. In this cake were imbedded several articles known only to Mr. Minthorn. As a result of two years' observation of this cake by Walter, the Margery control, the following results have been obtained.

(1) Walter described accurately the articles imbedded in the cake;—
(a) a small corked glass vial; (b) a druggist label with W. B. MINTHORN printed upon it; and (c) a small chain of 7 links.

(2) Then with no break in the cake Walter extracted from it the corked vial containing a label with W. B. MINTHORN printed on it, but not the chain. When, however, the cake was shaken there could be heard a sound as of a small chain in the cavity previously occupied by the vial.

(3) The cake and vial, side by side, were photographed in Boston.

(4) The cake and vial were wrapped separately in cotton, were packed in a single wooden box and were mailed to Mr. Minthorn in Petoskey, Michigan.

(5) As received by Mr. Minthorn the box contained apparently only the plaster of Paris cake. The vial had disappeared, but x-ray by Mr. Minthorn indicated the vial within the cake. Walter evidently had put it back in to the cake en route.

(6) The unbroken cake was then opened by Mr. Minthorn and the vial with the enclosed printed label was found intact, firmly imbedded in the plaster.

(7) The 7-linked chain, however, was missing.

(8) In Boston on November 17, 1934, Walter dangled against the hands of three sitters in the Margery circle (in the dark) an object which was apparently a small piece of metal chain.

(9) On November 21, 1934, there was presented to Mr. Thorogood, by Walter, a piece of a small more or less rusty chain containing 7 links.

(10) This 7-linked chain was sent to Mr. Minthorn who certified to the fact that this was the chain placed in the glass vial and subsequently imbedded in the original plaster of Paris cake.

EXTRACTS FROM SITTINGS AND COPIES OF CORRESPONDENCE RELATING TO
THE ABOVE PHENOMENA

The following are extracts from sittings all held at 10 Lime Street, Boston, Massachusetts, and copies of correspondence pertinent to the experiment together with comments thereon.

About September 1, 1932, Mr. W. B. Minthorn, of Petoskey, Michigan, sent to Mr. F. Bligh Bond, Editor of the Journal, A.S.P.R., a solid cake of plaster of Paris with a statement that it contained several articles and with the request that it be sent to Lime Street for experiment. The cake was approximately of the dimensions of three by two by one inches.

On September 10, 1932, this plaster of Paris block was put on the table in the seance room and Walter was told that there were three things in it and was requested to state what they were. At the end of the sitting the block had disappeared, Walter saying that the block had gone.

On September 23, 1932, the following conversation occurred.

Walter: "Who sent that plaster of Paris cake?"

Mr. Button: "A man out West."

Walter: "I will tell you what is in it. There is a small bottle, a little bottle like a Carter Liver Pill bottle and a small metal chain with seven links. There is a cork in the bottle. As far as I can see that is all there is in that thing."

Mr. Button: "Shall we send it back to him with that information?"

Walter: "I will verify it and send it back perfect."

On October 13, 1932, Walter said, "Plaster of Paris will be returned. Contents noted. Small bottle name Codine. Metal chain of seven links."

October 31, 1932, the plaster of Paris block appeared on the table in the seance room and the following occurred. Something could be heard rattling and Walter said, "Hear the little chain in the bottle."

Mrs. Richardson: "That didn't rattle when we received it."

Walter: "That's right. When you received it the chain didn't rattle. I loosened it in the bottle. There is a piece of paper curled up inside the bottle. He wrinkled it all up in a knot. It is a terrible thing to read. Did you say this is plaster of Paris?"

Dr. Crandon: "Yes, it is."

Walter: "I wouldn't say it was. It seems like soap-stone to me."

Thereupon Dr. Crandon wrote the following letter to Mr. Minthorn.

October 31, 1932.

Dear Mr. Minthorn:

Walter has been investigating your cake of plaster of Paris and he bids me to write to you a preliminary report.

As a preliminary report he wishes us to tell you that the plaster of Paris cake contains a bottle, something like a Carter's little liver pill bottle, with a cork, and also says there is a fine chain containing seven links.

Walter begs your comment on this preliminary report.

L. R. G. Crandon.

On November 2, 1932, Mr. Minthorn replied as follows.

Dear Doctor,

Your letter just received, I can't tell you how much pleased I am at the report Walter has made. Congratulations. He is 100% correct in so far as he has gone. The cake of plaster contains a small Homeo. Vial 2 drachm. About the size of a "Carter's Pill" bottle. And a piece of chain—consisting of seven links. It also has a piece of paper with a name on it. Still this is a very wonderful test. I sure do want to thank you and Walter also. * * * *

I was hoping Walter might be able to get these articles out of the plaster block without injuring it in any way. Maybe I don't fully realize what passing matter thru matter means: I have supposed it means to disintegrate the atoms of one article and after bringing them thru the container to assemble them again.

I will appreciate it very much if you will send me the plaster block when you have finished any further experiments with it. We have an organization here and I know my friends will be glad to hear what I have learned from this test.

It was in the Aug., 1932 Psychic Research Journal that I saw the account of Walter bringing the articles thru the sealed box. Maybe the plaster block was too severe a test: still I consider it a very great test.

The finger print test was almost past belief. I have seen some spirit phenomena but never anything to compare with this.

Well, doctor, I want to thank you again. It is fine of you to go to all the trouble to put this test over to a stranger.

I will be very glad to hear from you further.

Yours truly

(Signed) W. B. Minthorn

Doctor Crandon's letter of Oct. 31 did not mention the paper label in the bottle. His letter was written before the sitting of that evening, at which sitting, Walter first mentioned the label which is referred to in Mr. Minthorn's reply, dated two days later.

On October 31, 1932, the plaster of Paris block was left on the table in the seance room, but the next evening, November 1, 1932, upon examination it had disappeared. During the course of this sitting, the following occurred. Walter: "The plaster of Paris block is in Dr. Richardson's hand." Doctor Richardson admitted that the block was then put in his hand. Bright light was turned on, and all the sitters saw it. It was taken from his hand and Walter said, "It's now in Mr. Jones' right hand." The light was put on and it was so observed. Walter then directed the stenographer to take this down. "Word Codeine. Small bottle with a cork with chain inside the bottle. So is the name Codeine.

There is an extra 'e' in Codeine. This is an extraordinary experiment. One side of block a little wider than the other. First base wide. Second base narrow. Third base wide. Fourth base narrow."

At the end of this sitting, the plaster of Paris block had again disappeared.

November 2, 1932, the block was not on table. Walter shortly announced that it was on the table. This was confirmed by Mr. Button and Miss May Walker, who felt it on the table. The light was put on and all the sitters announced that they saw what appeared to be a hand. Walter said it was his hand picking up the plaster of Paris and taking it away. Something was put into Doctor Richardson's hand and he was told to give it to Mr. Button. This was done and it was identified as the plaster of Paris block which was put on the table.

The block then remained there for sometime but on December 21, 1932, Walter announced that he was taking the block away and when he brought it back the insides would be outside. He said he had it in the fourth dimension.

On June 10, 1933, there were present only Margery, Mr. and Mrs. Bigelow, Doctor Crandon and Mr. Jones. The medium was searched and in a few minutes Walter came through and there was handed to Mrs. Bigelow, the plaster of Paris block. Walter said he had taken out the pill bottle with the label inside and these articles were also put into Mrs. Bigelow's hand. Walter then said, "The chain of seven links I have left in the cake. You can hear it if you shake it. It is free within the space formerly occupied by the bottle or vial."

The next night, June 11, 1933, the plaster of Paris block was handed to Mr. Bigelow and then to Mr. Button, with the bottle outside of the cake. Walter then ordered the cake to be shaken and a noise could be heard as of the chain rattling inside of it.

On June 21, 1933, Walter gave Doctor Richardson the plaster of Paris block which he handed to Mr. Button. The bottle was then handed to Doctor Richardson and they were instructed to put the block and the bottle in a drawer in a bureau in the bedroom on the bookroom floor. This was done. They remained there for a long period. Walter instructed the sitters not to write Minthorn about it until he gave permission, giving as reasons, among other things, that he was trying to separate these articles from the medium and he did not think any report on it should be published until Thorogood's report was out.

On tacit permission from Walter, however, Doctor Crandon wrote Mr. Minthorn as follows.

July 6, 1933

Dear Mr. Minthorn:—

Walter has extracted a glass vial with its contents from the solid cake of plaster of Paris. We have not taken out the paper in the bottle. Walter now says that the seven link chain is in the cavity made by the little bottle, and sure enough on shaking you can hear it. There are no apparent signs of a break, old or new, in the plaster of Paris cake. * * * *

L. R. G. Crandon

On July 8, 1933, Mr. Minthorn replied as follows.

Dear Doctor,

I can hardly tell you how pleased I am to get your letter. That surely is good work.

* * * * *

Now doctor here is what I would like to do. If you will send the plaster block back, together with bottle containing paper, I will—I am the only one that would be competent to identify it—take it to a Dr. Burns—prominent doctor here—and Mr. Chamberlain he is a scientist, also two other reliable witnesses. We will examine carefully and, also carefully cut block in two pieces.

I am very enthusiastic about this test, I think that would be fair to everyone concerned. We would make affidavit,—all of us—and I will send you copy of findings, also a copy to Frederick Bligh Bond, Editor, Psychic Research Journal.

I want you to have—you, Margery, and Walter—the honor and any publicity that may come of the test. To me it is a very great test. I am sure I appreciate the way you have taken me up on the entire test.

If you have any other plan in mind I will be glad to cooperate. I think it would be essential to a perfect test that I should identify the block before anything is done as to opening it.

These two men above mentioned are interested in Psychic Phenomena and are well qualified on any test.

We have a fairly well organized society of spiritualists in this city: if I can put this test over here it will help us a lot.

Anyway I will be pleased to hear of any plan you desire.

Yours truly

W. B. Minthorn

On January 16, 1934, Walter requested the plaster of Paris block be put on the table again. In the meantime, a large number of people had heard the noise inside of the block as if the chain was loose in the cavity.

On January 19, 1934, the following occurred. Doctor Crandon: "What about the plaster of Paris block? When we shake it now we can't hear the chain." Walter: "The chain is stuck."

For many months nothing happened except that Mr. Minthorn wrote several letters exhibiting some impatience that the block was not sent back to him, but Walter had not yet released it. Various schemes of sending it to Petoskey by Mr. Thorogood or others had been discussed but none of them had been adopted.

On October 12, 1934, Walter said he would shortly release the plaster of Paris block and directed that it be photographed.

On October 15, 1934, Walter directed that the block be mailed to Minthorn. The plaster of Paris block with the bottle outside was brought to the seance room and at Walter's suggestion the red light was put on and all the sitters were able to see both the block and the bottle in which there was a piece of paper curled up like a label. The bottle was not opened at any time at Lime Street. At this time the rattling inside the plaster block could again be heard. At Walter's suggestion, Mr. Kenney went down stairs and secured a wooden box in which to pack these articles and which had been specially constructed for the purpose. He brought it into the seance room and Doctor Crandon placed the paste-board box con-

taining the plaster of Paris block, and the bottle, inside the wooden box. After this sitting, downstairs in the book room, box was repacked and cover screwed by Mr. Kenney and Dr. Theodore Hyde of Pierre, S. Dakota, and addressed to Mr. Minthorn in Michigan.

At this sitting of October 15, there were present: Dr. Richardson, Mr. O'Neill, Miss Lord, Mrs. Richardson, Doctor Crandon and the Medium. Miss Barry, the stenographer, outside the circle. Doctor Hyde mailed the box to Minthorn and Doctor Crandon wrote him as follows.

Oct. 15, 1934.

Dear Mr. Minthorn:—

Greetings!

Walter has authorized us to send you the plaster of Paris box Tuesday or Wednesday of this week. We will depend on you to photograph it, name your Committee, and open up the box for further description of box and contents.

Faithfully yours,

L. R. G. Crandon

The following certificate was executed.

October 15, 1934

We saw the plaster of Paris cake in the paper candy box with the little vial alongside it. A curled up piece of paper could be seen inside the glass vial. Mr. Paul F. Kenney and Dr. Theodore Hyde then took the paper candy box containing the loose glass vial and the plaster cake (each object being wrapped separately in cotton wool) and put it into a wooden box, protected on all sides by more cotton wool, and then screwed on the lid.

We were told that this wooden box would be mailed next day first class to Mr. W. B. Minthorn, Petoskey, Michigan.

(Signed) Nonie B. Kenney
Josephine L. Richardson
Paul F. Kenney

Doctor Hyde is also able to certify to this but he is in the West and his certification will be procured later.

Doctor Crandon also wrote Mr. Minthorn as follows.

October 15, 1934

My dear Minthorn:—

- (1) Walter released your plaster of Paris cake tonight.
- (2) Then and there in the dark seance room your plaster of Paris cake was packed for mail.
- (3) The mailing package consisted of a white pine box with the cover screwed on. In this box was a paper candy box protected on all sides with cotton wool. The paper candy box contained your plaster cake entirely intact so far as we can tell. It also contained a small glass vial in which was apparently a curled up piece of paper like a label. This vial was not opened by us.
- (4) You undoubtedly have the date when we reported to you that the vial had been taken out of the plaster cake.

(5) The night that this vial came out of the plaster cake we were told by Walter that the cake now contained only a piece of fine chain with six links, and that if we shook the plaster cake we would be able to hear the bit of chain rattling about in the space formerly occupied by the glass vial.

(6) And, so, indeed, scores of people have heard the chain-like sound on shaking the plaster cake.

(7) The packing was done by Mr. Paul Kenney of Boston, and Dr. Theodore Hyde of Pierre, So. Dakota. The cover was screwed down by him and the box was addressed first-class to you and mailed October 16, 1934.

(8) Please let us know your results. Have your Committee big enough so that a sufficient number of them may be willing to sign the apparent facts.

L. R. G. Crandon

There is reproduced here as figure 1, a photograph of the plaster of Paris block and the bottle outside, as they appeared immediately before being mailed.

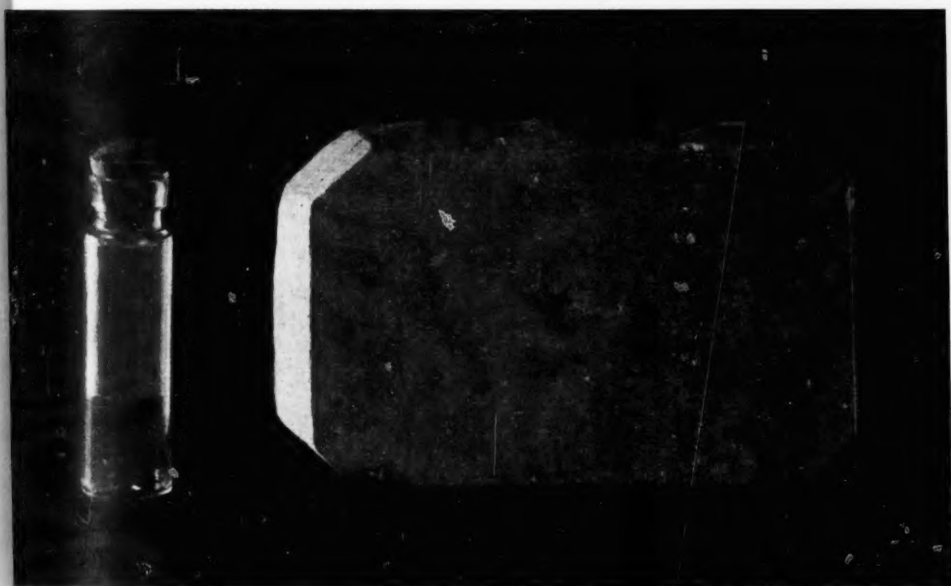


Fig. 1

(1) Plaster of Paris cake made by W. B. Minthorn of Petoskey, Michigan.

(2) The small vial, with label inside, imbedded in the fluent plaster of Paris, at the time of the making of the cake.

On October 18, 1934, Mr. Minthorn wrote as follows.

My dear Doctor:—

The box reached me this morning, containing the "plaster block," packed as your letter described. The block is the one I made and sent in. It has not been tampered with.

But your letter says (3)—describes box, etc. says the paper candy box contains, block and bottle in which was curled up a piece of paper, like a label.

I unpacked the box very carefully: there is no bottle in package. Just the plaster block.

THE MARGERY MEDIUMSHIP

I have not called my committee in yet. I don't know just what to do. I wanted to have the block photographed with bottle beside it.

I think I will wait until I hear from you.

Faithfully yours,

(signed) W. B. Minthorn

Mr. Minthorn then sent the following statement, dated October 20, 1934.

STATEMENT OF W. B. MINTHORN, REGARDING "PLASTER BLOCK" SENT TO DR. C. FOR TEST

In September 1932, I constructed this plaster block: size about three inches long, one and three fourths inches wide, and one inch thick, made by pouring plaster paris mortar into a box. In center of box I placed a small bottle—known as homeo vial, two drachm—containing a piece of chain, consisting of seven links, also a label with my name on. When the plaster had hardened I cut the box away leaving a block of plaster with bottle imbedded in center.

I sent this block to Mr. Frederick B. Bond, who in turn sent it to Dr. Crandon, neither party knowing what it contained.

In Jan. 1933, Dr. C. reported to me that Walter had given a preliminary of its contents. Walter said "the block contains a small bottle, about size of a Carter's Liver Pill bottle, and a piece of chain consisting of seven links". Which is correct in detail except stating that it also contained a label.

Some few weeks later Dr. C. reported that the test was completed. The bottle had been removed from the plaster block, and the chain was still inside of block in cavity where bottle had been.

I have been asking that the block be sent to me, which it was, reaching me Oct. 18, 1934.

The block has not been tampered with in any way, I will make affidavit that it is the block I sent in about two years ago.

W. B. Minthorn.

Mr. Minthorn also wrote as follows.

October 20, 1934

Dear Doctor:—

My letter of Oct. 18, will have reached you by this time, still I wanted to tell you of my further investigations.

I did not want to call my witnesses in until I heard from you.

Here is the case so far. I am absolutely sure that the block is the one that I sent. Will be willing to swear to it. Some of my friends think there is a chance for substitution. That's because they are human.

Next: It has not been tampered with. Next I did not have any trouble telling them which end of the block was the cork end and which was butt of bottle.

We took it to a doctor P. an expert X-ray man. We marked the end of block that I claimed was cork end, also marked film, so there would be no mistake. I went in the dark room and witnessed developing.

Result: Got a very fine, plain picture. Shows outline of bottle and cork very plain. We are unable to say if picture is of bottle, or cavity. It sure is a fine picture.

Now the mystery: You folks say the chain is still in the bottle. None of us could hear it rattle, and x-ray showed that it is not in it.

The x-ray is so plain it would show the chain very plain if it was there. For instance, an x-ray of a filled tooth shows the filling a white spot very plain. We will hold the block until I hear from you. I was surprised at the bottle not being in the package when I opened it.

And it is a mystery as to where the chain has gone to. I am positive it is not in the bottle.

Well my good friend, I sure thank you for the part I have been allowed to have in this great test. It is all very wonderful to me. If you would like to see this x-ray picture I will be glad to send it to you.

Faithfully yours,

W. B. Minthorn

Upon receipt of the above letter a sitting was held on October 22nd, 1934, at which the following occurred;—

Walter: "All I ask Minthorn to do is to find the chain. I want to change my statement about the label that is in the bottle. On the paper in little writing is the word "codeine" and the additional information I am giving you is that the name MINTHORN is printed on it. It looks like a letterhead paper, or something like that. Tell him to keep x-raying the cake. Maybe the chain will appear!"

Mr. Litzelmann: "Why not show us the chain here?"

Walter: "Not here. I am going to show it out there. Don't get excited over Minthorn, because you haven't seen anything yet!! Tell Minthorn to play with the plaster cake for awhile. He might find great developments. Let him split it when he wants to. Maybe chain appears; maybe bottle appears; maybe nothing appears! You can't depend on Walter! Tell Minthorn he can do what he pleases with the cake. Especially watch for little chain, and especially note his name in little bottle.

Doctor Crandon wrote Mr. Minthorn as follows.

October 24, 1934.

Dear Mr. Minthorn:

This little experiment of yours bids fair to be much more complex and valuable than we expected.

October 15, 1934, in the seance room, Walter announced that he would release the plaster of Paris cake, which had come originally from Mr. Minthorn. He then instructed me to get the cake down stairs and pack it securely in a candy box lined with cotton.

Mr. Paul Kenney (a sitter), went to a bureau drawer in the back room and from there brought a candy box, into the dark seance room. On handling the cake several of us thought we heard a sound like a bit of chain within the cake. Dr. Richardson could not hear it.

Mrs. Richardson and I took the cake from the box in the dark and wrapped it securely with cotton wool. We then took the unopened glass vial, which scores of people have seen, out of the candy box and wrapped it securely and put it back into the candy box. The candy box now then contained the cake and the glass vial (containing a label), each wrapped separately, and the cover put on.

Walter then said concerning the glass vial that the paper it contained had the name "Minthorn" on it.

The packed box at the end of the seance was taken down stairs and there was shown to Mr. Paul Kenney, Dr. Theodore Hyde (of Pierre, S. D.) and Miss Barry, stenographer, all of whom saw the cake and the vial separately wrapped and en-

closed in the candy box. Dr. Hyde and Mr. Kenney then put the candy box into a white pine specially made box and the cover was fastened on with eight screws (brass).

Next morning this package was to be sent to Mr. Minthorn, first class mail.

Faithfully yours,

L. R. G. Crandon

and he supplemented his letter as follows.

October 24, 1934

On receiving your letter noting the absence of the phial, we suspected at once tricks of Walter. At a sitting held Oct. 22nd Walter, in a jocose mood, confirmed this suspicion. He said he had phial and chain in his possession, but would not say where.

We also inferred that you might, in some unusual fashion, find these articles in Petoskey. In any event, Walter made the suggestion that you have the block x-rayed every week, before opening, for several weeks.

L. R. G. Crandon

Mr. Minthorn replied as follows.

Oct. 26, 1934.

My dear doctor,

Just received your two letters a few minutes ago. I am getting more interested in this test all the time.

I haven't anything new to report: have been waiting to hear from you. I think as Walter suggests, that it would be the thing to do to defer opening the block. We may get something bigger than we expect, yet from the test.

We cannot hear anything like a chain rattling in the cake. I am sure it is not in the cake.

* * * * *

If anything new turns up write or wire me.

Wish Walter would give us more definite instructions. I sure feel much pleased to be in on this.

Will hold Plaster Block until next week anyway.

I think it would be wise to hold until we hear from you again.

Fraternally Yours

W. B. Minthorn

Mr. Minthorn wrote again as follows.

November 2, 1934

Dear Doctor.

Here is my last report. I am pretty well pleased. I had X-Ray taken of the "plaster block" last Monday. No difference in picture except these last two are much better, taken on large film, and are very plain. Showed bottle but not chain. Well that's that.

Here is the rest. Last night we cut the block open. I had my committee—consisting of eight good and reliable people—examine the block very carefully; they are unanimous in stating that the block had not been tampered with. Dr. Harold Tillotson is Chief Engineer at a local plant. Mr. P. M. Fetting is Chief Electrician for the city. Both fine intelligent men. Both were sceptical on the start.

Here is what we found. The bottle was in the block intact.—cracked a little in cutting. It is still imbedded in one side of one half of block, but could be removed easily.

There is no chain in bottle. There is the label, on which is printed; W. B. Minthorn. This can be read easily.

I don't think there is any writing on it. I can't remember whether I wrote anything on it or not. The bottom does not show. And I did not want to pry the bottle out.

Well I am much pleased. My committee is much mystified. Where did the chain go to?

Now you folks saw the bottle out of the block. Here is the mystery to me. Was the bottle a small 2 drachm Homeo-Vial with cork cut off quite close to bottle? Was it entirely clean? Was the label plainly visible?

Here are the names of the Committee.

H. A. Tillotson

P. M. Fettig

A. Rasmussen

A. Osborn

Mrs. Russell Johnson

Mrs. Wm. Osborn

Mrs. W. B. Minthorn

All of these people signed statement.

I am inclosing statement of myself made before block was cut, and of course I am signing the one made by committee.

I will be glad to cooperate with you in any way that you may suggest. To repeat I am much pleased. Please thank Walter for me. This is very wonderful.

Sincerely yours,

(signed) W. B. Minthorn.

On November 21, 1934, Mr. Minthorn wrote as follows and there is reproduced herewith, as figure 2, the X-ray picture taken in Petoskey.

Nov. 21, 1934.

Dear Doctor,

I sent you another X-Ray yesterday. It is much better than the first.

This last one was taken Oct. 31. The day before our committee cut the block open.

I am wondering if Walter will ever bring the piece of chain out. It would be very wonderful if he did.

Best wishes to you all.

As ever

W. B. Minthorn

Fig. 2 herewith shows the X-ray of the block as received by Mr. Minthorn. Walter in a seance held on November 16, 1934 dragged a chain across Doctor Richardson's hand also Mr. Button's hand and that of Mr. Thorogood. Walter also stated that he put the bottle back in the plaster of Paris cake in a little different position. He agreed to give back the chain with a little of the plaster of Paris that was displaced. He said he would have both the mediums draw a picture of the chain. After the sitting, Margery drew a picture of a chain consisting of seven links, five in one group and two in another. Sary drew a chain consisting of seven continuous links.

On November 19, 1934, a chain was produced and dropped on the table in the seance room. All the sitters saw it in red light. Mr. Thorogood reported it to be a silver-like chain of seven links. When the red light was put on at the end of the sitting, the chain was missing. Walter said it was on the floor near Button's left foot. It was there found. Mr. Button put it on the table. The chain was then exhibited in red light and all the sitters saw it. Walter said that Minthorn had the rest of the chain and could identify it. At this sitting there were present: Doctor Richardson, Doctor Crandon, Mrs. Richardson, Doctor Nichols, Mr. Crawford, Mr. Litzelman, Sary and the medium. Mr. Kenney, Mr. Adams and Miss Barry were outside the circle.



Fig. 2

X-ray picture of the whole and unbroken cake, with the vial imbedded in it. Taken in Petoskey.

The chain was sent by Mr. Thorogood to Mr. Minthorn, Doctor Crandon wrote Mr. Minthorn as follows.

November 26, 1934

Dear Mr. Minthorn:—

Thanks for notes of November 20th and 21st.

(1) You undoubtedly now have the released 7-link chain which was mailed to you November 23rd by Mr. Thorogood.

(2) We shall be glad to get a photograph of the cake as it looks now—cut and opened.

(3) Please send me a copy of my letter to you where Walter described the contents of cake.

(4) Tell us how you identified the cake of plaster of Paris as being your own cake.

(5) Did any one know of contents at time of sending, September 25, 1932? If so, a letter from him to you would help the story.

(6) We shall, I believe, publish within a week or two. Then, you will get all the data.

Faithfully yours,

L. R. G. Crandon

Mr. Minthorn wrote Mr. Thorogood as follows.

Nov. 30, 1934

Mr. B. K. Thorogood

Boston

My dear Mr. Thorogood

I received the box with chain inclosed this noon. Believe me I am very much pleased. The chain is the one I placed in the bottle in the "plaster block" test. I hereby attest to the above. It sure is a very wonderful test.

I opened the box in the presence of Mr. Paul Fettig—one of the witnesses of the cutting of block. Also Mrs. Minthorn, my wife witnessed both the cutting and the opening of this block. I wanted these witnesses to protect myself from charges that I might have made false statement as to having received the chain.

I am getting a photo made today of the block containing the little bottle still embedded in one half of block. Dr. Crandon wanted Photo, will forward it as soon as finished.

Just a word as to my identification of block when received by me. I had no difficulty in the identification. We examined it very carefully with a fairly good glass. I have a scar on front of my left thumb: this shows on block fairly well. I worked block while it was still wet.

If you use this test in the Journal, Am. Society Research. I would appreciate it very much if I could have two copies.

Congratulations to you, and many thanks, also the rest of the group, including Walter.

Sincerely yours

W. B. Minthorn

The following two letters also were received from Mr. Minthorn.

W. B. MINTHORN

Pharmacist

524 Liberty Street

Petoskey, Michigan

Dec. 3, 1934

Dr. L. R. G. Crandon

Boston

Dear Doctor,

I am sending the Phot. of the block, I received the chain alright. Thanks very much. I get more enthusiastic over this work as I see more of it. Wish with all my heart that I might be in Boston and meet you all and see some of the work at close hand.

It would be hard to describe just how I knew the block, firstly one end of block was a little thinner top sloped, the sloped end is the end with cork in. I mean holding block flat or smothe side down—smothe side is bottom—Holding so brings cork end in left hand.

I told my witnesses very easily which end had cork in. We marked that end and X-Ray showed I was correct.

There is also mark on cork end of block which three of witnesses pronounced my thumb mark. I told you of the scar on my left thumb front, Scar is visible with glass. Evidently left by my work before block was dry.

I showed it to our State Police, finger print man. He thought because of so many people handling the block, it would be very difficult to find mine, and I presume he is right.

Well it don't need any proving of my finger marks to make it a very great test. The skeptic may claim the block to be a duplicate, I know it is not. I KNOW IT IS THE ONE I MADE.

Sincerely yours

W. B. Minthorn

Dec. 11, 1934

Dear Doctor:—

Replying to your last letter: the bottle was in the block exactly as I placed it. Some of my friends thought that my memory could not be relied on, because of the time elapsed, nearly two years. But, I had no difficulty in telling them which end of the block held the cork end of bottle.

The bottom of block, as you will remember, is very smooth. The top I worked before it was completely dry. One end was a little thinner, the end the cork of bottle was in. I told my witnesses that, before we took the X-ray. We marked the end that I claimed was the cork end, and the X-ray showed that I was right.

The bottle is still embedded in one half of block, and label is in plain view. I did not want to dig the bottle out and remove cork, and take label out as I was afraid of breaking the bottle. However, the label is in plain view. There is nothing written on it. At least, nothing that can be seen without taking it out. I took a common shop label and trimmed it so it appears like this

W. B. MINTHORN

Druggist

524 Liberty St., Petoskey, Mich.

Date

This is an exact duplicate of the label, and as you can see, there is no room for any writing on it. It is curled a little, but all of face is visible.

As ever yours,

(signed) W. B. Minthorn

There are reproduced herewith, as figure 3, which is a photograph of the plaster of Paris cake after having been cut open by Mr. Minthorn and his committee and, figure 4, a photograph of the chain.

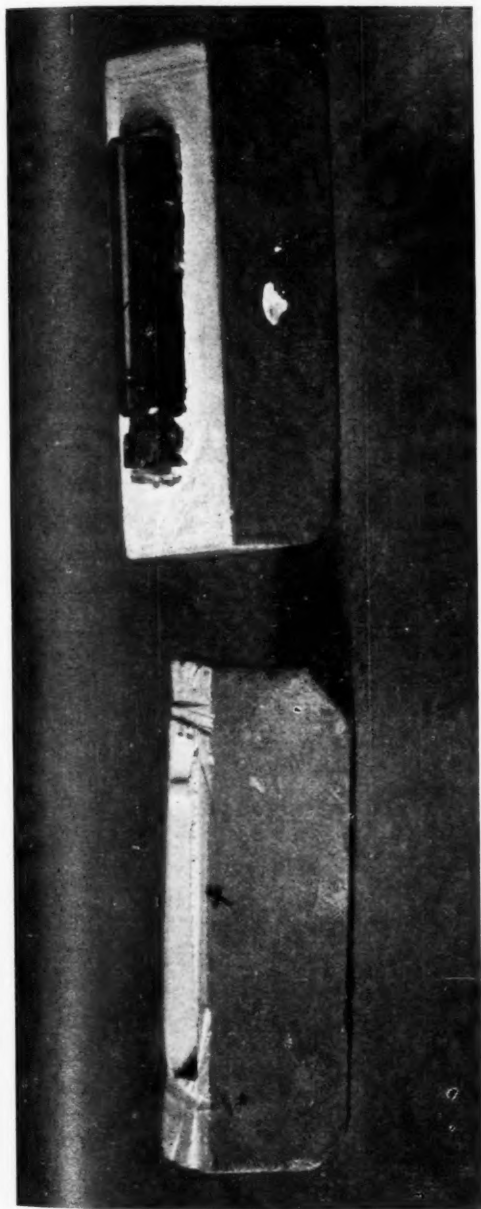


Fig. 3
Cake sawed open and the vial firmly imbedded in one half of the cake. The other half shows the imprint of half the vial.

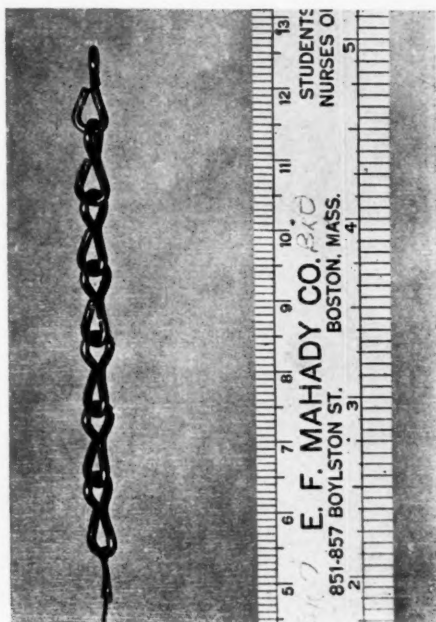


Fig. 4
Chain first left in cavity in block, having been removed from bottle. Then removed from block, taken away by Walter: later returned and sent to Mr. Minthorn.

TELEPATHY AND HYPERSENSORY PERCEPTION

By the EDITOR

An interesting question is raised by a correspondent, Mr. Edward C. Wood of Germantown, Philadelphia concerning the part played by "mental radio" in cases of clairvoyant reading. The subject of discussion is described by him as follows:

"I have a friend who is a physician. He wears glasses and without them is as blind as a bat. He can read "ballots" or deliver messages apparently acquired by telepathic means. He does it this way: I'll give one example out of many I have seen him do.

He, his wife, a friend whom we'll call B., and myself were at his house one evening. He removed his spectacles, placed heavy cotton batting over his eyes, and wrapped a bandanna handkerchief around his head to insure total exclusion of light. He says he can work better this way.

His wife (whom we'll call A.) and B both wrote short messages on slips of paper. I held the Doctor's hand and read one of these messages, concentrating thereon mentally while he took the paper in his hand and commenced to tell me what was on it immediately, though not very rapidly, and gave me the sentence exactly.

We then did the same thing with another message. Again he successfully told us what was on the paper.

I had always explained the process on the ground that I broadcasted the message to his brain and that he, receiving it in that way, voiced it to us.

I then thought out a message I would write on the paper but instead of writing it down, I gave him the blank piece of paper, whilst continuing to think of the sentence just the same. He said: "Strange, I do not get a thing—no—not a thing comes to me!" . . . "Did you write it on the paper?" I replied: "No, but I will," and did so.

He then took the paper and immediately told us what was on it.

Apparently then it is not a case of broadcasting from me to him. What is it?

The possibility of an element of mental broadcast (mental radio) present in this experiment is not entirely ruled out. To complete the chain of experiment we need a third condition: i.e. the submission of another slip not read by Mr. Wood as the hypothetical transmitter and unidentified by anyone present. If the subject is able to read such unidentified slip with equal facility in the presence of this same group, there is at once presumptive evidence in favor of a non-telepathic element as explaining the clairvoyance. If with less facility, there is a presumption of aid from telepathic sources in the other cases. In genuine "ballot" reading we have an exhibition of purely hypersensory perception and Dr. Osty has abundantly shown us the existence of such supernormal faculty on the part of his subjects. There are cases on record of hypersensory perception in the blind and many others in which, under hypnotic conditions, such abnormal sensitiveness is developed in the finger-tips and elsewhere. In the case of Mrs. Croad, recorded in a small book preserved in the archives of the Bristol Medical Faculty of England, the subject though totally blind, was able to distinguish color and a certain amount of detail on cards handled by her.

In the case of the doctor adduced by Mr. Wood, we have to be careful not to allow the acceptance of any one theory to exclude others. The doctor says he prefers the total exclusion of light during these experiments. This presumes a state of passive concentration on his part and may be readily coupled with a theory of simple hypersensory perception on his part as explaining the phenomenon of the reading. Our suggestion would be to work upon this theory as a foundation in any future series of tests and as a first step to ascertain the limit to which the personal element in the exhibition of this faculty may be proved to be operative. With this foundation ascertained, the value of any telepathic element imported may be assessed with great exactness; and after this again, the presence and aid of any independent intelligence may be sought.

But the field of extra-sensory perception proper to the subject must first be strictly marked out if the tests are to be scientifically made. About the year 1924 the writer was brought into touch with a young male clairvoyant (L.F.) who undertook several book-tests which were entirely successful through a power he possessed of projecting his focus of attention to objects at some distance from himself. This he could, when in a state of concentration and repose, find it possible to direct his consciousness towards—let us say—a certain book standing upon a shelf in a bookcase at the further end of the room and to read a word or words selected on some particular page of that book; then notifying his friends of the selection made; and the same was proved correct by them in due course. In discussing the matter with L.F., he told me that it seemed to him as if a small nucleus about the size of a walnut went forth from him and that this nucleus contained the power to visualize objects with which it came into contact. It was connected with him by a thread of definite length, and beyond the length of its tether he could not make it travel. Strangely, to him, the locus of consciousness was not really outside him, but it was as if he were both within and without at the same time. Such is my recollection of the process he attempted to describe to me.

I do not think that we should invoke the theory of other personalities as agents in the transmission of these hypersensory impressions until we have quite exhaustively explored the faculties and capabilities of the mind of the subject in their production. L.F. has repeatedly told me of his awareness of others and of their influence upon him and there were some whose power of impressing upon him images of conditions ruling in another environment were disconcerting and at times made him afraid. Mr. Wood is not a spiritualist, but in his letter he quite clearly envisages this possibility of aid from independent spiritual agencies in these experiments. He says:

"Let us posit a spirit entity who knows that I am interested in solving these psychic processes, as he is also interested in having me do so.

He can take a message from my brain to the Doctor's, but if he does so, he knows I'll say that I broadcasted it. So he waits until we are forced to bring the message down to paper; when he takes it from the paper and puts it into the Doctor's brain."

There is nothing unreasonable in this suggestion of a ready subliminal intercourse between ourselves and other personalities of a sympathetic nature not in the body. But as I have already said, our line of enquiry must start from the exploration of the powers of the embodied individual mind and this must be so if we are to discover a tangible scientific base for the fuller understanding of this class of phenomena of the mind.

* * * * *

PSYCHE THE IMMORTAL

CONCLUSION

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SAMUEL E. ANDERSON

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IS EVOLUTION JUST A HAPPEN SO?

Those familiar with the theory of evolution are pretty well agreed that man is the culminating point, upon one end of a branch at least, of a long process of groping which began when he first emerged from a single cell. However, there is a wide difference of opinion as to whether his progress has been due solely to chance variations or whether purpose has played some part in it. One school maintains that man is the result of variations caused by chance and the accumulation of the happy ones. The other holds to the principle of design.

From the near-unicellular organism: from the spermatozoon and the ovum to the adult, man's pathway is open to inspection. Should we align ourselves with the school first mentioned, have we not also to believe that the laws of chance are sufficiently potent to prevent the foetus, at any one of the innumerable cross-roads comparative anatomy suggests were open to it, from straying from the human path? We must banish any suspicion that when these fortuitous variations have occurred there might be some scintilla of judgment exercised regarding their usefulness and consequent retention or rejection, and view the matter only in the light of opportunity embraced or purpose achieved.

Of all the parts of the human body perhaps no other has had presented to it more opportunities than has had the hand. It is essentially the symbol of opportunism, just as is the brain of purpose. How well has this hand of ours handled the opportunities with which it has been presented?

Dr. F. W. Jones in his book "On the Anatomy of the Hand" has given us his opinion of the matter. "We shall look in vain if we seek for movements which a man can do and a monkey cannot, but we shall find much, if we look for purposive actions, which a man does and a monkey does not.

As a matter of fact it would be difficult to name any movement which is not equally possible in the hand of the old world monkey but any one may name a host of purposive actions habitual to man, but which are not

included in the usual repertoire of a monkey. * * * * We will not agree with any one who lauds the human hand as an example of human anatomical advances and perfection, but we will agree with any admirer of his own species who claims that as a cortical structure the human hand affords a striking evidence of man's superiority over all other members of the mamalia. It is not the hand which is perfect, but the whole nervous mechanism by which the movements of the hand are avoked, co-ordinated and controlled. * * * *

The hand is a wonderful instance of the retention of a primary structure in a higher animal. * * * *

Purposive movements are initiated in man in a definite region of the cerebral cortex known as the Rolandic, or motor area—compared with the brain of any other animal, man shows a particularly high development of this motor area."

Compare the evolution of the hand, as described by Dr. Jones, with that of the brain as described by Dr. Frederick Tilney in his "Brain from Ape to Man".

"In that group in which manual differentiation reaches its final stages, the hand presenting fingers and finger nails, the forebrain index is always above 80%. Simultaneous with the expansion in kinesthetic sensibility, the motor areas of the cerebral cortex have enlarged. By their extension they have increased their capacity for the creation of more numerous and varied motor patterns. They have gradually developed all the motor formulae essential to the almost innumerable skilled manipulations of the human hands. Much emphasis has been laid upon the expansion of the sensory portion of the brain, which may thus seem to play the leading role in development. But motor and sensory expansion have gone hand in hand."

Is it possible to believe that the non-evolving, unprogressive hand has led this ever enlarging progressive brain?

"The individual digits in the paw of a cat or dog have not acquired independent movements similar to fingers. Their sensory representation in the brain is consequently much less, and requires less cortical area. The many individual movements of the fingers have need of much more cortical surface for their orientation. It would seem to follow that the sensory demands of a foot so specialized as to support the body on the ground in an upright posture, thus freeing the hand for constructive and acquisitive purposes, called upon the brain for its supreme development in the parietal lobe.

Since his earliest beginning man has grown in humanity as his brain expanded. Such a conclusion appears irresistible. A comparison of the cerebrum already known to us is sufficient to convince the most skeptical. Placed side by side (Fig. 417-422), brain casts of the Javan and the Piltdown man, the Rhodesian and the Neanderthal, the Predmost and the modern, demonstrate more effectually than words the extent of this progress. The regions in which expansion has been most pronounced are easily discerned. Increments in the parietal and temporal areas have been steadily maintained throughout this series, but it is in the frontal lobe that decisive advance has occurred. This area, so poorly represented in man's nearest kin, the great anthropoid apes, shows exuberant growth in pithecanthropus. Its features correspond with *Homo Sapiens* in nearly all details. Its only essential inferiority is its relative smallness, yet even its size is sufficient to justify admission into the human family. Its specializations in the prefrontal area, and the development of the inferior frontal convolution denote the acquisition of human speech and reason.

Perhaps it is hazardous to define any single area in the brain as the region supreme in cerebral organization, since the entire neopallium is virtually interdependent throughout all of its special parts. The visual, the auditory and the somesthetic sensory areas contribute so indispensably to life's reactions, that one part may not be subordinated to another. This is also true of the motor area, the area regulating skilled movement and the large intermediate zone which partakes of parietal, occipital and temporal characters. Each of these areas has progressively expanded through the several evolutionary stages of the human brain. Yet it is reasonable to attribute a certain superiority to that neopallial region which is charged with the functional representation of all other cortical territories, which combines the highly particularized functions of all other areas in broader impressions of human existence, which acts as the accumulator of experience, the director of behavior, and the instigator of progress. Traced through all the intermediate steps upward it is exactly these prefrontal and frontal regions which manifest the conspicuous development. The process of this long continued, progressive expansion in the frontal lobe, reaching back to the earliest Pleistocene times, and it may be even into the Pleiocene epoch, conveys the impression of a responsive plasticity in the human brain. This remarkable antiquity and this salutary plasticity have been largely overlooked. For the most part the human cerebrum is regarded as a finished product. Its evolutionary history does not support this view; but it makes it appear far more probable that the brain of modern man represents some intermediate stage in the ultimate development of the master organ of life."

Judged from the standpoint of these two authorities the Opportunist must be declared distanced in the long race.

We shall now call another expert witness to the stand. Professor William McDougall, in "Body and Mind" observes,

"The neo-Darwinians under the leadership of Weismann, have attempted to show that all organic evolution can be accounted for by the principle of natural selection. * * *

Darwin and many other biologists (a majority perhaps at the present time) have continued to accept the Lamarckian principle of the inheritance of characters acquired by use during the life of individuals. Now such characters are in large part teleologically built up or determined. The efforts of the animal—to satisfy its instinctive needs, and to avoid the painful, and to secure and maintain the pleasurable, influences of its environment, result in the formation of habits and in other modifications, of structure and function; and these modifications, according to the Lamarckians, are in some degree inherited by the offspring, or at least, determine in the offspring variations in the direction of similar modifications. * * *

The neo-Darwinians deny that any such inheritance takes place, that any determinate variations are provided in this way for the operation of natural selection; and in denying this they deny that mind has played any part in organic evolution.

Now, it must be noted that this denial of the Lamarckian principle is affected by way of an argument in a circle. For the principal ground for the denial of the inheritance of acquired characters is the fact that such inheritance cannot be made to seem even remotely compatible with the mechanistic interpretation of life."

The real crux of the difficulty is succinctly put by Dr. Haldane. "On the one hand we have accumulating knowledge as to the physical and chemical sources and the ultimate destiny of the material and energy passing through the body: on the other hand an equally accumulating knowledge of an apparent teleological ordering of this material and energy: and for the teleological ordering we are at a loss for physico-chemical explanations."

At least we may advertise our wares as designed to fill a long felt want.

McDougall continues:

"It is now widely recognized that the strict neo-Darwinian theory of evolution is inadequate. This theory ignores mind or purposive activity as a possible agent of evolution, through the operation of selection alone, which shall consist with a purely mechanistic view of the world. It finds itself at the conclusion of its attempt with mind upon its hands as an enormous remainder or surd which cannot be intelligibly brought into the scheme and yet which cannot be ignored, save at the cost of the absurdity of the whole scheme. The creative role which would seem to be proper to it (so long as the Lamarckian hypothesis is untenable) to assume that the germ plasm itself, or the reproductive cells, have enough of mental activity to produce the variation upon which all selective processes must be supposed to operate and without which they can produce no evolution."

Under the title "Pangenesis" Charles Darwin worked out a theory of hereditary transmission, but this was completely destroyed by Dr. Francis Galton and the Lamarckians have found it impossible to present an acceptable substitute.

Dr. August Weismann had come rather unwillingly to the conclusion that acquired characters are not inherited. In 1883 he published this conclusion to the world. For the Weismann theory of heredity to stand, it is an indispensable condition precedent that the germ-plasm remain always isolated from the somatic cells of its host. Perhaps even more may be required, i. e. that it remain isolated from the protons and the electrons.

Professor George J. Romanes had argued upon behalf of the Darwin theory and it may be interesting to read something of what he had to say.

"Lastly, the principal ground, as far as I can see, which Weismann has for regarding Darwin's theory in any shape 'Inconceivable,' is his own supposition that there is as complete an anatomical separation between the soma and its germ cells as there is, for example, between the mammalian soma and these same cells when afterwards, detached from the ovary and developing as foetuses in uterus. In other words, the only connection is supposed to be that of deriving nourishment by way of imbibition. But, as regards the germ cell, while still forming in the ovary or testicle, there is for this supposition no basis in fact. There is nothing in the histology of spermatogenesis that lends countenance to the supposition, while in the case of the ovum such histological evidence as we possess makes altogether against it. As Professor Vines has remarked, 'It cannot be seriously maintained that the whole body of the embryo is developed from the germ-plasm of the ovum. On the contrary, since the embryo is developed from the whole of the nucleus and more or less of the cytoplasm of the ovum, it must be admitted that the non-germ-plasm of the ovum provides a large part of the material in embryogeny. It is an obvious inference that, under these circumstances, hereditary characters may be transmitted from the parent to the offspring, not only by the germ plasm, but also by the somato-plasm of the ovum.'

Again, and apart from this consideration, it is now known that a very intimate network of protoplasmic fibres connects the cell-contents of cellular tissues, both in plants and animals. So here we have another very possible means of communication between the germ-cells and the somatic-cells which together constitute a multicellular organism.

Romanes is here speaking of the gemmules, which might be tersely described as a miniature of an embryo. The matter appears in quite a different light when applied to a chemical dissolved in the blood. It is ad-

mitted that the germplasm is nourished by the blood of its host. Such being the fact it is difficult to picture the scheme by which lecithin, the material from which memory is built, is excluded from access to the germplasm. As a matter of fact it makes known its presence in the germplasm. In his "Applied Biochemistry" Dr. Morse has this observation to make. "The fact that lecithin contains in its chemical composition some of the configurations found in the characteristic compound of the cell nucleus—the vital part of the cell—leads to the assumption that lecithin may contribute to the formation of the 'chromatin' of the cell, which is associated in the minds of biologists with hereditary transmission, sex, etc. ."

Furthermore, if by the passage of electrons across the lecithin of the neuro-fibrillas, the memory of the cortex is stirred into remembrance, is it inconceivable that electrons, passing into the lecithin of the germplasm may stir its peculiar memory into some form of remembrance that to us is known as instinct?

Since that day much water has poured over the dam and the grist turned out at the mill has been exceedingly fine. The Darwinian theory of the gemmules has gone into the waste basket but it does not follow that Prof. Romanes was altogether wrong in thinking that the germ plasm is subject to change through outside influence.

Therefore, in so far as histology can be trusted to constitute a basis for generalizations of this kind at all, it does not sustain the supposition that there can be no medium of communication between the general cellular tissues of an organism and its specially reproductive elements. On the contrary, the microscope is able to demonstrate possible roads of connection—and this even Weismann's own view as to a specialized germinal substance which is restricted to the nucleus of an ovum. In sort, the supposition as to an absolute anatomical separation between germplasm and somato-plasm is a deduction from Weismann's theory itself: it is not supported—it is discredited—by histological observation. Hence, it cannot be accepted as valid evidence in favor of the theory from which alone it is derived, or as a valid objection to the rival theory of pangenesis. Once more, even if it were true that histology proves an absolute anatomical isolation on the part of germ-cells, it would still have remained unquestionable that there is no absolute *physiological* isolation. For, at least, the germ plasm derives its nourishment from the soma in which it resides; and who shall say that the process of mere imbibition is not amply sufficient to admit of the passage of the "gemmules"? Call them what we choose, the "carriers of heredity" must be so unimaginably small, that in relation to histological cells they must be as gnats to camels. Yet we know that even camels in the form of 'migrating cells' of various kinds are able to pass through living membranes; and we also know that the microbes of syphilis can penetrate both ova and spermatozoa. Why then should it be deemed inconceivable that, when all such things can pass, gemmules can do so likewise?"

In the hive of the bee, when the queen is lost, the workers' eggs or young larvae not more than three days old, which in the ordinary course of events would produce only worker bees, may be transformed into fully developed queens. In "The Life of the Bee", Maurice Maeterlinck makes these comments. "And now let us return to the city that is being repopled, where myriad cradles are incessantly opening, and the solid walls even appear to be moving. But this city still lacks a queen. Seven or eight curious structures arise from the center of one of the combs, and

remind us, scattered as they are over the surface of the ordinary cells, of the circles and protuberances that appear so strange on the photographs of the moon. They are a species of capsule, contrived of wrinkled wax or of inclined glands, hermetically sealed, which fills the place of three or four workers' cells. As a rule, they are grouped around the same point; and a numerous guard keep watch, with singular vigilance and restlessness, over this region that seems instinct with an indescribable prestige. It is here that the mothers are formed. In each of these capsules, before the swarm departs, an egg will be placed by the mother, or more probably—though as to this we have no certain knowledge—by one of the workers; an egg that she will have taken from some neighboring cell, and that is absolutely identical with those from which workers are hatched.

From this egg, after three days, a small larva will issue, and receive a special and very abundant nourishment; and henceforth we are able to follow, step by step, the movements of one of these magnificently vulgar methods of nature on which, were we dealing with men, we should bestow the august name of fatality. The little larva, thanks to this regimen, assumes an exceptional development; and in its ideas, no less than in its body, there ensues so considerable a change that the bee to which it will give birth might almost belong to an entirely different race of insects.

Four or five years will be the period of her life, instead of the six or seven weeks of the ordinary workers. Her abdomen will be twice as long, her color more golden, and clearer; her sting will be curved, and her eyes have seven or eight thousand facets instead of twelve or thirteen thousand. Her brain will be smaller, but she will possess enormous ovaries, and a special organ besides, the spermatheca, that will render her almost an hermaphrodite. None of the instincts will be hers that belong to a life of toil; she will have no brushes, no pockets wherein to secrete the wax, no baskets to gather the pollen. The habits, the passions, that we regard as inherent in the bee, will all be lacking in her. She will not crave for air, or the light of the sun; she will die without even once having tasted a flower. Her existence will pass in the shadow, in the midst of a restless throng; her sole occupation the indefatigable search for cradles that she must fill. On the other hand she alone will know the disquiet of love.

Not even twice, it may be, in her life shall she look on the light—for the departure of the swarm is by no means inevitable; on one occasion only, perhaps, will she make use of her wings, but then it will be to fly to her lover. It is strange to see so many things—organs, ideas, desires, habits, an entire destiny—depending, not on a germ, which were the ordinary miracle of the plant, the animal, and man, but on a curious inert substance: a drop of honey."

An interesting experiment has been performed in nature, in what are known as free martins, in cattle. The matter has been fully studied by F. R. Lillie and a summary of it is given by H. S. Jennings. "Cattle at times produce a pair of twins, one of which is a male, while the other shows a mixture of the characteristics of the two sexes. The latter is

known as a free martin. Lillie found that in all such cases the blood systems of the two developing individuals are in communication. As set forth in a previous paragraph, in the mammals the male develops its peculiarities earlier than the female. So at a certain time blood from a partially developed male flows through the body of an undeveloped female. This blood, bearing the secretion from the testis of the male, causes the body of the female to develop many of the male characteristics. The result is to produce from the original female a 'free martin', having a mixture of male and female characteristics. The transformation is never quite complete, and the same is true of the results in transplanting testes and ova, described in earlier paragraphs."

There is still another way in which the germ plasm may be changed and to this more or less permanence is attached. It is thus described by H. S. Jennings. "Of late an agency acting on genes in this minutely defined way has been discovered; such mutations can be induced by radiations, particularly X-rays. When the developing organism is subjected to the rays, these act directly on some of the genes, altering them but not destroying them. The altered genes continue to live and multiply in the altered condition, as the cells divide; and to influence the characteristics of the organism, giving rise to new characteristics. The recent discovery of this method of altering genes, by H. J. Miller, is one of the epoch-making discoveries of biology. But even when a large number of individuals are subjected to the radiations, in only a few are any genes so altered as to yield mutations.

What is the cause of the occurrence of gene mutations, in individuals that are not subjected to X-rays? It has been suggested that the rays of short wave-length coming from radio-active substances of the earth's crust or from the depths of space may be the agency that produces mutations. If this is so, the genes of all organisms are undergoing a continuous bombardment by which they are altered."

Are the protons and electrons here at work? Again quoting from Jennings, "A certain part which in the eggs of some frogs is visible as a 'gray crescent', initiates the development process, from the beginning of what becomes the body. The remainder of the cytoplasm follows the lead of this, producing such parts of the later body as its relation to the gray crescent requires. This process of development is accompanied by division into many cells, each containing the nucleus with all the genes. At a certain time a hollow sphere composed of a great number of these small cells is produced, the *blastula*. This transforms by a process of overgrowth of certain cells, into the spherical *gastrula*. In these stages, experiments reveal most important facts as to the nature of development.

In the mass of small cells, what part of the later individual will, in the usual course, be produced by each portion can be predicted with certainty. A certain set of cells can be pointed out as those that will produce the brain, certain others will produce eyes, others the spinal cord, the skin, the alimentary canal, and so on. It appears as if everything were fixed

and determined; as if the fate of every cell were dependent merely on what genes or what kind of cytoplasm it contains.

But experimental study shows that this is not the case. If in these early stages, from the region that is to produce the skin, a portion is removed and transplanted to the region that is to produce the brain, then the fate of the transplanted cells is changed. They alter their development, and become part of the brain instead of part of the skin. Or if the reversed transplantation is made, the cells that would have formed a part of the brain alter their development and become part of the skin. What the cells become depends on their surroundings; on what the cells about them are becoming. Their development takes such a course as to fit into the general pattern; such a course that they produce structures which are fitted to the position in which they find themselves.

More precise study shows that what happens is essentially this: In the hollow spherical mass of small cells that constitute the gastrule there begins at a certain spot, just in front of the depression known as the "blastopore," *some organizing or differentiating influence, of unknown nature*, which passes from cell to cell, causing each cell to alter internally (through the interaction of its genes and cytoplasm, doubtless). Each cell alters in such a way as to fit it to the cells that have altered before it, so that all together they constitute the organized structural pattern of the embryo.

The region from which the organizing influence passes is called the 'organizer', or the 'organization center'. On tracing it back, it is found that this arises from the cytoplasmic region of the undivided egg that in the frog is called the gray crescent. From this organizing center of the gastrula the developmental impulse passes forward and onward in such a way as to cause each successive cell reached to transform into the next required portion of the pattern or structure. At a certain region the cells transform into the spinal cord; in front of these into the medulla, those next into the midbrain, then forebrain; at the sides into the eyes, farther forward into the skin. But if before this has happened, this cap of cells that would thus transform is cut off and turned around, then replaced in any position in front of the organization center, the organizing and adjusting influence passes out from the organizing center in the same way and direction as before, without regard to the position of the cells. Now the cells that would have produced skin produce spinal cord; those that would have produced eyes now give rise to brain, and so of all the others. What each produces depends on its position with relation to the organizing center, and with relation to the cells that have already become organized."

Of whatever the organizer is constituted, it is a powerful energy that is able to override and transform the inherent tendency of the gene, upon the immutability of which Weismann laid so much stress. This same influence is discoverable in a preceding stage. While each individual is yet but a single cell, containing all the chromosomes, all the genes, parts of its body have become diverse; the body is differentiated into distinguishable portions, with important diverse functions. Dr. Jennings goes on to say,

"The diverse parts are composed of cytoplasm; it is in the cytoplasm that developmental changes are occurring. This production of diverse cytoplasmic parts will be continued along with growth and division into cells, giving rise to the divers tissues and organs of the developed body.

These first developmental changes in the cytoplasm, just described, take place under the influence of the genes. For it is the genes that constitute the chromosomes, and the chromosomes together constitute the nucleus, mainly or entirely. And it is the nucleus that gives off the fluid which mingles with and constitutes part of the cytoplasm, before the separation of the cytoplasm into diverse parts. Up to this point fertilization has not occurred, so that the chromosomes of the father are not present. Thus it is clear that *all the development thus far has taken place under the influence of the mother's genes only*. As this development has laid down the ground plan on which the new individual is constructed, *this ground plan of the body is due to the mother alone*. She has supplied all the cytoplasm and all the genes that are as yet present. The father, the producer of the sperm which is soon to fertilize this egg, plays no role in producing this ground plan of the new individual. Yet it is to be recalled that the mother's genes have come half from the male parent of the previous generation. Thus the male is not excluded from influence on these first steps in the development of the new individual; but it is the male of the preceding generation that exercises this influence, the maternal grandfather of the new individual, in place of its father."

Should it develop that the "organizing center" is really due to the genes of the maternal grandfather which, although almost submerged, are still able to maintain within the ovum that difference of potential between the spermatozoon and the ovum first noted by Keller and which constitutes life: then there is inherent in the single cell the potentiality of the consciousness which eventually becomes manifest within the complicated structure of the cerebrum. Actually that single cell is alive as a corollary of Waller's experiments and so there is proof of the converse of the lack of difference of potentiality that is death. Then Dr. Morse in his "Applied Biochemistry" makes this statement. "The fact that lecithin contains in its chemical composition some of the configurations found in the characteristic compound of the cell nucleus—the vital part of the cell—leads to the assumption that lecithin may contribute to the formation of the 'chromatin' of the cell, which is associated in the minds of biologists with hereditary transmission, sex, etc."

There are indications that the path of the "organizer" from the "organizing center" of the ovum to the consciousness of the cerebrum passes through the regions of the endocrine glands and their hormones: of instinct and intuition. "In sum", says Jennings, "it is clear that many of the effects of the genes in development are produced through the action of the hormones that they manufacture. Particularly in later development the hormones play a very great role. Diverse sets of genes produce hormones differing quantitatively and qualitatively, and to these differences

many of the inherited peculiarities of individuals are directly due. The diverse characteristics are due originally to diversity of genes, mediately to diversity of the hormones produced by the different sets of genes."

What the "organizer" may accomplish on that journey towards the cerebrum may be briefly set forth in the words of Eugenio Rignano, "As soon as an organism enters into contact with the external world, and before the latter has had any opportunity for exerting any formative influence upon it, it is already equipped with all the organs and already capable of all the functions and activities which fit it to its environment. In this pre-established adaptation we again find evidence of purposiveness—a purposiveness which is in strict dependence on the ontogenetic purposiveness already examined.

The pre-adaptation of every living species to its conditions of life is, we know, one of the facts which has aroused the profoundest measure of wonder in naturalists, while it has inspired the religious to burst forth into rapturous hymns of praise to the author of a work revealing so remarkable a degree of foresight.

The whole complex organism, with its infinite variety of organs, whose functions are all so remarkably connected and co-ordinated, and all of which 'serve' for the conservation and well-being of the individual, is ready for embarking upon its independent life before this latter begins and, consequently, before the majority of its functions have had any opportunity of being exercised or of being useful to it. 'Inherited adaptations' says Conklin, 'are those which appear in the development of individuals as if in anticipation of future needs and not as a result of present ones'. * * * * It is apparent even to the non-specialist that the stomach and the lungs of the mammal are already formed when it leaves the maternal womb, although only at this point do they begin to be of use for the maintenance of life; that similarly the chicken comes from the egg with its wings already formed, the new-born child has eyes ready to receive the first rays of the sun, its legs are furnished with ligaments and tendons and muscles as if they were there to invite the baby to make use of them, and teeth begin to appear while the child is still suckling."

But the biologist finds still deeper and more valid matter for astonishment in the further mechanism of the complex co-ordination whose network extends over the different parts of the organism and over the different parts of an organ, even before it has begun to function. "The whole sensorial and motor apparatus of the visual organ, in the widest sense of the word, is a living tool", writes Hering, 'of which the new-born child has not laboriously to learn the use, but which rather procures for him, without effort or trouble, his first optical knowledge of the external world'. The sensory and motor processes of the eye come into action simultaneously after birth, guiding each other in their functioning and assisting each other in the subsequent development of their innate power."

Such an array of facts suggests that within the narrow limits of the unfertilized human ovum there is a *something* which holds within its

mind's eye a very definite picture of the physical mechanism of the adult human being and now the choice of agencies has become extremely limited: cytoplasm, genes, difference of electrical potential and the chemical reactions which, according to Dr. Robert A. Millikan, are themselves electrical in their origin.

Whatever that *something* may be, it becomes all the more prominent from the moment of fertilization, when oxidation is so enormously increased. Now recall the dictum of Mons. Solvay that "Internal oxidation is for us the source of electricity" or as Julian S. Huxley puts it, Electrical change occurs in all organisms inevitably, because of the way in which they are made." At this time begins the growth and the methodical arrangement of all the complex parts that emerge as the new born infant and eventually attain their perfection in the mature human being. Do we here catch a glimpse of the "organizer" on its way from the simpler adjustments of the single cell to the complex niceties of the co-ordination of the emotions, judgments and ideals which mark the highest type of civilized man?

Of recent years facts are rapidly coming to light that rather imply that the electrons and the protons (1) do have some knowledge of the future: a knowledge that foreshadows an evolution that is teleological.

It is submitted that such a conception gives to matter, life and intelligence a coherence and organization not frequently suggested.

NOTE ON THE PROTONS

(1) The role of "organizer" is attributed to the electrons and the protons rather than to the genes because the genes themselves are subservient to the X-rays: a form of electrical energy. Furthermore their inherent tendencies are subject to radical change whenever they are transplanted and threaten to obstruct orderly development.

More than one scientist is making a close approach to Dr. Crile's theory that life is electrical in origin. Muller, Olson and Lewis, Haldane and others have suggested that possibly radiations from the earth, or even cosmic rays, may have played an important role in the evolution of species by furnishing heritable variations upon which natural selection may act. J. B. S. Haldane says that "Mutants are produced in large quantities by X-rays and it may be that much of normal mutation is due to the beta and gamma rays from potassium, other radio active substances and cosmic radiations."

Doubtless Mrs. Augusta Gaskell, and following her Dr. A. R. Watters, would maintain that the organization is due to an "intra-atomic quantity" but is this not merely a more direct route to the ether so graphically described by Sir Oliver Lodge as the source of life and intelligence, for what, other than the ether, could fill the interstices of the atom? Some physicists seem to postulate an electronic intelligence in their own world. Max Planck, of "quantum" fame, has written, "It is as if light possessed a certain amount of intelligence and acted by the necessity of its own nature on the laudable principle of accomplishing its task in the quickest possible time."

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

for

MARCH, 1935

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Vol. XXIX, No. 3; March, 1935

EDITORIAL NOTES

The extent to which a debased form of superstition has taken hold of the public mind is well illustrated by reference to the recent news columns in our daily papers. We give the following two examples both indicative of forms of mental degeneracy which, unless recognized and checked by some definite educative effort, are likely to spread like an epidemic and result in a wholesale demoralization of large sections of the community.

The first to come under our notice is a case of endemic superstition such as we too often hear of as occurring in isolated localities where the people live in primitive conditions and are the slaves of an evil and ignorant tradition handed down to them by their forefathers from the times when witchcraft and its sordid horrors were the object of a real solicitude on the part of the civil and religious authorities and were repressed—not in truth exterminated—by ruthless means inspired by fear which too often did not discriminate between the innocent and the guilty, and which by its own violence brought about a reaction of commonsense and humanity of feeling in which the balance swung over to the side of scepticism.

The case we cite concerns a family in Pennsylvania, in which the very children had become victims of the witch-mania. One of these children had developed a morbid condition which caused the parents to enlist the services of a woman healer who professed to have the power to break the "spell" which it was asserted had been cast by unfriendly neighbors. The exorcism was, however, so far from being effective that the little boy, left alone in the kitchen with his baby brother, took a knife and slashed the infant's head, inflicting a serious wound. The local District Attorney has promised an investigation of the practices of all the "pow-wow" doctors in the neighborhood. He is reported as saying that information already gathered shows that the weird shadow of ancient rites is *more prevalent than ever* in the York and Lancaster counties of Pennsylvania, where killings and assaults have occurred within recent years, attributable to superstitious fears.

Our second citation is of a very different nature. It casts a vivid light upon the utter folly and fatuity of tens of thousands of our urban population in a class presumably educated and therefore more presumably responsible. It almost passes belief that any serious and well-conducted journal could stoop to publish such rubbish as the following, quoted from a section entitled "Daily Astrology"

"If you were born between January 6 and 12 (inclusive) you are likely to find the remainder of January accompanied by a tendency on your part to be too self-assertive, rash, impatient and overly hasty . . . If you were born between October 9 and 15, you are now likely to be rash, headstrong, and decidedly bent upon having your own way . . . If you were born during any of the periods outlined above, my advice is likely to be specially necessary on the 18th and 26th . . . The people most favored by Wednesday's vibrations are those born between February 10 and 17, April 10 and 18, June 11 and 19, August 13 and 21, and between October 14 and 21, etc., etc."

The only practical feature in all this farrago of trash is in the note appended which appears in heavy type emphasizing its paramount importance—an importance and a practicality which concern alone the interests of the astute salesman of this planetary humbug who grows rich at the expense of his crowd of infatuated dupes.

"Would you like to have a day-by-day forecast for the month of January, based upon the position of the sun in your horoscope? Then clip the coupon below, fill it out and mail, with a stamped-addressed return envelope bearing a 3-cent stamp, and enclose 15c. in coin."

The newspaper from which we cull this choice invitation has a circulation in the New York district which at a moderate computation may run to a million. If the astrological racketeer, fishing in the Manhattan and Brooklyn waters, have the luck to land a fish—one fish only—out of a thousand of his widely scattered lines, there is for him a gross return on a single day's fishing of \$150 and a total harvest for each month of something like \$4000—Four Thousand Dollars. Even if he only secure one client in ten thousand from his advertisements, there is a respectable \$400 per month representing a gross income from this source of something like \$5000. It is a most profitable racket—perhaps even more profitable, and certainly more steady than the mediumistic racket. And it is high time that our newspapers set themselves definitely against a continuation of what has grown to be a public nuisance, hurtful to the mentality of the people at large and demoralizing to their commonsense. Truly we are a very young nation. Is it not high time that we awake to a sense of manhood and put away these childish things? There is so much real work to be done in the world, and the waste of intellectual energy is so pitiful.

CONCERNING THE PREDICTION OF THE DEATH OF JUDGE DAHL

Our European correspondent invites us to print the following note, supplementary to the article which appeared in our January issue, wherein the predictions given in the seances held by his daughter Mrs. Ingeborg are narrated.

"I have just heard from Danish friends that Mrs. Ingeborg has been violently attacked in the Norwegian press because of her prediction; and that a lawsuit has been brought against her, accusing her of having by sub-conscious suggestion caused the death of her father in order to make the prediction come true.

It will be recalled that the Judge died whilst bathing, as a result of being seized by cramp. The oral prediction was given to his attorney Apenes, who did not tell anyone of its exact contents. The written prediction was in cipher contained in a sealed letter and this was only deciphered after the accident had occurred.

Therefore the Judge could not have known anything about it.

In connection with this lawsuit it has actually been suggested that a law be introduced forbidding people to fall into trance!—as if that were always an act of deliberate will. Even if no one were to fall into trance, one would scarcely suppose that this would preclude their entering into rapport with their late friends on the other side, in some way or other independent of trance conditions.

* * * * *

The Editor is invited to publish the following Notices:

Mr. Alexander Jenkins of 216 Wendover Street, Baltimore, Md., as President of the Baltimore Psychic Study Club, will be grateful to any friends of the Club or to any one sympathetic with its aims, if they will mail him a record of their psychic experiences. His Committee will make selections of the most important, and it is planned to have the selected experiences edited and printed under the auspices of the Club. We endorse the desire of our Baltimore friends to have a periodical Bulletin of this nature, and would commend the proposal to readers.

* * * * *

Mr. John C. des Granges, acting for a group of students in Los Angeles would be glad to get into touch with anyone possessed of psychical gifts who would be willing to cooperate for the purpose of work in Home Circles. The address is 1456 Sutherland Street, Los Angeles, and the telephone number Mutual 6868.

PHANTOMS

By R. A. WATTERS, F.R.S.A.

Director, The Dr. William Bernard Johnston Foundation for Psychological Research

A theory, no matter how well conceived, is invalid unless experiment can prove its validity. It often happens, however, that theories are formulated many years prior to the experimental demonstration of their truth. When this is the case, it is usually the practice to collect and classify facts against the day when experimentation will establish the validity of theory. Many facts, well authenticated, have been accumulated by workers in psychical research, which should serve as a basis for experimentation; but unfortunately experimental work has been neglected for the compilation of more recent events, many of which lack the scientific value to be found in some of the older records.

Since the beginning of systematic classification of psychical phenomena, the question of phantoms has occupied an important place in the records. It is a problem from which many theories have evolved, but for which no adequate solution has been forthcoming save that offered by psychology, namely, hallucination. As long ago as 1894, when the Society for Psychical Research published its excellent paper, "A Census of Hallucinations",¹ there seemed to be some reason to hope that phantoms, even though hallucination, existed as a psychological fact; and what is more important, that a great number of the recorded instances were due, undoubtedly, to *telepathy*. But since the publication of this paper, the subject has travelled backwards at such a pace that, at the present moment, it seems not much nearer a solution than it did then.

Psychology still contends that phantoms, or apparitions, are hallucinations—pure and simple; psychical research, with its accumulated—and authenticated—data, maintains an open mind; while spiritism contends that, although phantoms are, probably, hallucinations in the main, it is quite possible that they might be, occasionally, disembodied "spirits" of the dead. From these considerations, it would seem that the problem of phantoms is one which is in the *process* of being formulated into a theory.

To formulate a theory that will account for the manifestation of "entities" as visible phantoms additional facts are needed—experimental facts—to add to those already acquired. The data required are, unfortunately, not to be obtained from human beings. Due to our instinctive attitude toward the dying which we cannot overcome, and our prejudices against lethal experimentation with individuals of our own kind, such data as we may require will have to be obtained from lower animals.

Gaskell's Theory of Life² together with our own biophysical experi-

¹S.P.R. *Proceedings*, Vol. X.

²Augusta Gaskell, "What is Life?"

ments³ conducted during 1930-33 seem to indicate that all forms of life, whatever may be their positions in the animal kingdom, function very much the same.

Life, or the Soul, as an Intra-atomic Quantity, has been fully elaborated elsewhere.^{2 3 4} It is enough to say here that, if the life forces in human beings function in a prescribed fashion, it is not implying too much to say that the life forces function very much the same, if not identically, in lower forms of animal life. Therefore, if an Intra-atomic Quantity is responsible for the presence of life in one form, it must be equally responsible for the presence of life in all forms of existence. If, then, we can find in lower animals a Quantity which is responsible for the life functions of that particular animal, it follows at once that all forms of life, including human beings, possess a similar Quantity. If that Quantity be a Soul, then all forms of life have Souls.⁵ It is to this end that psychical research is devoting its energies.

It is not the purpose of this Paper to provide a philosophical discussion on phantoms: its purpose is, rather, to discuss the subject from two angles; namely, (a) the psychological, or the study of hallucinations, and (b) the biophysical, or observations leading to the photography of phantoms.

HALLUCINATIONS

Perhaps no sense better illustrates the interpretive office of perception than that of sight. When vision comes into play, we have sensations of light and color; normally, two retinal images form one object; each image mirrored bottom side up on the retina; part of the fibers from the optic nerve of each eye crossing over, and thus transmitting the sensation to the opposite side of the brain.

Certainly, the constituents of vision are nothing like the object being looked upon. Let us look at a bird. The retinal image has the bird with the head pointing downward, and the feet upward. There are, of course, two images of the bird. Some of the fibers of each optic nerve transmit the sensation to the side of the brain opposite the receiving eye. Perception, by some peculiar power of its own, translates such strange factors as the constituents of vision into one bird in the right position in space.

To define *illusion*, we might say that it is a case where the external object does not correspond to the *perceptual* idea.

We sometimes have *primary illusion*. Whenever gray looks like green on a red background, the eye deceives us. Sometimes the eye sees double; but the cause of this illusion is not due to mental interference, but to lack of correlation in the organs of sense.⁶

³R. A. Watters, "The Intra-atomic Quantity", Part I.

⁴Editorial Notes; Journal, A.S.P.R., November 1933.

⁵The senses would foist more illusions on us than they do, were it not for the fact that the mind refuses to heed these illusory sensations.

Then we have illusions due to *misinterpretation* of external objects. In a moonlit room a chair may be taken for a person, or a window curtain for the ghostly form of a woman. In darkness the size and shape of objects, both animate and inanimate, assume erratic proportions.

There are "illusive perceptions" due to no present external cause. These *internally* originated illusions are usually called *hallucinations*. Dreams are hallucinations. We see in dreams the things we see in everyday life: people, houses, animals, etc., etc. The *cause* of these imaginary perceptions is in our brains (according to the reasonings of present day physiology and psychology).

A cerebral memory cell may sometimes be roused to as great activity as if a current from actually perceiving that object poured into that cell. Owing to intense longing for an absent friend, a certain brain tract may have the same activity as when last we saw him. The *sign*, by which perception judges, being the same in both cases, we actually seem to see him.

We observe, then, that in the processes of visual misinterpretation, we have:

1. A very complicated phenomenon which we call sight. It is something which is liable, at times, to make mistakes; when these mistakes occur, we call them *illusions*.
2. A primary illusion is where the eye deceives us in its primary business of reporting something correctly; shades of color, for instance.
3. An illusion due to misinterpretation is our inability to interpret correctly the positions of external objects in space.
4. *Hallucinations* are *internal illusions* which are due to *no external cause*.

The psychologist's explanation for the observation of a phantom is very simple: because of the very intense *longing* "A" may have for his friend "B", a certain brain tract will experience the same activity as when "A" saw his friend last. The *sign*, then, by which perception judges, will be the same in both cases; and because the sign is the same, "A" will *believe* he sees his friend, "B". Or, one might elaborate the procedure by saying: the fibers of the optic nerve transmit to the brain impressions of all sorts. On the brain the retinal impressions create a multitude of separate molecular disturbances in a certain tract of brain cells. Our ego, let us call it, is capable of collecting all these varied molecular vibrations (or impressions) and forthwith apparently projects into external space a phantom, a single erect image of the object imagined because the nerve impulse or activity corresponds to that on a previous occasion: when "A" actually saw his friend, "B".

Or, one might be looking into space, and some object either stationary or in motion might, for an instant, attract the eye: that is, an object might produce an impulse on the retina, then the optic nerve, and finally the brain. The stimulus would be carried back along the nerve-track again and apparently projected into space as a phantom of one in whom the seer is interested; or, because of a certain memory, or train of memories, which might be stimulated because of the object seen, an illusionary vision of a person not known to the seer, but who might have been seen by him at some time in the past; or, one in whom the seer is not necessarily interested, might be projected. (See 3 above.)

There is still another method by which hallucinations might be projected and which must not be overlooked. It might be supposed that "A" is the recipient of a telepathic message from "B". The telepathically impressed message might, in turn, result in the projection of the image of the individual by whom the thought, or impression, was "sent". On the other hand, a telepathically impressed message might result in a train of thought which would bring across the threshold of consciousness impressions of past memories. Subjectively then, it might be possible for the seer, "A", to project a memory picture, or phantom of "B"; he might even project a memory picture of one not known to him. But, because of certain memories brought to mind by the stimulus, the *sign*, at the instant, might be the same as it was at some time in the past, and a phantom of one who has only been seen at a fleeting glance perhaps, or one who is, as if by magic, summoned up from the myriads of impressions imprisoned within the subconscious mind, might be projected. There is no telling, of course, where telepathy begins or where it ends in cases of unknown or unrecognized phantoms. Many individuals have seen phantoms of people whom they did not know, and in many instances the phantoms have never been identified. Just what part, if any, is played by telepathy in cases of this kind is open to question.

BIOPHYSICAL OBSERVATIONS

We have described at some length in another Paper³ the theory and photography of phantoms. Since the publication of this Paper there has been some interest shown in the results of our researches, as has been demonstrated by the nature of the questions asked. In view of the fact that our efforts have been received so favorably, it will not be amiss to discuss here at some length the laboratory procedure employed by us since the majority of the readers of this Journal have not had access to the Paper above referred to, in which our methods were presented.

The Paper in question shows that, while it is possible under carefully specified conditions to photograph an animal phantom at the instant of death, it does not furnish the slightest suggestion as to how an individual

³It is now pretty generally conceded—even by scientists—that telepathy, in one form or another, is an established fact.

⁴Dr. E. Servadio, *Journal, A.S.P.R.*, June 1934, pp. 149-159.

"sees" a phantom, granting that the phantom is not always a hallucination. Although we cannot describe what is done by the "entity" to insure visibility of its "form", we can set down certain facts which may serve, in some small measure, to make the subject a little more clear.

Our researches were done with an Expansion, or Cloud Chamber as it is sometimes called, which was first described by C. T. R. Wilson.⁸ A description of the Wilson Chamber which we designed and built especially for this work is included in the Bulletin;⁹ and although the apparatus itself is not described, we mentioned (on page 24 of the Bulletin) that Figure VII, the mouse, was obtained after a slight change in technique had been introduced, oil vapor having been substituted for water vapor. We stated at the time, however, that we recommended our original Wilson apparatus (shown as Figure IV, in the Bulletin), since the oil vapor device was very troublesome and hardly suited for this kind of work.

In going into the question of vapor media, it was hoped that we could ascertain which was the best suited for the observations being made; and perhaps, at the same time, we could throw some light on the subject of phantoms and their "manifestations", and *why* it is that phantoms are sometimes seen under normal atmospheric conditions. When one "sees" a phantom, under ordinary atmospheric conditions, either it is a hallucination, or else some transformation takes place in the atmosphere thus rendering visible the existing entity. Dust, ions (which are normally present in the atmosphere) and possibly the moisture content, which is ever-present, may come to the assistance of the "entity" in bringing about visibility.

Although we did not attempt to demonstrate the phantom of a dying specimen by means of dust or other atmospheric particles, we did endeavor to study animal phantoms by employing very small oil-droplets. Since we shall discuss electrified oil particles a little further on, as a matter of comparison it would probably be well to include here a brief description of our Wilson apparatus, the arrangement of which was first described by Shimizu.⁹

Quoting:⁹ "There is a cylinder of brass with a glass top forming a box which extends downward into the main cylinder for a few inches. This 'box' is circular, and the bottom is the head of a piston which, when operated with a mechanism, 'moves up and down', thus altering the depth of the box. This box, so-called, is really an observation chamber. There is a little depression on the top of the piston-head which is kept filled with water (usually a heavy piece of blotting paper saturated with India ink and water. The blotting paper being black, because of the ink, produces a black background for the photograph). The water thus provided keeps

⁸C. T. R. Wilson, "Phil. Trans. Roy. Soc." Vol. 189 (1897), pp. 265-307.

⁹Shimizu, "Proc. Roy. Soc." Vol. 99 (1921), pp. 425, 432. (Series A.)

the air in the chamber cool and moist. Into one side of the chamber is mounted a specimen container. . . . At right angles to the specimen container is . . . a lamp . . . mounted just to the rear of the mechanism. The light serves to illuminate the cloud. When the fly-wheel is turned the piston drops suddenly, expanding and chilling the air in the chamber which automatically produces a cloud. . . ."

The original purpose of the Wilson Chamber was to permit observations of ray-tracks produced by alpha, beta and X-rays. Alpha rays, which are electrically charged (positive) particles will, in passing through the moist air, knock off electrons from the atoms of the gas through which they pass. These "loose" electrons try to attach themselves to other atoms and in this they very often succeed. From this observation it will be seen that there are, within the chamber, a series of positive and negative ions: that is, atoms which have lost electrons become positive ions, while atoms gaining an electron which was disengaged by an alpha ray will become a negative ion. The ions, being negatively and positively charged particles, are capable of attracting to themselves moisture from the air in the chamber which, in turn, reflects light thus allowing a photograph of the phenomenon to be made. Beta particles are, on the other hand, negatively charged. As they travel through the gas in the chamber they frequently strike an atom at which point ionization occurs and the atom becomes unbalanced; it attracts moisture which reflects light thus permitting photography of this type of phenomenon also.

It was thought that, since minute, invisible particles such as ions could be detected and their phenomena photographed with this apparatus, it might prove interesting to observe, photographically, the phenomena of death in animals.

Figure 1 is a sketch of the oil vapor apparatus. The observation chamber is similar, in many respects, to one described by Wilson,¹⁰ while the arrangement of the apparatus is largely due to a description by Barus.¹¹ A glance at the sketch, however, will show that, while the device is constructed in such a way as to perform many types of experiments, it is, nevertheless, essentially a Wilson expansion chamber. Since the object of this Paper is to consider the subject of minute particles in air; namely, oil vapor, water vapor, dust and ions, it will not be necessary to burden the non-technical reader with details other than to describe certain observations capable of being made with this apparatus.

By referring to the sketch, Figure 1, it will be seen that the apparatus operates as follows:

¹⁰C. T. R. Wilson, "Proc. Roy. Soc." Vol. 87 (1912), pp. 277-292. (Series A.)

¹¹Carl Barus, "Condensation of Vapor as Induced by Nuclei and Ions",

1. By making plates, B C, the top and bottom, respectively, of a hermetically sealed box, the space between the plates then becomes connected through the hollow metal tube, K, and insulator, G, to compartment, H (in which is kept cotton saturated with oil, water or other medium as desired), which, in turn, is connected to the vacuum tank, T-2, through "Expansion" Valve, M. A turn of valve, M, produces an expansion of the air in the box similar to that of the Chamber described in the Bulletin.³
2. A fitting is provided which directly connects the bottom of the box, plate C, with valve, M, thus eliminating the compartment, H, from the mechanism. The plate, C, is then covered with a thin layer of cotton saturated with liquid which serves to keep the air in the box cool and moist. The box then becomes a very small expansion chamber protected by the outside cylinder.
3. By forcing air through the oil system into the box at D, an observation chamber is to be had which permits the study of electrified oil-droplets.¹² The oil-droplets may be observed with, or without, an electrostatic field. In other words, this set-up provides an electrified cloud, the density of which ranges from "invisibility" to a dense fog.
4. The expansion chamber described under Number 1, can be used with, or without, an electrostatic field.
5. The plates, B C, may be both earthed through switch, Y, and the oil atomized into the space between them. The illuminating system is so constructed (with shields, filters, and diaphragms, not shown) that the oil-droplets may be observed from any angle. A camera is so mounted that photographs can be taken at any angle through 180 degrees at right angles to the plane of the paper.
6. The metal box can be entirely removed, as is shown by the sketch, and the two plates, B C, exposed. When operated in this manner the guillotine, E, can be used as a lethal agent. (With the metal box mentioned above, the specimens are always killed with ether. See Bulletin³ for details.) When using the chamber in this way, however, a greater excursion of the valve, M, is required.
7. With the box removed it is still possible, though not quite as convenient, to study the oil-droplets in the presence of an electrostatic field. As in Number 5 above, however, the plates, B C, may be earthed through Y.

¹²The oil, when forced through the "oil system" shown in the sketch, becomes electrified by friction because of its being forced through the small metal nozzle, Q. Re-atomizing it through the special atomizer, P, breaks up the oil into minute drops of something less than .000005 cm. radius. Some of the particles assume a positive, and some a negative charge. The oil, being electrified, will be attracted, according to the polarity of the droplets, to the electrode bearing the opposite sign. In this way it is possible to hold a cloud suspended for several seconds. There are, of course, Brownian Movements, but for practical purposes these may be disregarded.

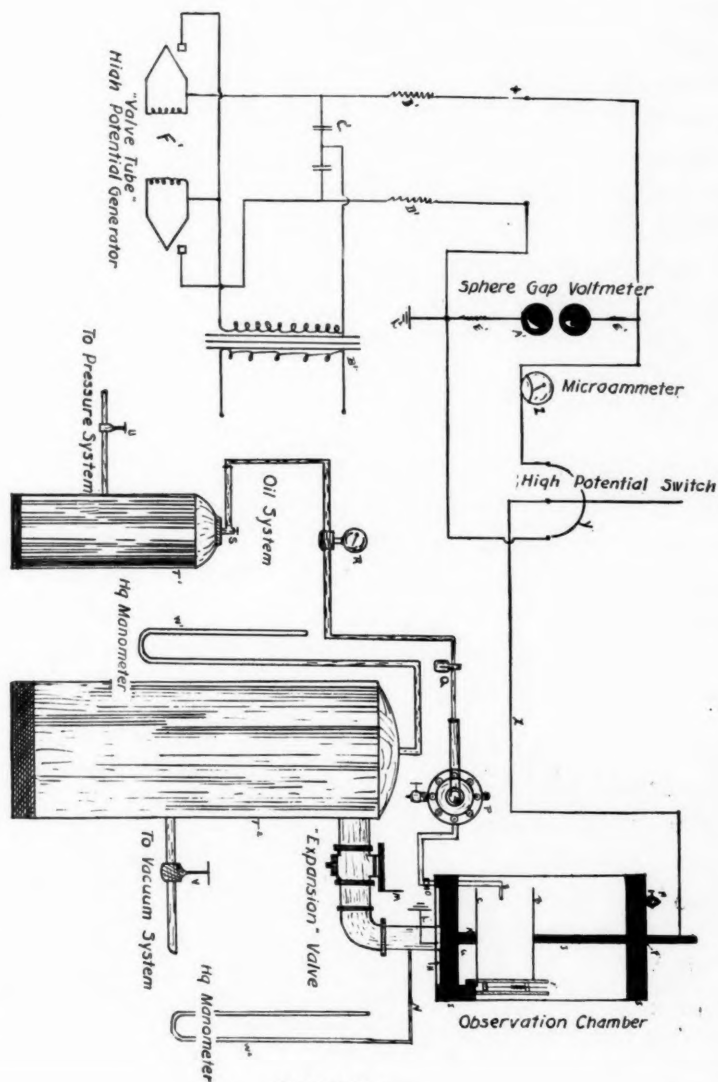


FIGURE 1

Not Drawn to Scale

It will be seen at once, from the above descriptions, that our oil vapor apparatus was designed for other purposes besides the photography of phantoms. Our desire was to learn something of the atmosphere's contents; namely, dust, free ions, moisture, electrical phenomena, etc.; the effects, if any, on the gases of the normal atmosphere by allowing death to occur under experimental conditions; the correct pressure-drop, or ratio of expansion, for the various types of specimens;¹³ the observation of electrified particles—oil-droplets—over which we had both mechanical and electrical control; and to ascertain the effects, if any, produced when death occurs in an electrified medium. In brief, our object was to determine, by every conceivable test capable of being devised by us, the *modus operandi* by which the phantom makes itself visible in the vapor for photography; and also, how it utilizes (?) certain constituents of the normal atmosphere in order that it may make itself visible to the human eye, if such a phenomenon ever does occur.

This we did not succeed in doing, although we did gain much information from the experiments performed with this apparatus. It is evident that our equipment was sadly inadequate for the uses to which it was put. If the critical value of the chamber's expansion (V_2/V_1) be off by as much as .001 millimeter, the phantom cannot be photographed. Instruments of precision, the "constants" of which never vary, are required for these observations before even a few of the troublesome questions can be satisfactorily answered.

The phantom of a mouse¹⁴ made with the apparatus herein described is illustrated in Figure 2. The illustration shows that the vapor has collected about "something" which conforms to the size and shape of the physical body of the specimen being put to death; and since this phantom

¹³C. T. R. Wilson, "Phil. Trans. Roy. Soc." Vol. 192 (1899) pp. 405-413.

¹⁴This phantom photograph is illustrated on page 25, Figure VII, of the Bulletin herein referred to. The author was beginning an illness at the time the illustrations for the Bulletin were being made and, unfortunately, could not personally supervise the required processes necessary to insure the best photographic detail. Coincident with the completion of the manuscript, the author's illness completely overtook him, with the result that the drawings for the Bulletin had to be executed from his bedside.

During this illness, which has lasted for many months, Van Walt, of The Hague, requested prints for a review of the work in a Dutch journal. The author called in a friend, Mr. E. J. Larson, a technologist of unusual ability, whose skill in photography brought out the excellent detail of the phantom which had, most unfortunately, been lost in the illustration (Figure VII). Unfortunately, too, the photograph was misinterpreted, to some extent, in the Bulletin; but we shall give full correction to this error, as we have done in the above text, in our next Bulletin on this subject.

Van Walt's review appeared, with illustrations, in "Grensgebieden" July 1934, pp. 24-27.

conforms to the size and form of the dying specimen, as have phantoms of other specimens described elsewhere,³ we can but conclude that the vapor thus photographed has "settled" upon, or has been attracted to a "body" which has issued from the intra-atomic spaces of the specimen being put to death. It is, in fact, a Quantity making its escape from the dying body and is responsible for the life functions (physiological and psychological) of this particular form of existence.

If the phantom be compared with a living specimen of similar size, many points of interest may be noted. The head is turned to the left: both eyes, both ears, and an elongated face can be distinctly seen. This phantom compares very favorably with the body of a living mouse of similar proportions. The breadth of the thighs is worthy of notice. In watching mice play about in their cages, one observes an anatomical contour very similar to that shown by the photograph, Fig. 2. The reader's attention is called, then, to the breadth of the thighs of the phantom: they compare favorably to the thighs of a living mouse as does the position of the ears, and the shape of the face, as well as the location of the eyes. There may be throughout the photograph some little distortion here and there, as indeed there is; but, as has been pointed out elsewhere,³ due to the physical conditions existing in the vapor chamber, and other conditions over which, with this particular apparatus, we had no control, we should be thankful that we got anything at all!

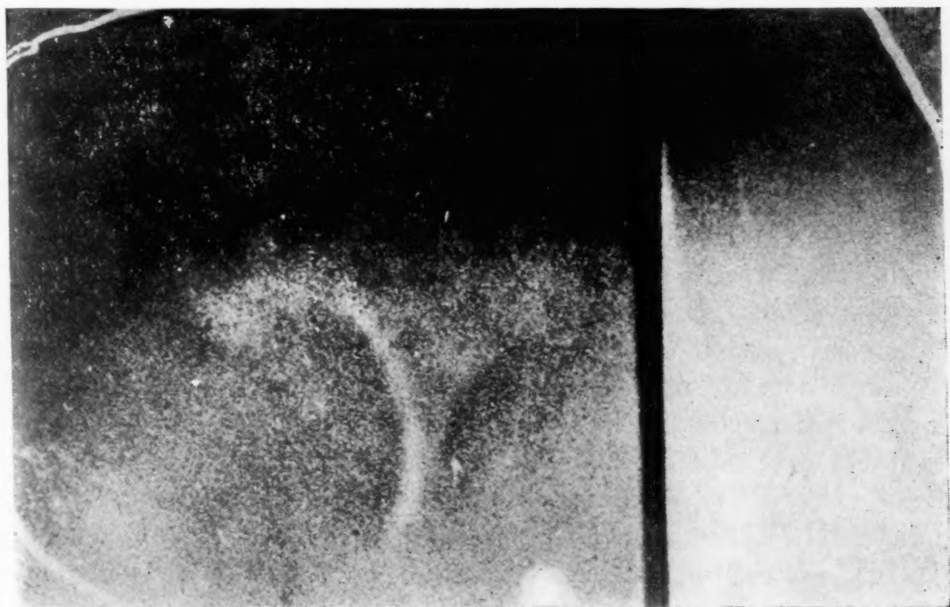


Fig. 2
THE 'PHANTOM'

PHANTOMS

It is undoubtedly a fact that most of the phantoms "seen" by individuals are hallucinations. It is true that in many cases the visualization of a phantom is surrounded by facts which are difficult to explain, but psychology has offered a scientific explanation which seems, on the whole, to satisfy the intelligent mind. There are times, however, when phantoms are seen under a set of circumstances so peculiar that even the intelligent mind may feel that the theory of hallucination is left open to question. In other words, while it may be true that the greater number of phantoms are hallucinations, might it not be possible that, on some occasions, though rare, the phantom is what it is purported to be: a disembodied "spirit"? Especially is this question *apropos* since it has been shown that the hallucinations recorded as *death-coincidences* greatly exceed in number those likely to result from chance alone.¹

If phantoms are disembodied "spirits", as many suppose them to be; and if it were possible for them to make themselves seen (without much difficulty), it seems that their appearance should be a more common occurrence. True, there are thousands of cases on record; but there are millions of deaths yearly, and the number of phantoms seen—in proportion to the number of deaths recorded each year—falls far below that which one would expect. There is the possibility, however, that the disembodied "spirit" very seldom finds conditions suitable for manifestation. But even so, by virtue of the great number of yearly deaths, we should expect the already recorded thousands of phantoms "seen" to be multiplied. It must be, then, that the greater percentage of phantoms are hallucinations even though we have shown by experiment the possibility that there *might* be exceptions.

It would seem that, even though the mind is constantly on the alert to prevent illusory sensations, it is much easier for one to "see a phantom in the mind" than to see a *bona fide* disembodied "spirit". If "entities" are seen, which are not hallucinations, it is evident that they have, in some manner unknown to us, succeeded in contacting things physical from which they have obtained sufficient "materials" with which to clothe themselves and to otherwise render themselves visible.* Before a *bona fide* "spirit" can be seen as a phantom, then, the "entity" must possess the capability of contacting, in some manner, certain things in the physical world

*cp. photographic record of the phantom of Mirabelli's aunt in the January issue of the Journal.

with which to insure the production of the proper impression on the retina of the eye. The human eye can see only those things which reflect certain light rays of the visible spectrum capable of producing the required physiological effect. It is certain that the Soul—or "spirit", if you prefer—of either animals or man is invisible to the human eye; and for the "spirit" to manifest as a visible phantom, it must utilize certain constituents which are to be found in our atmosphere.

It follows at once that such constituents as may be chosen from our normal atmosphere must include: dust, free ions, *moisture*, etc., since it is only in a chamber of moist gas that phantoms from dying "subjects" are made to appear. A review, then, of Figure 2, appears to indicate that it is possible under certain conditions, in a prepared atmosphere, to occasionally photograph the phantom of a dying animal. It follows at once that, if a phantom can be photographed in a prepared atmosphere, the disembodied "spirit" would have to find certain atmospheric conditions existing—in a given place—similar to the conditions to be found in an expansion chamber, before it could appear as a phantom and be recognized as such by the human eye. If this supposition be true, then it would be impossible for "entities" to "appear" except on rare occasions; and then, only when the moisture content, temperature, air strata, etc., were conducive to a set of conditions similar to those found in the expansion chamber.¹⁵ Realizing the difficulty that an "entity" would experience in finding the exact atmospheric conditions necessary for manifestation helps us to understand why it is that most of the phantoms seen are hallucinations.

It is evident, then, that the manifestation of an "entity" depends largely upon the constituents and the conditions of the normal atmosphere. Just what these conditions are we do not know, and whether we shall ever find out is, of course, a question. The answer to this question depends upon an ideal expansion chamber. The instrument first described by us⁸ has served its purpose as well as could be expected; the apparatus herein described, Figure 1, has also served its purpose, and has been discarded. But through the generosity of Mr. E. K. Jenkins, and Mr. Claude Jenkins, we have obtained a new apparatus which we hope will be the "ideal" expansion chamber. Figure 3, is a photograph of the instrument. We hope, with the new instrument, to learn more about air expansion, atmospheric conditions, etc., necessary for the manifestations of phantoms, which facts will surely further the science of psychical research and lead to a better

¹⁵On rare occasions a set of conditions may be found in Nature very similar to that which exists in some expansion chambers.

understanding of phantom forms. That moisture plays a very important part in the "entity's" manifestation there can be no doubt, for only in a cloud chamber can experimental manifestations occur. That phantoms may "appear" in whole or in part may not be an exaggerated statement when an analysis of so-called "psychic clouds" is undertaken. For it might be possible that some of the clouds described by Richet¹⁰ and others are attempts by certain "entities" to utilize, let us suppose, the atmosphere's moisture content, together with other constituents, for the purpose of making themselves visible.

Actually, of course, any discussion pertaining to "psychic clouds" can be little more than conjecture; but it does seem possible, if not probable, that occasionally a phantom may be seen which is, in fact, a manifesting "entity" of some kind and *not* a hallucination.

¹⁰Charles Richet, "Thirty Years of Psychical Research".

(a) Brief reference to a phantom of an animal, p. 545.

(b) Brief references to phantoms of human beings, pp. 475, 525, 538.

(c) Brief references to psychic clouds, their formation, etc., pp. 475-76, 477, 478, 491, 492, 493, 537, 538, 539, 541.

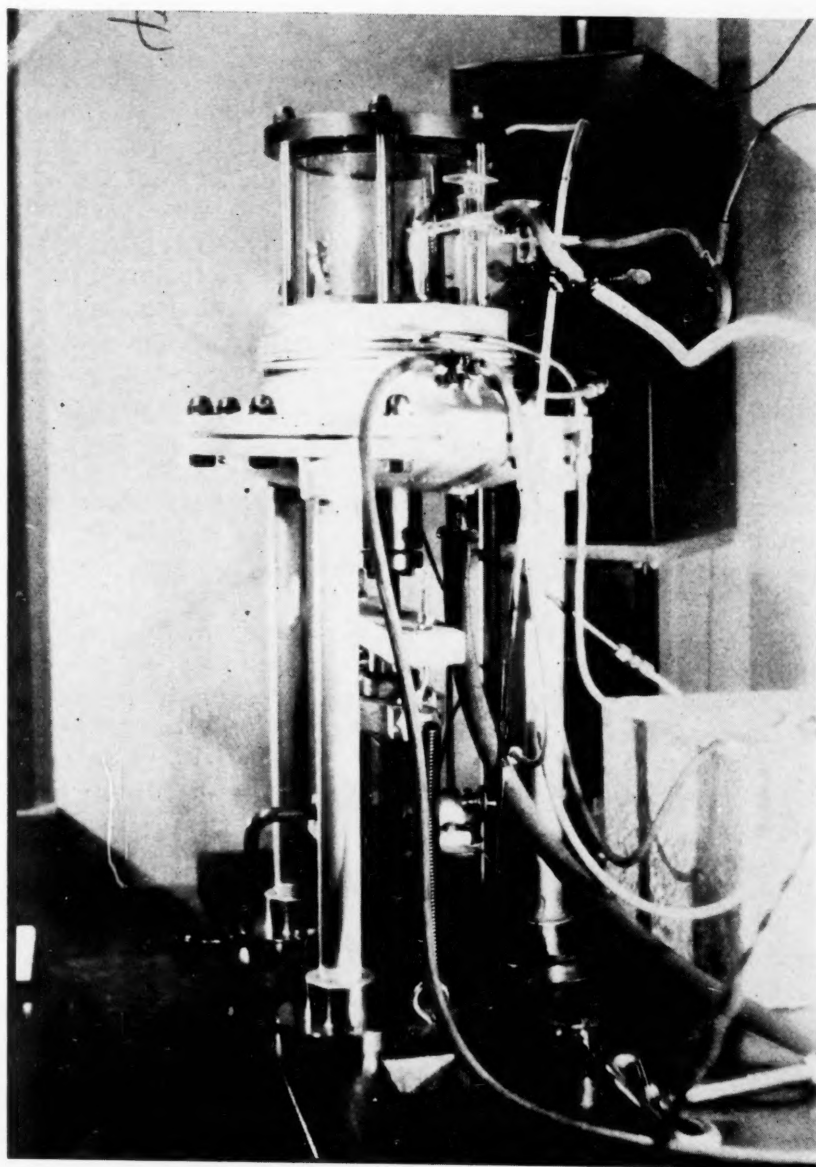


Fig. 3

MR. HAMLIN GARLAND'S OBSERVATIONS ON PSYCHICAL QUESTIONS

A brief Review by the Editor of Mr. Hamlin Garland's new volume of Memoirs ("Afternoon Neighbors." MacMillans. 1934.)

Mr. Garland's name as an author and an acute observer of men and things is a household word among all Americans with a taste for good literature. In "Afternoon Neighbors" we have a further collection of notes from his diaries—a literary log-book which is the fourth of the series and covers a period of some eight years from 1922 to 1930—years which he regards as being the afternoon of his career. The book gains value from its frankness of expression in the author's estimate of the many and varied personalities with which his pilgrimages have brought him in contact—a frankness which suggests that he has not attempted to modify or to tone down the original setting forth of his impressions as first recorded by him concerning the men and women he met, many of whom were notable people.

It is not our intention to review this work exhaustively here. We shall be content to touch upon the several occasions on which our twentieth-century Pepys (for we may do him the honor to make this comparison) has sought personal contact with figures of outstanding interest in the world of psychical research.

Mr. Garland has all through his life been interested in psychical questions and has perhaps enjoyed as large an experience as any man of mediums and mediumistic phenomena. Although this experience has not, in his case, led him to a definite conviction of the survival of the human personality, or indeed to an acceptance of the spirit hypothesis as accounting for the manifestations he has witnessed, never the less he is quite outspoken in his affirmation of the genuine nature of many of the phenomena he had the good fortune to observe.

He also records for us the views of many well-known people on the subject and gives us an insight into their mind which is valuable. Thus we learn the real attitude of men like Stewart Edward White, Henry Ford, T. A. Edison and others to the question.

In December 1925 Garland met Ticknor the medium at the house of Edwin Winter, and records the fact that this medium was able to give names and histories entirely outside his normal knowledge. Ticknor said: "I don't know how I do it. I am just a wireless receiving station. I don't know whether the messages are true or false." As to this, Garland says: "As I heard him deliver messages which were entirely out of his knowledge, I had no doubt that he was speaking the truth."

In 1927 Hamlin Garland joined the Board of the A.S.P.R., consenting to act as Chairman of one of the Committees. In his chapter "Testing a Psychic" he speaks very kindly of the Glastonbury Abbey evidences, and he devotes some space to his interview with Dr. Whyman and his report

of the seances with an American psychic in which he had conversed with an invisible Chinese philosopher who claimed to be Kung-fu-tse (Confucius). "With this personality" said Dr. Whymant, "I discussed a most puzzling classical problem, a problem which concerns the interpretation of certain lines in an obscure ancient poem, one of those collected and edited by Confucius. It was impossible for the psychic himself to have spoken these words . . . I quoted the beginning of a 16-line poem of which the middle lines are lost. I was astounded when the voice, feeble and hesitating, took up the poem at the beginning and repeated all the disputed lines. It was an amazing performance, for all scholars are agreed that these lines are not in decipherable script; and if they were, no one in that room could have known that. I was completely baffled. It cannot be said that these lines came from my subconscious mind, for they were as great a puzzle to me as they were to other scholars. One singular fact, however, suggested that I had something to do with it. The voice experienced the same difficulty in pronouncing certain words which still troubled me."

The writer's interviews with Henry Ford are detailed at some length. He discovered in the industrial magnate many fine human traits, and a spiritual outlook. Fred Black had asked Garland to give Henry Ford some account of his psychic experiments. This drew Ford's attention "and as he eyed me speculatively, I replied: 'I don't believe Mr. Ford would value such a recital. He is too much concerned with things material.'" To this Ford replied with a serious expression in his eyes: "On the contrary, I believe in the invisible. All forces are invisible." And a little later in his reply . . . he said "I make my decisions in accordance with what people call 'hunches'—that is to say, I follow suggestions from the inside—suggestions which come from meditation."

Garland then voiced his belief that all inventors, like Ford, were psychics, and that they drew at times upon a limitless common fund of inspiration. Ford's reaction to this was sympathetic. "His tone as well as his words, was essentially mystical in quality, and when I spoke of Edison as a psychic, he did not dispute the term."

Garland remarks "Ford himself is an inexplicable phenomenon. Those who know him best confess that they do not understand him. His genius is not only subconscious, but in a sense impersonal. He said to me 'I don't know where I get the ideas I work out.' His subordinates tell me that he works alone in a large room in the Administration Building. 'He goes to this room alone to think out his directions—to feel his way towards his designs.'"

This, says Garland, "is analogous to the almost trance-like condition in which Edison is said to have dreamed out his inventions."

In June 1927 he had established his mountain home at Onteora in the Catskills and the Editor, who was staying with a neighbor, had the privilege of meeting him once more. Hamlin Garland had promised to go over to Boston "to have a special sitting with a famous psychic, Margery Crandon." This sitting, he says was "with the stipulation that I should control the medium and that the test should be made in some room other than

the seance chamber at 10 Lime Street. This I requested in order to meet, if possible, the criticism of those who declared that nothing could happen outside the chamber and in the absence of Dr. Crandon. I had been attracted to the Crandons and believed in their sincerity, and their instant acceptance of my terms added to my respect."

It has been suggested to the Editor that readers of the Journal will be glad to have Mr. Garland's verbatim account of this sitting and of a second which followed later. The permission of MacMillans having been kindly accorded, we give the story as the author tells it (see pp. 413-416 and pp. 431-440 of his book.)

"MR. HAMLIN GARLAND'S FIRST TEST SITTING WITH 'MARGERY.' June 10, 1927"*

"Boston, June 10. At six in the afternoon, Mrs. Derieux, who is acting as secretary of my committee, met me at one of the hotels, and soon after, Dr. Richardson called for us in his car and took us out to his home in Newton. I had in my pocket, tape, tacks and dental floss, and after dinner, the dining-room furniture was cleared out and the lights arranged so that we could control them. Captain Fife, a finger-print expert connected with the Secret Service of the Boston Naval Base, was my assistant in this preparation. Mrs. Derieux met the psychic as she came in, and examined her and brought her to the chair in which she was to sit.

"With the aid of a screen we extemporized a cabinet behind the psychic, and Dr. Richardson furnished a chair with arms into which tacks could be driven. Mrs. Crandon, looking very young and pretty, took her seat with smiling willingness to comply with my plans. Encircling her wrists with tape, I drew the loops close and nailed the double ends to the chair arms. I also looped the tape around her feet and drew the ends of the tape back and nailed them to the floor. We also passed a tape around her neck and fastened the ends to the high back of the chair. Captain Fife then took his position at the psychic's right hand with his hand on her wrist. I did the same on her left. Dr. Richardson controlled the lights, and Mrs. Derieux helped to arrange the sheets of sensitized paper and other objects to be used.

"With the psychic thus controlled we had, in the dark, levitations of an illuminated basket and the handling and identification of various small objects; all by the 'guide,' whose name is Walter, and who talked with us almost continually while we sat. As he claimed to be the dead brother of Margery, he addressed me familiarly and promised to give me just what I had come to secure—phenomena beyond the normal reach of the psychic.

"Captain Fife had taken the finger and thumb prints of all the members of the circle and also of the psychic, so that any thumb prints obtained could be proven to be from outside. Walter told us that he would leave the print of his hand on one of the sheets of sensitized paper which we had laid on the table. This he did. He also handled a piece of wax and pressed his thumb into it. His hands were visible lifting the basket. We also demonstrated that the psychic did not produce the voice, for I put into her mouth the wide glass end of a tube which connected with two tall glass cylinders filled with water in which floated two balls. When the psychic blew, these balls were kept in equilibrium. When she ceased to blow one dropped below the other.

"At the moment when she held the mouthpiece between her lips, I stood close beside her. Mrs. Derieux put her hand above the open end of the glass tube and

*From 'Afternoon Neighbors' by Hamlin Garland. By permission of The Macmillan Company, publishers.

at this precise moment Walter shouted and whistled and sang. This was done in the light, so that I could see the psychic's face. She had nothing to do, in any normal way, with the production of the voice.

"While some of the phenomena were familiar to me, I had never obtained thumb prints before. Fife showed me the print of two spread hands which had been placed upon a sheet of paper. They were both evidently prints of a man's hand almost as large as mine would have been.

"The psychic seemed pleased by my statement concerning the sitting, and when Dr. Crandon returned from Boston an hour later, he volunteered to drive Mrs. Derieux and me to the train. On the way, I assured him that the test was highly satisfactory. 'I should like, however, to meet all criticism, by having one more test in the home of one of my friends, with no one connected with Mrs. Crandon in the circle.' To this he agreed. I am to come over again after the heat of summer is over."

This is my very brief account of what was a highly evidential series of supranormal phenomena, valuable in that they took place under conditions which I myself imposed and controlled. Many of the inexplicable happenings I omitted for lack of space in my notebook, but I wrote them out at some length for publication. Identification of small unknown objects in the dark is one of these inexplicable phenomena, a result I have many times obtained under test conditions. Darkness is no barrier to this perception. Walter showed me his hand, a heavy clumsy hand, at the time Fife controlled one of the psychic's hands and I the other—both of her wrists being nailed to her chair arm. She could not have used her hand in this test. No one could have been more cheerfully submissive than this medium.

Despite the fact that in my June sitting I had been given full opportunity to test Margery Crandon's psychic powers in a home twelve miles from Lime Street and in the absence of her husband, I was not entirely satisfied. I wished to make still more rigid tests in a room never before visited by the psychic or any of her friends. I was desirous of forestalling all charges of complicity by those who had shared in the Lime Street seances. Furthermore, much as I respected and trusted Dr. and Mrs. Richardson, I felt that the critical outsider would find in their sympathetic attitude a possible subject of complaint. "It would be more convincing if none of Mrs. Crandon's friends were in the circle," I wrote to Crandon.

Crandon recognized the justice of this contention and readily agreed to all my requests but one. He insisted that Captain Fife should be included in the circle. I knew nothing of Captain Fife beyond his alleged position as an officer connected with the Naval Station in Boston, but I granted that his experience as a detective and fingerprint expert made him essential in case we should try for a left thumb print—which I intended to do.

Dr. Frederick Peterson was on the board of directors of the Society for Psychical Research at this time, and I at once asked him to join me in this third sitting with Mrs. Crandon. Somewhat to my surprise, he readily consented. As one of the most eminent of New York's specialists in nervous disorders, he was, I felt, of special value in a study of this kind. We met frequently at the Century Club, where he was a noticeable fig-

ure, large and blond, low-voiced and reticent. Until he was elected to membership on the board I did not know that he was concerned in the slightest degree with supranormal phenomena. He and his wife named a date when they could go, and I arranged for a sitting.

Among my long-time friends in Boston was Joseph Edgar Chamberlin, editor on the *Transcript*, and when I had stated my need of a seance room in a house in no wise connected with the Crandons or any of those who frequented their sittings, he cordially invited me to bring my psychic to his library. "My wife and I will be interested," he wrote, "and if you can make our home serve your purpose, we should like the privilege of sharing in the proceedings."

It thus happened that the test circle was small. Mr. and Mrs. Chamberlin, Dr. and Mrs. Peterson, Captain Fife and I were the only sitters. This suited me well, for the smaller the circle, the more valuable the resulting phenomena. Chamberlin knew of the Crandons but had never met them. He was keenly sceptical and openly critical of the whole philosophy. Nothing but his friendship for me induced him to permit the hocus-pocus of this experiment.

THE SECOND TEST SITTING AT MR. CHAMBERLIN'S

September 1st, 1927*

Dr. and Mrs. Peterson met me at the Copley Square Hotel, and late in the afternoon I took Peterson to call upon Dr. Crandon. We found him in his handsome library taking a rest after a hard day in the hospital. He was mentally alert, however, and made a most favorable impression on Dr. Peterson as well as upon me. He said, 'I was just where you gentlemen are when my wife began to develop these powers. The phenomena increasing in reality and variety at last convinced me of the personality of Walter, who claimed to be my wife's brother. His knowledge and resource are astonishing. Each week something new is added to our tests.'

"He then showed us a series of enlarged thumb prints which he said had been supernormally received. He pointed out the points of similarity between them and a thumb print which was known to be that of the dead man, while Dr. Peterson and I listened in silence. It was all most convincing.

"After I had described the room in the Chamberlin library in which we were to sit and explained that only Dr. Peterson and I and Mr. and Mrs. Chamberlin would be present, he gave his consent. 'The arrangement should yield valuable results,' he agreed. 'I shall deliver the psychic at Mr. Chamberlin's door at the hour named and retire, leaving her in your hands.' Just as we were leaving, Mrs. Crandon came in, and we had a few words with her as we stood in the hall. She was a very girlish and charming figure, the farthest remove from the prevalent idea of a medium; and Dr. Peterson's grave face relaxed as he listened to her humorous remarks concerning the possibilities of the coming test. In this friendly spirit we came away."

It was not easy to darken the Chamberlin library, which was large and had several windows and doors, but we succeeded in doing so, and when Margery arrived her torture chair was ready for her. We placed the library table in the center of the room and a smaller table a little one side with a red lamp at which the stenographer was to sit. Fife, the finger-print expert, was on hand with his wax tablets, illuminated basket and other tools for the carrying out of his experiments. I would have preferred Dr. Peterson at the psychic's right hand, but as I was in control of the lashings and the nailing down of her sleeves, I made no protest.

*From 'Afternoon Neighbors' by Hamlin Garland. By permission of The Macmillan Company, publishers.

"At my request Mrs. Chamberlin stitched the tape to the 'psychic's' sleeves and in my usual way I drew the doubled tape and her sleeves tight about her wrists and tacked them to the arms of her chair. In addition I tied a second tape tightly about her wrists and nailed its two ends to the floor. 'Whatever takes place,' I said, 'will not be due to Margery—it is impossible for her to have any hand in any movement.' Mrs. Chamberlin and Mrs. Peterson declared that the psychic brought nothing into the room."

The stenographer took her seat behind me and a little to my left, and the faint red light of her shaded lamp remained all through the sitting.

"Almost immediately after the turning out of the white lights, 'Walter' announced himself by whistling merrily. He then greeted us all in a breezy, not to say rowdy, style. I replied to him as a distinct personality. To Peterson and Chamberlin, I have no doubt this voice was merely clever ventriloquism on the part of the psychic, but I had had many similar experiences in the light. To my ears this voice had all the variety and dramatic force of a living person as he said to me, 'Well, Mr. Garland, what can I do for you?' To this I replied with a challenge in my tone, 'I want a left thumb print.' He whistled as if in dismay. 'You don't want much, do you?' he asked. 'No,' I retorted, 'just a left thumb print.' He made some remark to the effect that he would see what he could do.

"I didn't say so, but I think he knew that I wanted a left thumb print for the reason that my hand was on the nailed and lashed and taped left wrist of the psychic. Fife was at her right hand and while I could not question his vigilance, I wished my report to have the utmost value. 'If I receive the print of a left hand or thumb under these conditions it will be supernormal.'

"Conditions were, in truth, quite ideal. Crandon and Richardson were both eliminated. Aside from Fife, the circle was in my confidence and under my control. No sensational or spectacular phenomena were essential under these conditions. The slightest supernormal movement of an object would have enormous value. 'Walter' treated me almost as a member of the family. Notwithstanding my years he addressed me as 'Garland, my boy,' regarding me, he said, as a 'regular feller.'

"He called for the basket in which were a score or more letters cut out of wood. Lifting the basket by its handle I set it down under the edge of the table and near the psychic's feet which were clothed in stockings and slippers. I did not know the number of the letters nor what they were. No one had examined them.

"Walter moved the basket saying, 'Hello, Garland, here's one for you.' He then threw a letter out on the floor near me saying, 'This is an M.' I picked it up and said, 'I think it is a W.' Walter then said, 'Hold it up and I'll tell you.'

"I held the letter up. It was so dark that I could not see my arm, much less the difference between an M and a W. 'You're right, my boy,' said Walter genially, 'it is a W.'

"Four or five other letters and one number, 8, were thrown out of the basket and correctly named. I don't know what Chamberlin and Peterson thought, but to me these appeared to be not only genuine telekinetic phenomena but amazing examples of perception in the dark. To say that the psychic picked those letters out of that basket with her stockinged feet and correctly named them is absurd. Trivial as this stunt may seem at first sight, it was enormously significant when linked up with the question of clairvoyance.

"Walter now said something jocose about passing the contribution box and said, 'Each of you put into the illuminated basket some small object. I'll identify it and return it later.' This we all did. As 'Walter' passed the basket to me I dropped into it a minute object which no foot could handle. A rustling came from the basket and for a few seconds 'Walter' was silent as if feeling of the object. At last he said in a puzzled way, 'It's a coin about the size of a Canadian five-cent piece.' Then after another pause he said, 'It has a hole in it—something like a Chinese coin.'

"I said, 'Walter, if you'll tell me what is cut into the middle of that coin you'll win a victory.' After another pause he said, 'It seems like a couple of slits. I can't make them out.'

"I then said to the other sitters, 'The coin is a token such as the railway company in Washington uses. The rough place Walter feels but cannot define is the letter W cut out of the coin.'

"In an injured tone 'Walter' asked, 'How could you expect me to know that? I never was in Washington.'

"A moment later the coin was deftly dropped into my hand. The precision of this movement was in line with all my many previous observations. There was no searching, no fumbling. It came to the spot as though for the agent darkness did not exist. It could not be picked up and handled by the psychic.

"I had in my pocket another small metal object still more difficult to identify, and with a jovial challenge to 'Walter' I dropped this into the basket. After fingering it—to judge from the rustling sound—he threw it out on the floor, saying, 'It looks like the bar of a watch chain.'

"I congratulated him. 'Now feel of the two ends and tell me what you find.'

"He then said, 'Lay it in the dish on the table.' A moment later he put it into my hand.

"Having laid it in the dish I resumed control of the psychic's hand and waited. 'Walter' at last said, 'One end is different from the other—and there is a groove in the middle of the thing.' I then said, 'If you can tell me what is on the end of that bar, it will be one of the finest tests ever made.'

"He gave further attention to it. 'I give up. It's too fine for me.'

"I then explained to the circle that the object was a printer's quad with the Lord's Prayer modelled in microscopic form on one end. 'On one side is a notch which 'Walter' has called a groove. This is an astonishing feat of perception in the dark and of supernormal transporting.'

"Fife then broke his control in order to put some hot water in the dish which had been placed on the table in preparation for the making of finger prints. I repeated my request for a left thumb print, and 'Walter' said, 'I will give you one.' After the hot water was put in the dish with the cold water dish beside it, he asked Fife to break the piece of wax in half.

"A few minutes later I heard something drop into the dish and 'Walter' said, 'Garland, put your hand in the cold water dish.' I did so and removed the piece of wax and placed it on the table near me. Fife then turned on the red light. The cloth was outside the dish and neatly folded and the wax had been moulded into a wad and on it was a roughly outlined thumb print. I could not tell whether it was a left thumb or not, but it was nearly twice the size of the psychic's thumb. Fife declared it to be a right thumb print, and that it was 'Walter's.' The psychic had no normal part in this stunt.

"One of the playthings on the table was an illuminated perforated cardboard disk about five inches in diameter which 'Walter' had named 'the doughnut.' This he took from the basket and passed to me saying, 'Lay it on the table before you.' I did so. He then took it up and flourished it above my head, and then as if to show that no one on the opposite side of the table could be the carrier, he lowered the disk nearly to the floor. From that point it rose slowly and came close to me, then dropped to the floor. Picking it up, I placed it on the table again.

"'Walter' then directed me to draw the disk closer to my side of the table and to put my nose in it. As I bent my head low over the disk I distinctly felt fingers in my hair. They gently pulled a lock. 'Walter' said, 'I'm the guilty party.' I then said, 'Show me your hand over the doughnut'; and while gazing down at the disk I plainly saw a large hand, a clumsy black silhouette moving with a circular motion just above the faintly glowing disk."

This practically ended the sitting, which must be called a success in so far as it eliminated the psychic's husband from the group of suspects. It eliminated her

from any normal share in the action. To free her bonds at the close of the sitting I was forced to use a tack hammer, for I had driven the nails down through the doubled tape and the folds of her sleeve deep into the wooden arm.

"Out of it all I retain most interest in 'Walter's' handling and identification of the coin and the quad, actions which evidenced most delicate perception in the dark, a perception which had the effect of seeing, but which must have been nearer to a sense of feeling. 'Walter's' hesitation in speech and the rustling of the basket would indicate that he was *handling* the coin, feeling of it, puzzled by it. If any one is disposed to accuse Fife of doing the trick, I must continue to marvel at the skill with which it was done."

This will not do. Critics began by accusing Margery of fraud. Then they shifted the guilt upon Crandon. Crandon being out of the circle, suspicion fell upon Richardson. Now here neither Richardson nor Crandon was present. Guilt must now be charged upon me or upon Fife. This process is absurd. As Richet says, "The moment you begin shifting the cry of fraud from the psychic to the sitters, you enter upon an endless chain of foolish evasions." Furthermore, this sitting was, for me, only another one of hundreds of experiments. No experiment stands alone.

The lifting of letters, the whirling of the basket, trivial in themselves, are important as telekinetic movements. The hands which picked those small objects from the waste basket and put the coin into my hand, were not the psychic's. The hand which moved between my eyes and the illuminated disk was not hers. Her fingers did not pull my hair.

The doubter is at liberty to say that I imagined it all or that the other members of the committee cheated; but this is the way I set it down that night. As for "Walter" himself, I can only say that he was a distinct personality—able, busy, slangy, combative and dominant. I am willing to grant that all these happenings were stunts, and that they have nothing to do necessarily with religious precept or consolation. Like so many other of the sittings I had controlled during nearly forty years, I felt that the psychic was definitely working to astound us by meeting our most difficult conditions. "Walter" brought no messages from my dead. Perhaps I should say, "His deeper motive appeared to be to prove the honesty of his sister's 'mediumship.'" And with this in mind, I said, "Success to you!"

[As I look back on this test sitting, I have nothing to withdraw from it. The sitters were of my own choice—Fife alone being the stranger. I leave my readers to draw their own conclusions from this report, which is but an outline of a most absorbing hour.]

LEVITATION AMONG THE INDIAN YOGIS

* * * * *

Mr. S. B. Banerjea, late Editor of the Calcutta University Magazine in an article contributed to the "Two Worlds" of Jan. 4, 1935 says as follows:

From a *Reuter's* cable, I understand that the Magic Circle of London has offered to pay £500 to anyone who will show the genuine Indian Rope Trick, about which a lot has appeared in the Indian and British press.

The proprietors of the *Bombay Times of India* have also just offered a reward of 10,000 rupees to any person who can satisfy them about the genuineness of the trick.

The late Lord Curzon is also reported to have offered £15,000 for the same purpose, though no authentic proof of his offer is forthcoming. And so on.

Let me tell my readers, at the outset, that even if a million pounds be offered, the whole story will never be disclosed to the world. Not that the Rope Trick is a fraud, but because the papers in which the rewards have been offered are *not* read by those who know the secret; and even if, once in a while, the fact is brought to the notice of a person who knows the secret, he would not care to make it commercially profitable.

It is all very well to call people like Messrs. Jenkins, Rao, and others, of Bombay, who have seen the trick with their own eyes, "unbelievable" or "untruthful"; but it must not be forgotten that they are respectable witnesses, and have no axe to grind. What they have seen they have told the world, without colour or varnish. Mr. W. McEwen-Upward, of Fort William, Calcutta, who has seen the trick, writes to a Calcutta paper that the Rope Trick *has* been done, and will probably be done again and again.

Unbelievers say that the whole thing is a fraud. Mass hypnotism is responsible, they suggest. In their desperate attempt to cry down the trick, childish explanations are put forward by them. But mass mesmerism or hypnotism is itself an impossible feat. Some may "go under," but not hundreds. Mesmerism or hypnotism, as practised in the West, is different from that known in India.

Briefly put, the unbelievers state that since the Rope Trick defies the law of gravitation, it cannot but be a fraud.

However, I assert that every law has its exception. *The law of gravitation has been, and can be, defied.*

The Indian sages of old discovered the principles of Yoga, by practising which many superficially "impossible" feats can be done. The Rope Trick is only a variety of a Yogic teaching.

There is a certain "Asan" (or posture) which if regularly practised in conjunction with breath control, and a guru-given mantra, will raise the subject *hundreds of feet above the ground*. To take up a rope and come down to earth are easy matters.

"Strange!" the reader will exclaim.

"Yes," I say, "to a non-Hindu. But to a Hindu there is nothing surprising. He has heard of it, but does not care to look beyond."

"But why doesn't the adept turn his knowledge to account?" the reader may ask.

"Ah! That is the Hindu way. He knows that if he attempts to do so his power of concentration will go, and his 'gift' will disappear."

There is another aspect.

The Hindu's idea is to become absorbed in the Godhead—to attain Moksha. If he practises Hatha Yogic asans, he will develop many wonderful powers, but his idea will never be realised. He shuns Hatha Yoga practices. But those who have studied this aspect do not care to exhibit their powers publicly, for they know full well that if they try to do so the powers will disappear.

Now the "asan," by practising which one can raise himself above ground, is not a difficult one. I myself know it, but shall never practise it, for then I shall be away from the desire of my heart—the desire of every Hindu, in fact. Only the mild Hindu can learn it, not the commercially-minded white man. Tempting rewards may be offered, but the full secret will *never* be revealed.

I do not say that the persons who exhibit their tricks in public are all yogis. They are not. They are mostly magicians, wanderers in India—here to-day, elsewhere to-morrow. They have no fixed abode. A few pice pleases them. Rupees they look askance at.

There are rites, I may add, by which far more difficult feats are, and may be, performed—very, very secretly. Take, for instance, the feat of bringing back the dead or talking with one's beloved departed. In the West, scientific efforts to prove the existence of the world beyond are being made, but without much success. Out here there are people who can bring back the dead and talk with them. Only certain mantras with "asans" do the trick. Out here, we are *not* in the least anxious to talk with our beloved departed. We believe in "uplift"—in "promotions" and "degradations," in fact. So we are taught, from our early boyhood, to do things which will help our "promotion." Those who do not carry out the teaching go down. A Brahman may be born a Sudra, or even an animal, in the next life. So we have to take every care.

But educated India is fast becoming Westernised—with the result that the high aim of our forefathers is no longer our aim. We are learning to practise Charvak's teaching and falling low in Hindu ideals. This will explain why the bomb and the revolver have found a place in India.

There are very secret books which teach uncanny feats. I have studied some of them, but would repeat that the practices by which these feats can be performed do not tend towards a spiritual life, so why worry over them?

I know two sadhus who can help us to talk with the dead. One of them figures prominently in a novel of Indian life which I am writing. I have described one of his feats, based on what he has actually done. "Weird?" "Fantastic?" Yes; but I am sure he will not repeat his feats—he knows what he stands to lose if he does so.

Meanwhile, we carry on without caring to tempt ourselves with the rewards offered.

We believe in yoga; that is why uncanny feats do not surprise us. But yoga means something which is strangely wanting in the West. But that is another matter.

I have just lifted the veil, and leave my readers to draw their conclusions. Swasti! Peace!

* * * * *

A DOG STORY

Coincidental deaths of mistress and her pet dog.

By MARK W. RICHARDSON, M.D.

The following events occurred recently in the experience of persons well-known to me.

Eight years ago Mr. E. L. bought and trained a German police dog puppy. The animal proved to be one of unusual intelligence and affection, and soon became a *real* member of the family circle. Particularly intimate were the relations between the dog and Mrs. L. who, through chronic progressive disease, was confined to the house. As the case of Mrs. L. approached a fatal termination it became necessary to find another home for the dog, and it was placed in the care of Mr. and Mrs. R. W. who lived 25 miles from the original owners. The extreme interest, however, of Mrs. L. in the dog and its surroundings continued unabated.

One day in November, Mrs. L. failed rapidly and passed out about five o'clock in the afternoon. About two o'clock on the same day the dog, which had been in its usual bounding health, was suddenly taken with a sort of convulsive, respiratory seizure and expired.

BOOK REVIEWS

"MAN'S BECOMING?"

A Review by the Editor.

("Man's Becoming?" By Helen Sheppard Plimpton. London Rider & Co. 1935 pp. 254. Price 10s. 6d.)

This book contains a selection of communications psychically received through the mediumship of Mrs. Eileen Garrett and recorded and compiled by the sitter, Mrs. Helen S. Plimpton. The author has performed a noteworthy task in giving these messages to the world; and has, in our judgment, executed that task in a distinctly able manner.

It is not often that we can say with confidence that a new volume of psychical communications offers a new and important contribution to our stock of knowledge received from these sources: but in the philosophic and metaphysical teachings which are embodied in this book we can trace something of the flower of that venerable Sufi teaching which was not so much a religious system as a choice sublimation of all that was worthy and permanent in the great religious and philosophic systems of antiquity. It was the wisdom of the Magi—the sages both of East and West. It belongs to no definite time or place, but it certainly has flowered in Persia and in the farther east. It rings true, therefore, as coming through the instrumentality of YUUVANNI (or, as we have known him, UVANI), the courteous and learned Persian guide of the medium Eileen Garrett.

But YUUVANNI is, in this case, the interpreter of another—to wit, the father of the sitter, Mrs. Plimpton, who died in 1903. He had been a profound student of Oriental philosophy and religion, and had imparted to his daughter much of his own thought and interest in these matters. Consequently there existed that link of "mental sympathy" which provided the most favorable condition for the reception of her father's thought, crystallized in a coherent manner by the aid of YUUVANNI, his interpreter. It would seem, then, that we have here an example of that direct and unclouded transmission of thought-imagery such as a kindred case—that of the monk Johannes of Glaston has supplied through the mediumship of John Alleyne and Jessie B. Stevens—both dependent upon the presence of a sympathetic mentality which opens the door between the thoughts of the two worlds.

Mrs. Plimpton admits a "compelling impulse" to sit with Mrs. Garrett, who was a perfect stranger to her. The messages were received in trance, and from the fifth of the series onward were recorded by dictaphone. The communications of the sitter's father are supplemented by an Introduction given by a Burmese who had been a friend of his in life; and some beautiful allegorical songs as well as an Envoi are added by a "Messenger" in the light of his Zoroastrian understanding. Thus the work is rounded off into a most shapely whole.

It would be impossible, in this short preliminary review, to give the reader any adequate idea of the values to be found in the philosophic teachings contained in the book. We hope, in a following issue of the Journal, to be able to deal more fully with these. But we can say, with assurance, that not for a long time past has it been our privilege to meet with a collection of psychically received communications of so profound and thought-provoking a character. The book is one which will repay the most careful study and should be read with attention by all earnest students of the mysteries.

Some extraordinary parallels have been noted by us between the teachings here given and those which have been offered by the group known as the "Watchers." This parallelism of teaching tends to strengthen the intuitive feeling that the teachings are no merely individual expressions of thought, but are in truth a part of one great body of ripe wisdom of which our present generation are, if we will to be, the heirs, and which may be our own if we will but be ready to cast aside our cloak of intellectual superiority and, as babes in knowledge, be willing to receive the wisdom of inspiration even out of the mouths of unconscious exponents, untrained in any of the philosophy of the schools. Ours is the power of discrimination. That which we find to accord with our best intellectual and moral judgment we may receive and assimilate. In Mrs. Plimpton's book we believe that much may be found which will satisfy the critical judgment and will assist the reader in the building of a more perfect philosophy of Life—of Being and of Becoming.

Throughout the record there runs a thread of spiritual contentment and well-being—of confidence in the Purpose underlying this and other phases of our evolutionary pilgrimage. Yet the teaching does not so much stress Happiness as our being's end and aim, as it suggests that blissful peace of the soul as a condition precedent to greater spiritual achievements in store for humanity as the individual embodiments of the Divine Mind and Purpose.

* * * * *

HOW TO MAKE THE BEST OF LIFE*

By STANLEY DE BRATH

This book is intended for young people, *not* for children, but it is instructive for old people also, being like all Mr. De Brath's work, the outcome of erudition and experience. One could wish that he had not announced his age in the sub-title, for the vigour displayed in his writing would not have revealed it; and his appeal to youth might be more welcome if age was not taken into account. Youth is apt needlessly to discount opinions which it thinks belong to a past generation.

*Rider & Co. 3s. 6d. net.

One chapter is devoted to Psychical Research, because, as the author says, this is a subject which ought not to be ignored in any consideration of how to make the best of life, since so much depends on the value to be attached to existence.

Mr. De Brath's convictions are based on the experiences of a long life and wide study in various subjects, such as Eastern Religions, Science, History, Literature, the Christian Church and Psychical Research. A mature judgment formed by a keen appreciation of values characterises all he writes. This book is one of this quality, a fine book, intended to stress the importance of facing facts and adjusting life to reality.

* * * * *

"ASK THE SPIRITS"

A Symposium edited by DAVID GOW

Any book commended by David Gow deserves attention. The bulk of the 238 pages consist of extracts from addresses given by mediums under control, or writings of the same nature. These messages ought to check the objection often made by those who have only a superficial knowledge of psychic experiences, namely, that all communications claiming to come from spirits discarnate are trivial and deal with futilities. The topics dealt with in this symposium cannot be so described. In his interesting introduction Mr. Gow reminds the reader that the answers to questions collected in this volume are not to be treated as by any means infallibly correct. That is a warning which it is desirable to give, for no doubt many will turn to the book with the desire to have their problems solved. It is obvious that this desire is very prevalent; often because a person has not learned how to think, often because he has thought too much and is tired of thinking, or because he is too busy to find time to study or ponder; therefore he seeks rest in an infallible Church or an infallible book, or "asks the spirits." But David Gow warns readers who may be in that frame of mind that the wisest spirits assure us that we are not to take their word blindly, we are to use our own judgment, accepting their statements only when these appeal to our sense of "what is true." Read in this way, although they are not always convincing, the answers to questions will give food for thought. The object of the book is not to supply evidence but to present a few out of the mass of teachings that have come through mediums purporting to be inspired by those who have passed beyond Death.

HELEN ALEX DALLAS

THE SOUL OF JACK LONDON

By E. BIRON PAYNE

This book was published eight years ago and for that reason it is likely to be unknown to readers who have recently begun to take interest in the question of Communication across the border. It is one of the rather rare books which can be read two or three times and with increasing interest. It gives an impressive delineation of the well known novelist by a friend who knew him intimately and estimated him with justice and warmhearted appreciation, and it also gives a very convincing communication which claims to have come from Jack London and was conveyed through one who had shared his disbelief in survival. Coming as it did and being what it is, it carries great force and to the present writer is very convincing and instructive. The book is still in print and is well worth possessing.

HELEN ALEX DALLAS

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

for

APRIL, 1935

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXIX, No. 4; April, 1935

EDITORIAL NOTES

* * * * *

THE PROJECTION OF THE ETHERIC DOUBLE

The communication which the Journal offers to its readers this month from Dr. R. A. Watters is one that will repay careful attention. It deals primarily with the subject of Sleep and Dreaming but underlying all is the thesis of the escape and partial freedom of that elusive entity which he has aptly named the Inter-atomic Quantity. This thesis is a valid one for discussion since it is supported not only by his own laboratory demonstrations of the phenomenon of Escape in the case of organisms lower in the scale of life than the human, but also by the testimony of innumerable witnesses to the fact that it can and does take place in the human subject under given conditions.

* * * * *

This, then, is not hypothesis. A hypothesis is a speculative explanation of certain facts discovered by research and set before us as an unchallenged ground for further research and argument, in order that we may arrive at a satisfying explanation of each and all of the facts involved. It becomes then the duty of psychical research to endeavor by all possible means to find such explanation, and to provide a reasonable answer to the many and intricate problems which are presented by this subject.

* * * * *

The paramount importance of a sound working hypothesis of the problem of Escape lies in the fact that all evidence tending to show the existence of a non-physical vehicle which has power to act apart from the physical and to transcend its limitations either of space or time is the right scientific foundation for an understanding of all other phenomena in the vast field of Metapsychics, and especially of all forms of mediumship both subjective and objective. It is the positive duty of Psychical Research to leave no stone unturned for the discovery of the true relation between Life in the physical organism and the Intelligence—either conscious or

subconscious—which regulates and controls its functions, and the extent to which that Intelligence is able to liberate its activities so that it can function apart from the physical.

* * * * *

Psychical Research suffers at present from the just reproach that it is apt to lay too much stress upon the collection of phenomena and to show too little concern with the philosophic explanation of them. To use an old and well-worn metaphor, it puts the cart before the horse. We would say, rather, that it is so much concerned with the building and equipment of the cart that the horse is often entirely forgotten. Yet we may pile up records of phenomenal happenings more and more amazing, and each one leaves us deeper in the rut, and further from the true objective of our great journey towards the realm of Understanding. This is so because each new presentation of psychical fact brings with it a new problem for science to solve and a new aspect in which our working hypotheses must be viewed and tested.

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Since the Life of the physical organism is functionally related to the Force or Forces inherent in the etheric replica or counterpart of itself which Dr. Watters calls the Intra-atomic Quantity, it follows necessarily that there must be, so long as organized life persists, a transfer of energy of some sort between the two, or, as we may for convenience say, between soul and body.

This being so, it further follows that the Intra-atomic Quantity must, in its operation, draw upon some reservoir of force of a non-material nature; and we have to grant also the possibility that this reservoir, if not automatically replenished, must at times suffer depletion. The necessity for Sleep may be the token of this temporary depletion of the etheric forces. But fatigue of body or brain—that is, physical fatigue—may, according to this hypothesis not be due to *depletion* of intra-atomic energy, but to *repletion*, and the balance to be restored would be one brought about by a process of *assimilation* of unabsorbed psychical energy. It would be, in fact the converse aspect of this interaction. This theory would account for the restorative action of Sleep, and also for the greater tendency to Dream when the energies of the soul, not yet assimilated to the life of the organism, proclaim their activity in a confused and unbalanced delirium of a semi-conscious nature.

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In other words, the physical activities of life represent the Involution of psychical energies, and those energies must find a condition of stasis or equilibrium before the organism can further continue to function in a balanced manner on the plane of earthly activity.

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With the animal, the transition from waking to sleeping is a natural and easy one because, in the animal, there is a psychical entity which is

not complicated by Intellect. Hence the phenomenon of Dreaming is probably confined to the higher animals who have begun to develop intellectual power.

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But in the case of Man, such etheric energy as may be drawn into the organism during his intervals of wakefulness, is largely absorbed by the brain. And, as we know but too well, the over-stimulation of the brain-cells does not conduce to sound and healthy (normal) slumber. On the contrary, this stimulation may be, and is, frequently carried to such an overwhelming extent as to dislocate the finer cellular adjustments and create a pathological condition such as brain-fever.

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Dr. Watters devotes some space to the academic discussion of the problem of the collapse and disintegration of the living cells upon the permanent escape of the I.A.Q., this raising the question how there can be any temporary escape or dissociation of the two—of Body and Soul—without a collapse of the physical organism. "If Sleep" he says, "be the separation of the two bodies, we should all die from collapse of the cellular structure during our first experience with sleep . . ." The answer to this is, of course, that there can be no separation at all of the atomic and intra-atomic quantities during sleep.

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But there may be a cessation of all dynamic activity without separation of the two natures. The driver may halt his cart, relax his reins, and give his horse a rest. It does not follow that he need take his horse out of the shafts. The chauffeur of a car may find his engine heated, and may park his car, perhaps leaving the engine running on little gas, and well throttled down: but that does not hinder him from resuming his journey as soon as his vehicle is ready for a new start. On the contrary, the rest has provided the conditions necessary for his further progress.

But, whilst the engine is humming and slowly cooling, he can leave his seat and take a stroll to look at the scenery.

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To put the matter in another way, dropping all homely metaphor, it is conceivable that the etheric vehicle whereby man's mind is brought into dynamic relation with his body, has acquired so much subconscious or involuntary power of control over the physical organism, that it can, in some cases, find itself free to leave the subconscious powers to the habitual exercise of their functions, knowing that they will continue obediently to discharge these in their customary manner; and will thus be able for a certain space, to give attention to things beyond the limitations of its bodily vehicle. The engine will go on running on its own store of gas. The time has not yet come to abandon the car to the junk-heap.

Physiology tells us that the whole chemistry of the body is carried on subconsciously, and that the control is by means of the involuntary system, and through the activity of the sympathetic nerves. With this field of action the conscious mind and intellect have little or nothing to do. May we not assume a like duality in the Etheric Double—a sub-conscious part which, during life, remains in perfect connection with the body, and a conscious or super-conscious part which can be rendered free to function at a distance—either in Time or Space?

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MR. SANFORD EDWIN PARRISH: OBITUARY

The Governors of the New York Section of the A. S. P. R. greatly regret to have to record the loss of a most sincere and disinterested helper in the person of Mr. Sanford E. Parrish who passed from this life on Monday March 25th, from heart failure supervening on a weakened condition after pneumonia.

His death was quite unexpected, and, from the human point of view, premature, since Mr. Parrish was still a young man in his thirties. The New York Section of the A. S. P. R. will have special reason to lament his loss, since for two successive winter sessions he had constantly devoted his services to the assistance of their work at Hyslop House and to a ministry of healing for which he had a gift which has been widely recognized.

Mr. Parrish's great modesty and entire freedom from personal ambition has prevented his name from assuming any sort of public notoriety; but within the circle of members of the Society and their friends he will long be remembered for his kindly and unselfish spirit. He would never accept any sort of payment for his ministrations.

Although he had enjoyed no artistic training and knew nothing of the technique of color and line, he has bequeathed to the Section a considerable number of symbolic drawings descriptive of the character and personality of friends with whom he came in contact at Hyslop House. Each of these is accompanied by a written interpretation, and in some cases these are of peculiar interest. The development of this gift was marked by an extraordinary progress in the power of artistic expression. Had he been spared, he might ultimately have accomplished notable results.

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SLEEP

By R. A. WATTERS, F.R.S.A.

Director, The Dr. William Bernard Johnston Foundation for Biophysical Research

I

THE PHYSIOLOGY OF SLEEP

Sleep is the result of partial or complete loss of consciousness. It is usually regarded as a phenomenon resulting from lessened metabolic activity in the brain. During sleep there is non-development of the sensations, feelings, mental function and volitional acts. There is a diminution of physiological activity throughout the body as a whole, but more especially of the brain, spinal cord and sense organs. With the onset of sleep the rate of respiration becomes slower, the pulse rate decreases, there is a definite fall in the blood pressure, and a relaxation of the skeletal muscles employed during voluntary movements.

As a protection against external stimuli the eyeballs roll upward and inward and the pupils are constricted, thus preventing the entrance of light. One of the familiar signs of sleep is the dryness of the eyes. During sleep the mucous membranes produce less secretions, particularly the mouth and nose, resulting in loss of sensitivity to external stimulation. Due to an increased tension on the "ear-drum" noises of ordinary pitch will not disturb the sleeper. The skin is also very much less sensitive to mechanical stimulation.

There are significant changes in the blood supply during sleep which must be mentioned: the blood-stream is shunted from the brain with the result that a deficiency of blood exists in the brain, and an added supply is furnished the abdominal viscera and skin: the changes of the blood supply in the skin result from lack of tone in the skin vessels. The physiological oxidations are also decreased. During sleep, however, the activities of the human body go on much the same as they do during the waking hours. The changes which do occur are, in the main, an indirect result of the lessened activity in the brain. While the brain sleeps, then, most of the other organs remain awake and continue to function as they did during consciousness.

It is supposed that that portion of the brain which "sleeps" is the cortex cerebri. Now, as the cortex falls asleep the entire portion does not fall asleep at the same instant nor always to the same extent. As sleep sets in, the power of voluntary movement is lost first, and the auditory sensation last. On awaking the reverse holds true. It frequently happens that the sleeper is conscious of sounds before he is sufficiently awake to make voluntary movements.

The intensity of sleep is of much importance to this particular discussion, and for that reason we shall be obliged to go into the matter in some detail. By the intensity of sleep we mean the depth of unconsciousness experienced by the sleeper. It is studied by means of ascertaining the intensity of the sensory stimulus necessary to wake the sleeper. For this pur-

pose an instrument constructed after the manner of a swinging pendulum is used: it is allowed to fall against a sounding plate, with increasing intensity, at half hour intervals until waking is caused. This experiment is figured, of course, by the intensity of the auditory stimulus required to wake the sleeper. The greater the intensity of the stimulus required, the greater would be the intensity of sleep. Experiment shows that the greatest intensity is reached about an hour after the beginning, and from the second to the third hour onward, the depth of sleep is very slight. It might be said that the activities of the brain lie just below the threshold of consciousness.

No doubt the intensity of sleep varies with different individuals and with different environments. If an individual be not well, or if he be emotionally disturbed, it is reasonable to expect that his sleep will be light. If the sleeper's environment be noisy, it is to be expected that sensory stimulation will, to some extent at least, affect the intensity of sleep. It has been shown by experiment that sensory stimuli of various kinds can be applied to a sleeper without entirely waking him, and if he be suitably connected to a recording instrument a record of the effect can be made. Moreover, by a careful study of the record made during the application of sensory stimulation, and by an analysis of the sleeper's dreams as he awakes, it is possible not only to ascertain facts regarding the intensity of sleep, but also, to gain much information relative to the effects of sensory stimulation on dreams.

Since dreams, as a subject, are vitally important to this discussion, we must point out that they depend on the intensity of sleep; for it is due to the sensory stimuli received by the brain during the period of awaking that the sleeper has certain hallucinatory visions and delusions to which we shall later refer.

Many theories have been advanced for the causes of sleep; and although many people feel that they can supply the answer off-hand, without any help from the physiologist, it should be said here that the problem is not so simple: it is still the same puzzling problem it has always been; and the answers supplied by psychists and psychologists alike come no nearer to satisfying the inquiring mind than the theories already advanced by physiologists. Of the three scientific groups, however, the physiologist has, thus far, supplied the best answer to the problem; for neither psychology nor psychics can propose answers to the question without using physiology as a basis of argument.

Brubaker¹ has summed up the causes of sleep as follows:

"One cause is a decline in the irritability of the nerve-cells of the brain and associated sense-organs, and the development of fatigue conditions, the result of prolonged activity.

"A second cause is the withdrawal of a large portion of the blood from the brain, on the presence of which, here as elsewhere, normal activity depends. As to whether the diminished activity of the brain is the cause of,

¹Albert P. Brubaker, *Human Physiology*, pp. 614-15.

or the result of the withdrawal of the blood there has been much difference of opinion. Howell has offered a plausible explanation for the withdrawal of the blood from the brain to the cutaneous vessels, based on the activity of the vasomotor center. He assumes that for a variable number of hours, corresponding to the usual waking state, this center possesses a certain average of tonus, due in all probability to reflex influences, by virtue of which it maintains a certain average contraction of the cutaneous vessels. But at the end of this period it too becomes fatigued, declines in irritability, becomes less responsive to reflex influences, and hence loses its control over the vessels. As a result they dilate and thus reduce the amount of blood flowing to the brain to a level insufficient to maintain its activity, after which sleep supervenes. During sleep the irritability and tonus of the center are restored, when its control of the blood-vessels is regained. Unless the brain in its functional activities differs from all other organs of the body, it may be inferred that cessation of activity or repose is the result partly of a diminution of the blood-supply."

Preyer advanced the theory that an accumulation of acid waste products in the blood produces a toxicity which finally brings on unconsciousness.

Pfluger suggested that the cause of sleep lies essentially in the fact that the brain cells, during their waking hours, use up their store of oxygen more rapidly than it can be replaced by the absorption of oxygen from the blood. The lack of molecular oxygen finally induces sleep during which the supply is replenished.

Duval, Cajal, and others have made various suggestions, but the theory offered by Howell is the simplest; and if to his explanation be added those advanced by Pfluger and Preyer, it would seem that, from the physiologists' point of view at least, the answer to the *physiology* of sleep is supplied.

II

THE PSYCHISTS' VIEW OF SLEEP

While the psychist agrees with the physiologist up to a certain point, namely, that sleep is the result of certain physiological reactions, he is convinced that the resulting physical states are not, in themselves, sufficient to produce unconsciousness (sleep). The psychist will argue that sleep is, unquestionably, a natural restorative; that new energies are gained during sleep; and that wastes are eliminated, cellular structure restored, and nourishment distributed: the *modus operandi* of some of these processes being, of course, unknown; and many psychists believe that sleep is a *vital* process and that during sleep the body is re-charged with energy much the same as one re-charges an electric battery when its supply of energy has become exhausted. It is supposed that during the process of sleep, the sleeper absorbs from some great "reservoir" of "Cosmic Energy" the necessary *vitality* to carry on during the ensuing period of voluntary activity.

To both the psychologist and psycho-analyst the outstanding phenomena of sleep are dreams. Although the psychologist considers sleep from the standpoint of classical physiology, he *does* consider the phenomena

of dreams more from the standpoint of the psycho-analyst than does the psychist. Psychology attempts to account for sleep by beginning with known facts: the phenomena of dreams may result, then, from the following causes; namely, physical stimuli, associated ideas (subconscious), and to the lack of guiding purpose of associated ideas (imagination). To the "psychological causes" of dreams the psychist adds another: manifestations by the Super-Conscious mind."

Since the imagination may, like a run-away horse, escape control and give rise to all kinds of hallucinations, it is seldom that our dreams have any real analytical value. More often our dreams result from sensory stimuli; and because our imagination may create many types of dream-pictures during the period that we linger in the borderland between consciousness and unconsciousness we must not accord them too much psychical or psychological significance. Many psychists contend that during this borderland period "deferred" telepathic messages come into consciousness; that the "astral body"—however the term may be interpreted—slips out of the physical body presumably to absorb from the "Cosmic reservoir" such energies as it may require; and that sometimes it is possible, in the sleeping state, for the sleeper to appear to one in the waking state."

The term "deferred" telepathy means, as we understand it, that a telepathic impulse sent by an "agent" is received (subconsciously) by the "recipient" while he is, perhaps, in the waking state; but, for one reason or another he is unable to bring the impression across the threshold of consciousness; when sleep supervenes, however, the "barrier" between the conscious and subconscious minds is broken down to some extent, and the impression comes into consciousness more or less in the form of a dream. "Deferred" telepathy is used by psychists to explain numerous phenomena; but in the case of sleep it would be well to use the term cautiously; for, knowing as we do how easily dreams result from sensory stimulation, and that after the second or third hour of sleep the intensity becomes much less,—thus making us victims of sensory illusion,—it follows at once that, with the exception of certain "Freudian dreams", such psychical interpretation as we may accord them is apt to be wrong.

Dreams, then, are to be explained by the laws of association. The current of ideas in a dream and in the waking state obey the same laws. In dreams, contrary to what one might suppose, we are not required to lay down a single new principle—granting, of course, that we are considering "natural" sleep. If a person gets the covers off his feet during a cold night, he is likely to dream that he is in the polar regions with Byrd. Should the electric pad become too hot, the sleeper is liable to dream that he is at the scene of a fire: that he is trapped in a burning building and suffering great physical discomfort.

In our waking hours, when we use our mental faculties we usually have a more or less definite purpose in view; but during sleep there is no

²The subject of the Super-Conscious mind has no place in a discussion such as we enter here, and for that reason it will have to be the subject of another Paper.

³The phenomenon of a sleeper appearing to one in the waking state is probably due to a telepathic hallucination on the part of the seer.

concentration of the attention, and ideas of all sorts may come trooping in and thus our dreams may assume proportions such as we could seldom picture during our most remarkable exhibitions of imagination. Since dreams are so vivid, so life-like, so realistic, and at times so very convincing, one should approach the "phenomena which happen in the night" with considerable caution; and this word of warning applies particularly to:

III

THE PROJECTION OF THE "ASTRAL BODY"

"Astral Body", like the terms "psychometry" and "ectoplasm" should be eliminated from the nomenclature of psychic science. These terms are non-explanatory; and although "psychometry" and "ectoplasm" do belong to scientific nomenclature, of *other* sciences, the word "astral body" does not. It belongs to occult, mystic, or semi-religious terminology which can have no place in an exact science.

In view of the fact that the "astral body" so-called can represent nothing more than the Quantity which the present writer has fully elaborated elsewhere; and in justice to Gaskell, whose brilliant theory led to the Quantity's discovery, and who coined the term "Intra-atomic Quantity" to describe "that Quantity which, in living matter, answers to Life"; and which Quantity was found experimentally to supply all the information required to describe the so-called "astral body"; and because it is more descriptive, more in keeping with scientific terminology, and a more appropriate term, the present writer has, in all his Papers pertaining to this subject, substituted "Intra-atomic Quantity" for "astral body".

Much has been written by psychists pertaining to the "projection" of this Quantity. Some have described the phenomenon as it occurs during the waking state, while others have confined their descriptions to the state of sleep, or near the time sleep supervenes. Whether or not self-projection actually occurs is, of course, a moot question; for it is quite possible that the individual "seeing" a phantom which results from an attempted "projection" actually is the victim of a telepathic hallucination; and it is very probable, as we shall later see, that the individual who thinks he has accomplished self-projection is the victim of a dream, imagination, or some other form of delusion.

In support of the theory of self-projection many psychists argue that sleep is the separation of the two bodies: that the Quantity lies above the sleeper ready to "coincide" with his body at a moment's notice and thus restore him to consciousness. Many supporters of the theory of self-projection contend that the purpose of sleep is to permit the Intra-atomic Quantity to "discoincide" in order that it may again become "charged" with such "energy", "vitality", or other "constituents" as may be contained within the "reservoir" of the Cosmos. Self-projection must not be considered lightly; for it has occupied a place in religious philosophy for cen-

¹R. A. Watters, *The Intra-atomic Quantity*, Part I; and *Phantoms*, *Journal*, A.S.P.R., February 1935.

²The author believes it would not be amiss to suggest this change in terminology to the "Committee on Scientific Nomenclature" if such a Committee exists in this branch of science.

turies antedating our present civilization; and even though there is a possibility that it may be a "mistaken idea", it is not fair to the supporters of the theory merely to cast it aside as a vague superstition. And unless there is excellent evidence forthcoming to support the contention that self-projection is a "mistaken idea", there is no reason at all for casting aside the theory.

Now, physiology considers sleep in terms of physico-chemical processes; and with the exception of dreams, psychology offers no other considerations of importance (and we are well aware that the explanations given by psychology and physiology are inadequate); while psychics contends that the purpose of sleep is to permit re-charging of the Intra-atomic Quantity from the Cosmic "reservoir". Since we are discussing here the subject of sleep from the psychists' point of view, namely, that sleep is the "discoinciding" of the two bodies, we must look to experiment for a solution of the problem.

Fortunately, the *modus operandi* of searching for the Quantity has been suggested. Several years ago, someone writing upon the subject conceived the novel idea of searching for the Quantity, while the "subject" was under anaesthesia, in supersaturated water vapor. Now the author has fully explained in other Papers¹ how it is possible to obtain supersaturated vapor in a Wilson expansion chamber; and having built a number of these machines for the study of biological radiations, and for the study of the phenomena of death, it was decided to study the specimens while under anaesthesia for the purpose of observing the Quantity should it be "projected".

IV

EXPERIMENTS

More than one hundred specimens consisting of large insects, day-old chicks and mice were subjected to observation. The experiments were performed as follows:

Into a small metal box, from the side of which had been cut a window over which cellophane had been sealed, was placed the specimen to be examined. Into either end of the box was placed cotton saturated with ether as the anaesthetic. In instances where specimens necessitated larger containing cases, the ether was dropped upon the cotton from tubes leading to the outside of the chamber. The specimens were always carefully watched during the period of induced sleep; for in these specimens were induced all stages of anaesthesia ranging from a very light sleep to the point of death, and in many instances the specimens were so nearly gone that adrenalin had to be used as a restorative. During the period of induced sleep the specimens were placed within the vapor chamber for observation.

Now, as we have explained elsewhere¹ supersaturation in a Wilson chamber takes place when the moist air is suddenly expanded. But because it is necessary in experiments of this kind to vary the ratio of expansion (that is, the ratio of the final to the initial volume), we had to make use of

two Wilson machines. Our first work was done with an instrument the piston-drop of which determined the expansion value; but in order to cover a wide range of expansions the apparatus illustrated in Figure 1, "Phantoms",⁴ was resorted to, with the result that our observations covered a range of expansions from 1/50 of the initial volume to 1.38.

It is a fact known to physicists that the ratio of expansion which will beautifully demonstrate alpha rays is not suitable for the examination of electrons ejected from the atoms of the gas by X-rays.⁵ The same condition may hold for different types of organisms, or for different organisms of the same type. Bearing this thought in mind, we not only covered a wide range of expansion values, but we undoubtedly covered that *range of values*—the exactness of which we have yet to establish—in which we obtained photographs of the Quantity at the instant of death.

Now, it follows at once that, since we covered the full range of expansions, the values of which most surely coincided with some of those at which the phenomena of death were studied, it should have been possible for us to have observed the Quantity—granting that it was "projected". But in all the observations made, which ran well into the hundreds, there was never the slightest evidence of such a Quantity save at the instant of death.

It might be argued that the Quantity remained within the container which prevented us from seeing or photographing it. But a large number of experiments were performed in which no container was used at all: the specimen was placed upon a metal plate, in a large observation chamber, so that it might be observed and photographed from many angles. The results were always negative.

It might also be said that the experimental conditions were not "natural". That is to say, the sleep was induced, the specimen was not "familiar" with its surroundings, etc., and because the sleep was not "natural" the "projection" could not be normally performed. But it has been suggested by students of the "occult" that anaesthesia will drive the Quantity from the physical body. If, however, the Intra-atomic Quantity is responsible for the animation of living matter, it does not seem reasonable to suppose that it can vacate the living (physical) body at will; it (the Quantity) has certain functions to perform, if it is to animate the inanimate atom; and if the Quantity withdraws, there is every reason to expect that the atoms will partially—at least—collapse. In fact, this is precisely what happens. It has been demonstrated by another worker who was experimenting with death in lower forms of life.⁷

From the observations which we ourselves have been able to make in the laboratory, there is every reason to suppose that self-projection is impossible without, of course, producing death in the body as a whole. It is a well known fact that several physiologists have dissected away tissues from

⁴Gordon L. Locher, J.O.S.A. & R.S.I., Vol. 19, No. 1, p. 58.

⁷This work will be fully reviewed and augmented in a forthcoming *Bulletin* of the Johnston Foundation under the title, *The Intra-atomic Quantity*, Part II.

certain living specimens which, when properly cultured, continue to "grow" and "live". But if cultured cells are actually "alive" it must be supposed that the Quantity has "divided" and that that portion has "gone along", so to say, with the dissected tissues in order that the cells may be kept alive. Arguments of this kind are beside the point, however, and will have to be discussed in another Paper.⁷ It is enough to say here that, if self-projection be possible, it must be accomplished at the risk of molecular collapse followed, of course, by death. Since it has been shown by a physiologist of international reputation⁸ that the collapse of the molecular structure of living cells takes place when death occurs; and our own work shows that when death occurs a Quantity escapes; it seems reasonable to suppose that the collapse of the atomic structure of the cell is the direct result of the *absence* of a Quantity. Conversely, the same holds true for the cell structure: were it not for the *escape* of the Quantity, the atomic structure of the cell would *not collapse*.

Now, if we regard sleep from the psychists' point of view, namely, that the phenomenon is the separation of the two bodies, we immediately fall into trouble, for "theory" does not coincide with experiment. It follows at once, then, that if sleep be the separation of the two bodies, we should all die from collapse of the cellular structure during our first experience with sleep; in other words, if the psychists' view be correct, the phenomenon of sleep could not exist. It follows, then, that if there is no separation of the two bodies during sleep there is much doubt as to separation during the waking state. Since the Quantity in question is *Intra-atomic*, that is, a Quantity "fitted" *within* the atomic structure of the living cell, it naturally follows that if it be absent—even during sleep—there must be collapse of the cellular structure because of its *absence*; for, we have agreed that, according to Gaskell's theory, the *absence* of Life (the Quantity) is *death*; and we have seen above that this is precisely what happens: atomic collapse and molecular disintegration.

We cannot deny the facts; and since this is the case, we must look for explanations other than those which have been offered in support of "discoincidence" and self-projection.

We all agree that thus far physiology and psychology inadequately explain the phenomenon of sleep; and to this statement we might add that psychics likewise fails to explain it satisfactorily. For the moment, then, we shall have to let the question rest where it is. But those psychists who have maintained that sleep is the separation of the Quantity from the physical body, and that self-projection is a reality, will demand an answer to their arguments. That is to say, the "projector" who is convinced in his own mind that he has "projected" his "intra-atomic body" will continue to think so—unless he willingly, and with an open mind, looks for a solution. The solution of "discoincidence" will be found, undoubtedly, by turning to psychology.

We have seen earlier in this Paper that after the second to the third hour of sleep the *intensity* becomes much less; and that the body, even

though asleep, is *not* totally "unconscious" to sensory stimulation. We have also seen that for most part we must look to sensory stimulation as the *cause* of dreams. Moreover, as we are falling asleep the intensity is light and gradually increases as we approach unconsciousness until a maximum is reached at about one hour after the onset of the first stages of sleep. It must be supposed that if we are at all *sensitive* to external stimulation, we should expect our dreams to occur during the first stages of sleep, and from the third hour (after the onset) onward. Hence, if we sleep eight hours, at least five hours of the total number are spent in "light slumber" during which time we may expect dreams from *external* stimuli. These facts go to show that such "projection" phenomena as are alleged to occur during the onset, or during the sleeping period are, in all probability, the result of hallucinatory visions, imaginative dreams, sensory illusions, a *desire* to "project" the "intra-atomic body", and an unusually *keen imagination*. Especially is this argument apropos since experiment shows that the emission of the Intra-atomic Quantity from the body results in death and molecular collapse of the cellular structure.

The author is not unfamiliar with the many elaborate Works upon the subject of self-projection: Works, like those of Matla, which even go so far as to present photographic and schematic evidence of the structure of the so-called (human) "astral body". But in none of these Works has the subject been sufficiently considered from the psychological and biophysical points of view.

Moreover, the author is not unmindful of the claims made by the Yogis, and how they apparently "project" the "intra-atomic body" even to distant places. There is no reason to suppose that they are actually correct in their assumptions—even though they have held this belief for many centuries. Some have claimed not only to perform self-projection, but that at distant places they have been "seen" and "recognized". That they are *convinced* of the reality of the "phenomena" is a fact not to be doubted perhaps; but that these alleged "phenomena" are *not* due to delusion on the part of the "projector", and that his having been "seen" and "recognized" is *not* due to telepathic hallucination on the part of the seer are subjects which have received inadequate consideration from the Yógi philosophers.

Finally, the emotional and religious significance accorded the "astral body" phenomena is, necessarily, unreliable; for in no situation in which our hereditary emotionalism comes into play can we judge a psychical phenomenon unbiasedly and impartially.

In conclusion: if it is absolutely necessary for the Intra-atomic Quantity to be re-charged, or re-vitalized during sleep, there is no good reason to suppose that it must "discoincide" if we but postulate an all-pervading Ether; for, such "energies" as are required in the re-charging process can well be carried by this medium. Hence, considered from this angle the psychists' view immediately takes on a new aspect: sleep *does* become a *vital* process, and the physical phenomena become merely incidental to that proc-

ess. For, during the period of sleep the physiology takes care of the physical body: wastes are eliminated, nutrition is distributed, etc., while the "intra-atomic body" is being taken care of by "outside energies"—granting that such "energies" are required—the source of which is, so far as we know, the Cosmos; and which energies are, of course, transmitted by the medium of the Ether. Postulated, then, from the standpoint of an all-pervading Ether, psychics supplies the long-looked-for answer to the phenomenon of sleep. It supplies the answer without transgressing *Natural Law*, which transgression is the assumption that "discoincidence" is the cause of sleep; and it accounts for those features of the phenomenon which have, thus far, remained unknown.

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PROJECTING THE ETHERIC BODY

By HENRY S. HILLERS

A discussion of the etheric body, sometimes called the astral body, is one that usually brings forth voluminous opinions and personal experiences, but one that seldom adds any real scientific knowledge to the subject. For that reason I shall try to avoid theorizing, set down my experience and opinions as briefly as possible, realizing their limitations and give due credit to the well worn path of experience made by others.

My first experiments of projecting the etheric body consisted of efforts to carry out in practice the suggestions, instructions and advice so profusely found in the popular occult literature of today on this subject of self-development.

Like myself most people first learn of this physical counterpart thro' their study of the religions and philosophies of India. After becoming entangled with Eastern terminology and possibly several futile attempts at projection, they usually lose interest. However there are a few exceptions in those who persist; and it is especially to this group that I feel my experiences may be of benefit.

It is generally conceded by all that the primary requisites for individual development for projection is first, the ability to decrease the functions of the body and the metabolic processes to a subnormal state and secondly, to stimulate the emotional centers of the mind to a hypernormal degree.

The records are full of spontaneous projections, but in practically every case there will be found an external agency other than the free will or desire of the person involved. Voluntary projections are so few as to be negligible. Where they do occur, a history of ill health or some other pathological disturbance in the physical body will most always be found. Projection by the normal healthy person is, indeed, a rarity.

Of course, by projection is meant the transfer of the conscious functioning of the mind into the etheric body with the ability to exercise the freedom of will within the etheric limits.

My first attempt to bring about this phenomena was to follow the in-

structions outlined by the Hindu-yogi cult. A year of breathing exercises, dieting, fasting, concentration, meditation and so forth dulled my enthusiasm and I began to look about for means to bring quicker results.

My next step was to take up the methods advocated by various American and English writers on the subject. Dream control, aviation and elevator dreams, stimulated emotional stress, intensified thirst, auto-suggestion and more fasting are only a few of the instructions followed without any apparent success.

Delving into the formulas of the old "Witch Cult" I came upon such aids as Prussic Acid, Digitalis, Belladonna and Aconite. My results with their drugs and what other few methods I could learn were likewise negative, with one exception. While experimenting with Aconite I almost produced a permanent projection.

Experimenting with Ether produced a severe gastric disturbance only. Ethyl-Chloride proved negative. In the use of Chloroform, I disregarded the safety limits to such an extent that it caused a serious upset in the heart rhythm accompanied by a very painful Angina Pectoris. This latter condition compelled a six month trip south for rest and treatment.

Several months of sittings with two professional hypnotists produced only a series of hallucinations and a somewhat thinner pocketbook. Occultists should not wander far from home.

The experiences related above in a few words covered a period of about four years. During this time I exercised the most rigid control possible and utilized every idea found. Many times these experiments constituted a genuine hardship.

Using my own experiences as a basis of opinion I believe it a waste of time and effort for a normal healthy person to practice the methods promulgated by the numerous exponents for individual development. I also consider the Hindu and other Eastern methods as unadaptable to the American temperament and are therefore, useless. I am strongly opposed to artificial means for bringing about a state of passivity and I have always found narcotics contra-indicated for genuine phenomena.

Although my own personal efforts for individual development has proved a rank failure, my experiments with others have seemed to me to have been quite successful. For this I resorted to the use of Hypnotism and Mesmerism. Now it is a well known fact that to even mention these two words to the average Occultist is to have them regard you as one having the small-pox. For this reason, I will cite several cases to elucidate my contention.

Case No. 1. My first experience was brought about while supervising an amateur home circle for spiritualistic phenomena. Seating three of the party (young ladies) next to each other in the circle, I proceeded to place them in a hypnotic sleep and since they were highly suggestible, this was easily accomplished. I joined the hands of the sitters and turned on the red lights. I started mesmeric passes before the middle subject with the

idea of bringing lucidity. To my surprise and that of the others, she suddenly began to complain that my upward movements of the arms were causing her to bump against the ceiling. There was no feeling of pain, but a sensation of rebounding at each contact with the ceiling.

At the second sitting of the circle the same procedure was duplicated. I found that by keeping my hands raised she experienced the sensation of being partly in the ceiling and partly out. Taking an idea from a well known book on Vampirism, I took a glass door and secreted it in the seance room. At the third sitting and by prearrangement unknown to the subject, as soon as she was asleep, two of the sitters held the glass door over our heads in a horizontal position. A few passes quickly externalized her. This time she immediately noted that the ceiling was lower than last time, that it seemed of an entirely different substance and she did not experience the sensation of penetrating it.

A little investigation soon showed this to be a common and typical garden variety type of experiment. I use it only to show one thing. The physical sensation of touch was projected into the etheric. If one sense can be projected why cannot all be projected simultaneously? They can be. But I have found it best to open up only one sense perception at a time followed by training the subject to use or respond to her own free will with each one of the senses. In this case the subject was able to pass into trance without any aid from me after the seventh sitting.

Case No. 2. Was able to pass into trance unassisted after the tenth. While in the etheric body, which took place in Cleveland, she often visited her home in Maine, would name the persons present and would describe the most minute details. These were later verified and always found to be correct.

Case No. 3. This subject had sat in Spiritualistic classes for the purpose of developing materialization. At the sixth sitting I was able to loosen up the etheric and she experienced a sensation of floating. After some effort I uprighted her about five feet from her physical body. All observers noted a luminous-like smoke in the same location that her etheric body was supposed to be. Flashing like points of light condensation varying in size from a pea to the size of a silver dollar continued in this luminous cloud for about twenty minutes.

At the second sitting I suggested that she try materialization, and in about ten minutes we were rewarded by seeing this white cloud-like substance assume the exact reproduction of her face. The lady refused further sittings and went back to attend her spiritual classes.

I bring your attention to these cases to show that I believe I am closer to a solution to the problem along these paths than following the individual development idea.

Experiments are always conducted in red light and the subject is cau-

tioned not to eat during the five hours previous to the time of sitting. I consider Hypnotism and Mesmerism as two distinct sciences and do not combine them but use one in conjunction with the other.

I am not unaware of the objections raised against their use nor the ease which a hypnotised subject may simulate the phenomena desired. I hold to this method because I have found no better way to dam the flow of mental pictures from the memory, to concentrate the attention, to diminish the body functions, to stimulate the emotions, to train the subconscious mind and to separate the psycho-physio equilibrium without serious consequences.

I consider this method safe, for the use of hypnotism is dispensed with as soon as possible and the subject's mind freed of all influences of the operator. Results of some kind can most always be depended on in a very short time. I maintain that a person who succeeds in projecting independently can do so only thro' a process of self-hypnotization: and at best the method is slipshod and unreliable in every way.

I am not concerned with proving or disproving the existence of the etheric body, or to differentiate between facts and illusions. I do know that this phenomenon does manifest and that there are large numbers of people interested and eager to develop this phase of psychic science and it is my opinion that they should do something in an organized manner to put this branch of research on a systematic and scientific foundation.

* * * * *

A CASE OF RECALL OF THE LIFE-EXPERIENCE IN THE CRISIS OF AN ILLNESS

F. R. GILPATRIC

For the record which follows we are indebted to Mr. Ralph Bartholomew of New Britain, a member of the A.S.P.R. His friend's experience is paralleled by several instances in which the revelation of the Scroll of the past life has occurred during a temporary disengagement of the consciousness from the body, as, for example, in the act of drowning or under anaesthetics.

Five years have passed since I had this experience and yet I am able to recall it among all the scenes that have been enacted upon the stage of my mind during the active interim. This is significant to me because the fantasy of a delirium would have faded out of my memory. I have striven conscientiously to the extent of rewriting this simple testimony several times, to avoid any attempt of the imagination to impress anyone who may read it. It is merely a record of a sensorial experience that I had years ago and that I remember as well as I recall common happenings, reduced to writing because it is so different from anything else in my life.

In the late winter of 1930 I had pneumonia and at the crisis I hung onto life by the narrowest margin, so my family doctor told me afterwards. There was a period of several days when I was unconscious of life around me, doctors, nurses and family. My wife has asked me about certain events such as the arrival of her sister and brother-in-law who drove from Providence in the night and who came into my room to see me. I have no rec-

ollection of them and was surprised to hear after recovery that they had come to see me.

I recall the feelings during the early stages of my illness and mental reactions to happenings in my room when recovery began with a safe turn of the crisis. But there was clearly a period when I was wholly unconscious, when the normal functioning of thinking by association of ideas ceased. And yet out of that void of consciousness I do recall this single, strange experience which has no link with anything in my mind, before or after it. This places the time of it clearly at the crisis of pneumonia when the doctor says that I had the narrow escape from death.

The experience was this.

I saw in such amazing rapidity so many of the acts, of the expressions of my physical senses from youth to maturity (I was forty-three) that it was like comprehending my whole life in one sensation. My sanity seemed to increase sufficiently. The separateness of all the acts was clear. I recognized each by itself, appraised it and threw it away. I felt distinctly ashamed at the notice of some acts but generally it was only the concern that I feel today to discover that a well liked suit is worn out.

At the end of this strange review I felt relieved and I was more conscious than I had ever been of the existence of that something inside that each knows and calls his spirit.

Sometime later I passed the crisis of my sickness and returned to convalescent life. My first contacts with the family and later, as I regained strength, my first social relations were difficult. What today after five years, are normal social amenities, during the first two months of recovery were often strange experiences to me, arousing ennui, unpleasantness and on a few occasions real hostility in my spirit. I could not conceal these feelings and my associates were genuinely perplexed. A year later when I had completely recovered as they said, a close friend remarked,—

"We did not know what to make of you. You were unfriendly most of the time and often openly antagonistic."

Whatever others may think, this experience has but one meaning for me. I have proof of my faith in the immortality of the spirit. At the crisis of a serious illness when the doctors know that I hung delicately between life and death, I passed very close to the border line between this world and the next—so close that my spirit was almost disembodied and gave evidence of its preparation for escape from the decaying body into the eternal spirit world. When upon complete recovery of the body my spirit was still confined to corporeal functions for expression, it found difficulty in using the bodily media which it had all but cast off forever.

I enjoy good health today. I have a zest for living and look forward to many years of happiness, but when, as I surely will, I again approach the border line into the next world, I have a new assurance out of this experience that the best of me, my spirit, will not die.

New Britain, Conn.
Feb. 18, 1935

PHASES OF PSYCHIC SENSIBILITY

By EFFIE HALSEY

*"For The Things That Are Seen Are Temporal; But The Things Which Are Not Seen
Are Eternal."*

A clairvoyant vision closely resembles a mirage at sea, and is transparent. Figures, symbols and objects of all kinds flash out of the ether and assume the aspect of reality. Apparently they are visible only to psychic eyes and represent the possibilities of abodes not made with hands. I have thrust my fingers through them only to find nothing there. Just what unseen mechanism is used to throw these moving pictures upon the retina of my eyes I am curious to know. They are, of course, directed by some unseen intelligence as they never miss their mark and are beyond the human scope of consciousness and ability. When I was ten years old, I beheld my grandfather sitting in his accustomed chair two days after his funeral. There came first, a tremendous flash of light, which cleared away quickly, changing momentarily the quality of the air. Then I saw him. It is many years ago, but still I recall the sensation of shock upon realizing that he was transparent. Children accept things unquestioningly, and, I rushed to tell my family. Apparently it would have been more normal to confess to a crime, and I never spoke of my vision again. I saw him very often after that and would sometimes amuse myself by running right through him; on the tennis court, I would step through his body and it seemed impossible that the others could not see him also. In retrospect I still agonize over the denseness of persons who in smug superiority ignore these beautiful demonstrations. For as long as I can remember I have been clairvoyant, but when asked how to develop it, I would say simply—stop, look and listen. Concentrate your attention, and the rest is done for you. I should judge that the desire to develop psychic vision, would be a proof that one was doing so. The attitude of mind most conducive to progress along these lines is an attentive expectancy, as at a play. Reserve all criticism until the performance is over and do not attempt to direct the actors. This wonderful panorama is not forced upon you, but it is there to take or leave. There is no loss of will power, as each psychic must determine the character of the messages received, and there is always a choice. This fact sharpens the wits and develops more brain power, and anything which does that is practical. We read in the New Testament that we have a celestial body as well as a terrestrial one, and it may be that psychics see the spiritual ones. Filmy inhabitants of the circumambient ether to whom the great levellor, death, will introduce us. Once I saw "clairvoyantly" the figure of a man holding a fencing rapier in his hand. This weapon he plunged repeatedly into the stomach of my sitter. It looked like a murderous attack and it was necessary to repeat the pantomime for quite a while before I understood the meaning. My sitter had had chronic indigestion and the pains were like the thrusts of a knife. The spirit recommended a remedy which was a successful cure. Great mental agility is required in

order correctly to translate and apply the psychic symbols. It is difficult to describe the abstract in terms of the concrete and clairaudience and clairvoyance are not really hearing and seeing. They are more like extensions and intensifications of those faculties, with a field of activity beyond the scope of the so-called normal. A good comparison would be the head of a turtle, which projects to reconnoitre and is withdrawn at will. Once, at the request of a friend, I described persons in France and told what I saw them doing at a given moment. This was verified three weeks later in New York City. It is amusing to psychics to see the most brilliant minds skirmish around to find some far-fetched reason for their performances. The truth is far simpler.

Clairaudience was more difficult to develop than clairvoyance and required a great deal more patience. Sometimes one word would come through and then there would be long intervals of waiting for the next one. The process is no more mysterious than when one thinks out any problem in life, for then it is necessary to concentrate upon it and exclude irrelevant thoughts from the mind. It is more arduous to do this, than it sounds, because the active consciousness is continually manufacturing chaff to monopolize the attention. Mystics call it "going into the silence" I call it going into the subconsciousness. Others say "let me think". This compartment of the mind is plastic and receptive to outside, as well as inside, impressions and it is there that psychic activity functions. The trance mediums have no difficulty in subduing the active consciousness as they are asleep and in the realm of the subconsciousness. But I, at a very early age, was obliged to figure out some kind of a technique, with no assistance and *sub rosa*. Before I was fifteen years old, I realized that I must never speak of my "Light People" as I called them. They always announced their presence by a vivid flash of blue light, so I fancied that they were made of light. Since then I have seen some spirits that were very dark and they complained of the lack of light around them. My kindly guides would not permit them to remain near me very long but they thought that the short visit might be mutually enlightening. I have no idea who my guides are, but I know them by their intellectual and scholarly language, which is quite different from my own commonplace mode of expression. When they are around me, I begin at once to make use of more graceful and elegant phrases. It was due to their influence that I spent ten years of my life giving readings every morning with absolutely no remuneration, except the happiness of seeing the wonderful results of my efforts. I felt tremendously grateful to be the humble messenger to bring peace to so many people (as I was told I did). I was simply a human telephone and all the credit belonged to the unseen transmitters.

Whenever I experience a particularly magnanimous or unselfish emotion I say to myself, "there they are, what do they want me to do now?" And invariably something will present itself for me to spend my psychic strength upon. The decision, of course, is left to me and I am quite at

liberty to ignore them if I chose. I have found, however, that their gentle suggestions are always wise and unfailingly the highest minded ones. Like the affiliation of the Magnetic needle, for the North, is their attraction for me. It would be just as sensible to scold the compass for its persistent predilection, as to reprimand me for my unusual psychic temperament. Nor would I change it, as my two plane existence has never been equalled by any one plane life, that I have ever seen. It is not necessary to lose enthusiasm for life, in order to be interested in the here-after and as, here, we have no abiding city, it is only preparedness. If there are things that we should not know, you may be sure that we shall not know them, and all progress consists of exploring the unknown. Each of us has a soul, therefore, no matter in what occupation we are engaged, that animating force is present, forming an invisible link with the realm of Spirit. Apparently, every one has, amongst the invisible host, many well wishers. I can see them ceaselessly endeavoring to rectify our mistakes. A few weeks ago a friend came to spend the evening with me. When she entered I saw nothing unusual, as I do not always use my psychic wits. Presently I became conscious of a tense nervous condition, unusual for her. Immediately there appeared close beside her, the figure of a venerable old man. Of course, she did not see him, so I continued talking to her with one eye on the spirit. He held in one hand a thermos bottle, in the other a cup, into which he poured from the bottle a clear brown liquid. This performance continued, until I could smell distinctly the odor of coffee and grasp his meaning. He told me that she was drinking too much coffee and having restless nights and slight indigestion as a result of it. He asked me to suggest to her that she would cut in half, the quantity of her beverage. This she agreed to do and admitted the truth of what our kindly visitor had said. He seemed satisfied and then disappeared.

I saw, one week before it took place, an operation upon a friend, of which I knew nothing. Today a young woman told me that she had had an accident to her foot of which I warned her about ten days ago. All these occurrences are probably registered in my subconscious now, but how could they be there or in any one else's before they transpired? These people are willing to testify to the truth of this statement.

Every one has had letters cross in the mail with some one, dreams verified, or premonitions fulfilled. That is a slight symptom of mental mediumship, but such occurrences are rare and intermittent. The mental medium has such experiences daily, until wonderment wears off and curiosity develops as to the source of such a strange capability. As one senses or feels cold or heat, so does the mental medium sense unseen presences and detect their messages. I have held the handles of a wire attached to an electric battery and been unable to let go of them on account of the force of the current. An irresistible force of that character, but much milder in degree, frequently accompanies psychic communications. It seems to partake of electricity, but only as a conductor, while certainly some intelligence, dictates the messages.

AN ACCOUNT OF SOME RECENT SITTINGS WITH MRS. HELEN DUNCAN, BRITISH MATERIALISING MEDIUM

By E. A. S. HAYWARD, O.B.E.

Last August, when I was in Scotland on a Lecture Tour, my wife and I were able, through the courtesy of Mrs. Ethel Miller, President of the Edinburgh Psychic College, and of Mr. J. D. McIndoe, President of the Spiritualist National Union, to be present at those private Sittings with Mrs. Helen Duncan, the Materialising Medium, and it may be of interest to your readers to have an account of our experiences.

As considerable publicity was given some time ago to charges of fraud made against her by Mr. Harry Price, and at a more recent date, in a public trial in the Edinburgh Police Court, I think it only fair that evidence in favour of her present psychic powers should be placed on record by unbiased persons of considerable experience in psychic research.

Having these charges in view, both of us, who have sat with mediums of all types in many parts of the world, were keenly alert for any evidence which might give any hint of mala fides on the part of the medium.

We had two sittings at Edinburgh, and one at Glasgow, and all the sitters, apart from ourselves, had sat with her on numerous occasions, in some cases over twenty times, so that the circles were most harmonious, and calculated to produce the best results.

No more than eight persons sat at any of the Seances, and, prior to the first, we were quite unknown to the medium.

Before each sitting Mrs. Duncan divested herself of all her clothing, and was carefully examined by a Committee of Ladies, my wife being one of the number. She then put on a close fitting black evening dress and low slippers. She was then escorted into the Seance Room, and seated herself in the cabinet, which together with the room had also been thoroughly examined.

The Seance Room, in each case, was illuminated with a red light of sufficient power to enable all present to see each other distinctly, as we sat in a semi-circle within a few feet of the Cabinet.

There was no door or opening in the room in the vicinity of the medium.

Although there were about a dozen materializations at each sitting, the forms varying from those of small children to adults of both sexes, and of considerable difference in height and size, I shall mainly confine myself to a description of those which came to us, and which furnished us with evidential details, which convinced us of their identity.

For the sake of convenience and brevity, I shall deal with the sittings as a whole, and not adhere strictly to the sequence of the phenomena.

One special point to be borne in mind is that the medium is a very

large woman, weighing 280 lbs., and it would be a physical impossibility for her to attempt to impersonate a small child, or one of small stature and slim figure.

Another is that the medium normally speaks in broad Doric, yet her principal control, Albert, and the materialized forms which conversed with us at length spoke in cultured English, without the slightest trace of accent.

We have been told that the medium secretes an unusual quantity of albumen, with the result that she has been turned down by every Life Insurance Company to which she has applied. I venture to suggest for consideration whether this pathological condition may have some connection with the production of her phenomena.

On several occasions Albert brought the medium out of the Cabinet whilst in trance, and standing by her side was considerably taller and of much slighter build.

At the outset of the first sitting at Edinburgh a most interesting and evidential phenomenon occurred.

Albert, addressing us by name, which had not been given to the medium stated that the spirit of a lady was waiting to speak to us, who had lived in Winnipeg, Canada.

He described minutely her appearance, as also the circumstances of her passing, so that we were able to recognize to whom he referred from the particulars given.

I must here make a digression.

When we were spending the winter of 1932-3 in Winnipeg, we made the acquaintance of a lady prominent in local society for her many public charitable activities. We had a number of talks with her and her family on psychic matters in which they became very interested. When we left she planned to go to England in the Spring of 1934, and bring her youngest daughter, who by that time would have completed her college studies, and it was arranged that we should meet them in London.

Unfortunately, in December 1933, she caught a chill whilst returning one evening from a social function, developed pneumonia, and passed away in five days.

The grief of the family was intense, and various members had written to us in the hope that we might get in touch with her. In order to make this more possible my wife requested them to send her something that she had frequently worn and liked, so that she might have it psychometrized, and so provide a point of contact. They accordingly sent a pair of her earrings, wrapped in cotton wool, and packed in a small wooden box. Much to our surprise, Albert gave us the whole of these details. Mrs. Duncan could neither normally have known of this Winnipeg association, nor of the articles in question, nor the manner in which they had been dispatched.

After Albert had finished speaking, the materialized form of our

friend advanced from the Cabinet, and we were definitely able to recognize her. She stood gazing at us for at least a couple of minutes, then returned to the Cabinet, only to appear again after a short interval. Albert explained that owing to her emotion, and to the fact that it was her first attempt at materialization she was unable to speak.

Later on, our daughter materialized, and spoke to us for quite a while, giving many proofs of her identity, and showing she was well aware of recent happenings in our life, and we could see her face distinctly and recognize her. She was clad in voluminous spirit robes, which hung down most gracefully from her outstretched arms, and we could plainly see her slim and graceful figure showing through. She called attention to her thin hands, which was most evidential. When on earth she had most artistic hands, with long slim fingers, but during the long and painful illness preceding her passing they had become very thin, and her mother had frequently commented on the fact.

My wife asked our daughter if she could take her hand, whereupon she came right up to her, and placed one in her mother's, so that she felt its warmth as of living human flesh. Our daughter then bent over and kissed her, and she felt the warmth of her lips.

Earlier in the proceedings a daughter of two of the sitters had materialized, and, during a lengthy talk with her parents, had mentioned the fact that she had met our daughter in the world of Spirit, and that she had been promised that after the sitting, our daughter would take her to Malta to see the verandah of our official residence where she had spent so many happy years during my appointment there. This was most evidential as the medium could have had no knowledge of our association with that island, nor of the amenities of the house.

During the afternoon preceding our final sitting at the Edinburgh Psychic College, Mrs. Miller had been telling us that, at times, the materialized forms were able to bring with them psychic lights which enabled the sitters to see them more distinctly, but that she had not had them for some time. My wife expressed the strong desire that this might occur during the forthcoming sitting, at which were present Mr. McIndoe and a clergyman of one of the important local churches.

Much to our astonishment, Albert prefaced his remarks by saying that he had heard this conversation, and stated that he would do his best to satisfy my wife's wish.

To our great delight, when our daughter appeared, we saw in her cupped hands held up under her chin a ball of incandescent light, comparable to the glow of a good sized frosted electric light bulb, except that the light had a slightly greenish tinge. Our daughter passed her hands over her face so that we could see it most distinctly, and then up and down her body so that her robes were plainly visible.

Before she disappeared into the cabinet she sang with me, very beautifully, two verses of a favourite hymn, and then, by herself, a verse of "Jesus, Lover of My Soul."

Again, when our son materialized, he carried a similar light, and went through the same action. He had a long conversation with us, giving evidential details in proof of his identity. Before he left he smacked his body very vigorously with his hands, saying "See how solid I am, Dad?"

On several occasions we saw the forms dematerialize before our gaze. One instance, specially interesting, was that of a tall Scotchman, who had been talking to a lady and gentleman from Glasgow. He invited the lady to come forward and give him her hand, whereupon he gave her a certain Masonic grip, which he asked her to repeat to her husband, who was thereby able to doubly confirm the identity of his friend. After this incident the figure appeared to crumple up, and disappeared, as it were, through the floor.

Another interesting materialization was that of an old Scotch woman carrying the form of a baby in her arms. She requested a lady sitter, a relative, with whom she had been conversing in broad Scotch, to place her fingers in her mouth and feel that she was toothless.

I have left the most remarkable incident to the last, and I must preface it with a very intimate relation.

In 1922, when we had our first most evidential sittings in London with Mrs. Etta Wriedt, the famous voice medium of Detroit, my wife had asked our son who had met him in the Spirit World when he passed over. He replied "My Spirit Sister." As at that time (1915) our daughter was still on earth, my wife could not understand this, and asked him to explain. In reply, he informed her that he had a Spirit Sister who had never been born into this world, and that she had been given the name of "Mercy."

My wife then realized that years ago a condition which for two months she had attributed to a severe chill was in reality a miscarriage.

Our son made it clear that once conception has occurred, a spirit has entered into the world, and, although it may have no earthly existence, it grows up and is developed into maturity in the Spirit World.

At one of the Edinburgh Sittings our daughter told her mother that she had a great surprise for her, and later our other Spirit daughter, Mercy, materialized, in a beautiful form, taller than our earth born daughter, and more like her mother.

She had a voice which sounded most heavenly and thrilled us with its lovely pure tones. She talked with us for some time, and explained that although she lived in a higher sphere than our other two children, she frequently spent a good deal of time with them, and assisted them in their spiritual progress.

My wife asked her whether she could take her hand, but she said "No, Mother, I am sorry to say you may not, as I never lived on this earth like Cecily, and my greater spirituality makes it impossible for me to do as you wish."

I consider this incident most noteworthy, as it was absolutely impos-

sible for the medium to know of such an occurrence in my wife's life, nor had she any means of knowing our daughter's spirit name. Moreover, such a materialization was not even in our thoughts, as we had considered that the promised surprise referred to the hoped for appearance of our son.

I fail to see how even the greatest sceptic of Survival could attribute such an appearance to any form of subconscious action, which is so frequently put forward as an explanation of psychic phenomena.

There were many more manifestations of Mrs. Duncan's powers during our sittings, of which the evidential nature was told us afterwards by the sitters concerned, but, as I am writing this account in Florida, and have consequently no access to my notes taken at the time, I shall bring my account to a close.

E. A. S. HAYWARD

St. Petersburg, Fla., February, 1935.

* * * * *

BOOK REVIEW

NO MORE TEARS. by A. STUART.

Francis Mott Co. 3/6.

Jean Ingelow wrote: "It is not reason makes faith hard, but life." Another poet, Tennyson, referring to the same subject, wrote: "We have but faith, we cannot know." This little book affords a commentary on these two statements. Life certainly made faith "hard" for the mother whose experiences are here recorded. They are, up to a certain point, similar to those of many others. Her only son, the companion of her inner as well as her outer life, went out to France in the air force and was dashed to pieces within a month of his arrival there; that tragedy shattered his mother's life.

But a series of incidents occurred which restored her son to her, and re-established her faith on the foundation of knowledge. The recorder lays bare the love and sorrow of her heart and the immense joy of discovering that he was not only alive, but very near her, and that the memories so dear to her were firmly embedded in his mind also, so that nothing was really lost that had enriched their lives together. One of the most impressive incidents narrated in this little book was the account of the way in which her son kept a promise made to her before he went out to France. Just before he left England he had sung her three songs, and he had told her that when he came back on leave he would sing those three again. This he did at a seance, slightly altering one line to fit the circumstance of his return, and he called on her to join in the chorus as he had done on the previous occasion.

The genuine nature of the experiences does not rest alone on the mother's testimony. It is witnessed to by the signatures of several persons who were present on this and other occasions. The book is not written for critical psychical researchers; but it deserves to be read by any open minded students who can weigh and evaluate human testimony when it is, as in this case, obviously sincere, and supported by several witnesses.

H. A. DALLAS

POEMS BY PATIENCE WORTH

MAN

Behold me, a composite of all atoms.
The core of life is within me.
Behold, I am *spirit and matter*.
The elements of *matter* remain with their kind.
The elements of *spirit* flow forth
And rejoin their kind.
There is the parting of the way,
For spirit is but measured and dealt in matter.
It hath no part with matter, neither doth it
Leave a stain of its substance upon the clay.
Clay is but clod and droppeth awither.
Thy cup is moulded and ground
And dispersed in dust before the winds.
While the *spirit* encircles the universes.
And forgets the crumbling atoms save to smile
Upon newer cups at their measuring!

* * * * *

IMMORTALITY

The leaves bud, burst and fall . . .
The flowers bud, burst and blow . . .
The summer comes and winter followeth . . .
And then the spring with rains and dews . . .
And then again an arid summer . . .
And winter o'er and o'er—and o'er and o'er.
The hand of God scribes the same true script . . .
And man comes and goes and comes and goes . . .
And treads and then again re-treads, and says,
"Immortality?" when the answer is before him!

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JOURNAL
OF THE AMERICAN SOCIETY FOR
PSYCHICAL RESEARCH

for
MAY, 1935

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXIX, No. 5; May, 1935

EDITORIAL NOTES

* * * * *

DR. T. GLENDINNING HAMILTON: OBITUARY

The passing of Dr. T. G. Hamilton of Winnipeg will leave a gap in the ranks of the pioneers in Psychical Research which will not easily be filled. Not only in America but all over the globe his name has become well-known as that of an investigator of sterling character and singular ability in the field of metapsychical phenomena and mediumism. He affords us the example, all too rare, of a member of one of the most conservative of professions—the medical—with a complete courage of his convictions and a devotion to his ideal of demonstrating the truth as to the reality of psychical phenomena with an entire disregard of any self-interested motive. And he achieved a great thing, for he never forfeited the respect of his professional colleagues, but on the contrary, succeeded in an exceptional degree in winning their serious attention to the unfamiliar and—to many—subversive facts so carefully and exhaustively presented by him. Thus Dr. Hamilton will be remembered as one who has done as much or more to reconcile orthodox medical opinion to the study of psychical phenomena than any other man since the days of Sir William Barrett. The fact that he was a Past-President of the Manitoba Medical Association undoubtedly gave his views great weight: but it was his personal qualities of integrity, sober judgment, and infinite capacity for taking pains to make his experiments perfect that won him the universal regard of his fellows and a status of international repute in psychical research. To these qualities of his we would add that kindly and sympathetic spirit and unfailing courtesy which disarmed antagonism, and doubtless contributed largely to the influence he exercised over those unprepared for his conclusions.

Dr. Hamilton approached the study of psychical phenomena as a sceptic but one with an open mind, only convinced that there was here a proper subject for investigation. He trained his own mediums privately, and at one time had as many as eight fully developed mediumistic subjects

on whose combined power he was able to rely for the production of results which were often of so unique and startling a nature as to defy any definite theory of explanation. Among these the materialization of faces and forms, and also of elaborately woven and most delicate drapery have attracted the interest of students, and the photographic records of these are unusually perfect owing to the pains he took to employ a battery of many cameras taking his subjects from all possible angles.

Always he demanded the objective approach, and until a phenomenon observed could, by dint of repetition and renewed testing, be accepted as a proven fact, he would not build upon it. He became convinced through his researches that discarnate intelligences were behind the supernormal movements of material objects. He came to accept the hypothesis of human survival; but regarded the phenomena of the seance-room as the product of laws as yet unexplained, though none the less real. But teleplasm, telekinesis, and psychic photography he would admit to be due to a continuance of the human personality in some form or other, after death.

In Dr. Hamilton the American Society for Psychical Research loses a loyal colleague. He has given us much of permanent value in his literary contributions to the *Journal*; and as a lecturer he will be remembered by many.

We extend our sincerest sympathy to the surviving members of his family. His work will live and bear fruit in the times to come.

THE "WALTER" THUMBPRINT CONTROVERSY

* * * * *

Pursuant to an influentially signed request on the part of Voting Members of the A.S.P.R., the Editor in this issue presents a summary of the Report of Professor Harold Cummins upon the wax impressions of the "Walter" thumbprints which have been in the possession of several English psychical researchers since the date of their original production. As these impressions in wax were in each case directly presented to the persons holding them, as sitters at the seances, and have since remained in their personal custody, it follows that there can be no possible suggestion that they have been tampered with or falsified by substitution.

* * * * *

It will be observed that the Report in question, which appears in the April *Proceedings of the Society for Psychical Research* (London) (Part 139. Vol xliii.) affirms in a conclusive manner the identity of the alleged "Walter" prints, specifically in all these eight cases, with the thumbprints of the living Dr. "Kerwin". The finding of Professor Cummins, a qualified dermatologist, will be generally accepted as final, and relief will be felt at the termination of a tedious and painful controversy which has not only taxed the patience of critics for a long time past, but has done injury to the cause of psychic research and harm to the repute of the very mediumship it was designed to defend.

* * * * *

The findings of Professor Cummins relate purely to the question of

the specimens submitted to him for comparative study without any reference to a seance origin. The question therefor of their claim to a supernatural nature does not arise. The facts which he is asked to ascertain are simply whether two sets of specimens submitted are, or are not, of identical origin. Thus he remains entirely outside the area of controversy, as a dispassionate judge of the evidences submitted.

* * * * *

His conclusions, however, bring out in strong light the unfortunate error which led the writers in Vol. xxii of the *Proceedings of the American Society for Psychical Research* (1933) to attach responsibility for certain substitution, confusions, or falsification of evidence to Mr. E. E. Dudley, the research officer who was in charge of the seance proceedings at Boston when the wax impressions were first obtained (July 1926) and for a long time afterwards.

* * * * *

Mr. Dudley stands completely vindicated by the Report, and it is but right that the Journal of the A.S.P.R., as its representative organ, should declare this in no uncertain manner, and without hesitation or delay. It only remains to express the hope that the final clearance of a vexed issue which has disturbed the whole world of Psychic Research may clear the way for a further development of the constructive work of the American Society.

PROFESSOR CUMMINS AND THE "WALTER" PRINTS

SUMMARY OF ARTICLE BY DR. HAROLD CUMMINS APPEARING IN THE PROCEEDINGS OF THE S.P.R. FOR APRIL 1935, TOGETHER WITH AN INTRODUCTION BY MR. W. H. SALTER.

* * * * *

Mr. Salter first gives a general survey of the history of the "Walter" thumbprints. This will be valuable to many readers who have not the time or opportunity to master the intricacies of the subject, or to follow the developments of the controversy.

This began when, in Bulletin XVIII of the Boston S.P.R., Mr. Dudley made statements which are summarised as follows:

* * * * *

(1). Shortly before the first sitting (July 30, 1926) when "Walter" thumbprints were produced, Mrs. Crandon visited her dentist, whose name is veiled under the pseudonym "Kerwin", and he made for her impressions of his own thumbs in "Kerr" wax, and gave these to her.

(2). In 1932 Mr. Dudley, in making record of the fingerprints of all habitual sitters in the "Margery" circle, obtained those of Dr. Kerwin and discovered their correspondence with many of the "Walter" impressions reproduced in *Psychic Research*, and he reported his findings to the A.S.P.R. Committee. Their reply is to be found in Vol. xxii of the A.S.P.R. Proceedings. It does not challenge the statements of Mr. Dudley, but suggests inferences different from what might naturally be drawn from them: viz:

- (a). The set of "Kerwin" prints first produced (July 30, 1926) were shown by Margery to Mr. Dudley that evening and taken away by him.
- (b). While the "Kerwin" prints and the wax impressions reproduced (as "Walter's") in *Psychic Research* exactly correspond, the real "Walter" impressions do not: there is a resemblance in some respects, but it is claimed that the true "Walter" thumbprints show a 'staple' (or hook) at the core whilst the "Kerwin" prints and the published impressions tallying with them show a "rod" at the core.

(3). Mr. Dudley's rejoinder is a flat denial that he ever saw the first "Kerwin" impressions in 1926, as alleged (see Boston SPR. Bulletin XXII).

(4). In December 1929 the Crandons gave sittings for demonstration at the rooms of the SPR in London, Dr. Woolley (then Hon. Research officer) and Mrs. Brackenbury, his Assistant, being present as observers. At the sitting of the 7th Dec. "Walter" produced two impressions of his right thumb. One of these was presented to Dr. Woolley and the other to Mr. Harry Price. The Woolley print was placed in a locked cabinet and remained unopened until Jan. 31, 1934. Dr. Woolley says: "As this impression had been produced before the present controversy began, and had been in the Society's possession under lock and key ever since, the question whether it conformed to the "Kerwin" type with a 'rod' core, or to the 'staple core' type, was obviously of the first importance to anyone wishing to form an opinion as to the merits of the dispute."

(5). In August 1934, Professor Harold Cummins of the Dept. of Anatomy, Tulane University of Louisiana was visiting London to attend a Congress. In his capacity as an authority on dermatoglyphics he had, in December 1932 been invited by the American S.P.R. to report as to whether the two sets of prints sent him were identical. He had never previously been in any way connected with the "Margery" mediumship and, when he made his reports, knew nothing about the origin of the two sets of prints submitted to him.

(6). Dr. Cummins wished to take the opportunity of his English visit to inspect the impression held by the S.P.R.—also any others in England which might be available for examination. On the 1st August, in presence of Miss Newton, Mr. W. H. Salter and Mr. Stanley de Brath, he examined four impressions: viz:

- (a). The impression given to Dr. Woolley on the 7th December 1929.
- (b). Two impressions given by "Walter" to Lord Charles Hope and by him sent to the S.P.R. for Dr. Cummins's inspection.
- (c). An impression brought by Mr. de Brath.

Photographic reproductions of the two wax prints obtained on the 7th December 1929 are given as illustrations to the article.

PROFESSOR CUMMINS'S REPORT

The Report of Dr. Cummins (see pp. 18-22 of the S.P.R. Proc. for April 1935) is based upon the examination of eight "Walter" thumbprints in dental wax: these being *negative* impressions, all in the possession of individuals and societies in England. His examination is made in the light of the two crucial questions at issue:

(1). Is the right thumbprint ascribed to "Walter" identical with that of a living man, "Kerwin"?

(2). Is it justified to maintain, as do writers in Vol. xxii of the Proc. A.S.P.R., that impressions displaying such identity are substitutions and not authentic seance prints?

Dr. Cummins aims to deal with these prints in a purely objective manner, as evidences pointing the answers to these two questions. He offers the following resume of the developments pertinent to identification:

(1). Thumbprints were first produced 30 July 1926: these and numerous prints of a *right* thumb made thereafter over a period of several years, proved identical and were considered to be the thumb of "Walter". No known prints of "Walter's" actual thumb were on record for comparison; the only evidence being "the declaration of the "Walter" voice." (Proc. ASPR. xxii p. 4.)

(2). He cites Mr. Dudley's 1932 Report in Bulletin XVIII of the BSPP as already adverted to by Mr. Salter.

(3). He says: "An entire volume of Proc. A.S.P.R. (xxii, 1933) is professedly devoted to a reply to Dudley's identification. With regard to the right thumb . . . it is contended by Thorogood . . . that the thumbs of "Walter" and "Kerwin" are not identical."

Dr. Cummins says that his expert findings to the contrary—though published in

this Report, are cast aside, while Dudley's identification is dismissed with the claim that the examples considered by him may be substituted prints of Kerwin.

Thorogood discusses at length certain impressions of whole hands produced in 1931, claimed to be those of "Walter". Of these Dr. Cummins finds that the right hand impressions have the Walter-Kerwin thumb though, curiously enough, in other respects the hands are unlike those of Dr. Kerwin. The left hand impressions, he finds, show a thumb quite unlike the earlier independent thumbprints, and for this fact the explanation is again advanced that the specimens used by Dudley are not authentic.

(4). Dr. Cummins cites his review of the identification of the "Walter-Kerwin" prints in Bulletin XXII of the Boston S.P.R., proving point by point that the items detailed by Thorogood as supposed evidences of non-identity . . . are, as a matter of fact, only mechanical differences in the impressions, or, in some cases, frank errors of determination.

He discusses certain patent evidences of artificiality in some of the "Walter" prints and emphasizes the fact that "It is a simple process to make with dies impression such as these attributed to 'Walter'; and any critical evaluation of the finger print and hand-print evidences must weigh the possibilities of this operation against seance records offered in proof of super-normal production of the prints."

EXAMINATION OF THE WAX PRINTS

Held by the S.P.R., and produced at sitting Dec. 7, 1929.

- (a). *Print in possession of Mr. Harry Price.* This has remained in Mr. Price's custody and its authenticity is vouched for. Dr. Cummins examined it on August 3rd, 1934 in presence of Mr. Price and his secretary. He says of this print: "Special mention should be made of the fact that the core of this pattern is a rod . . . It will be readily apparent that this 'Walter' print is identical with the right thumb of 'Kerwin'".
- (b). *Print in possession of the S.P.R. (Dr. Woolley's).* This remained in Dr. Woolley's keeping until Dec. 1931, when it passed into the custody of Miss Isabel Newton. The box containing it was opened 31. Jan. 1934 by Miss Newton in presence of Mr. Salter and Mr. Besterman. It was then initialled and dated by Miss Newton. Dr. Cummins states that he examined this tablet on the 1st Aug. 1934 in presence of Mr. Salter and Mr. de Brath. He says: "The print itself is a clean-cut impression, definitely a 'Kerwin' right thumb. The impression has an intact core—a rod."
- (c). *Two tablets in possession of Lord Charles Hope.* These, says Dr. Cummins, were examined by him at the S.P.R. rooms on the 1st August, 1934 in presence of Mr. Salter and Mr. de Brath. He says: "One tablet is inscribed 10-3-29.2. It bears a typical 'Kerwin' print with a rod core. The second, marked 10-3-29.3. bears two prints:—a larger impression which is a typical 'Kerwin' print with a rod core, and a smaller one which is smoother and defaced in the central pattern area . . ."
- (d). *The Baggallay Tablet.* Brought by Mr. de Brath and examined by Dr. Cummins on the same day as last. He says of this tablet: "The obverse . . . is inscribed 5-11-29. It bears a single 'Kerwin' print with a rod core."
- (e). *The Schiller Tablets.* Examined by Dr. Cummins at Prof. F. C. S. Schiller's home in Surrey, and in his presence, on the 5th August 1934. They carry Prof. Schiller's identifying marks. The first bears the mark 9-9-29.4. It carries two imprints. One is a clearly defined "Kerwin" right thumb, with a rod core. The other is marred by irregularities—beset with upraisings as if there has been a sticking of the digit or die in imprinting. This pattern was not analysed in detail, though it is evidently a "Kerwin" print. A second tablet, inscribed 9-10-29, also carries two impressions. One is a "Ker-

win" right thumb, its core showing the *routing defect* which characterises the "standard" of Thorogood (see the summary following). The second impression is a juvenile digit.

The third tablet is marked 9-11-29.7. This again carries two prints, of which one is a "Kerwin" right thumb. "Its core is a *rod*, and the impression shows no artifact characteristic of Thorogood's "standard". The other imprint is that of a child.

DR. CUMMINS'S SUMMARY

(1). The eight "Walter" prints listed above, like other right thumb-prints ascribed to "Walter", are identical with "Kerwin's" right thumb.

(2). Examples obtained in the London sitting are of further significance in showing that this identity cannot be explained away on the theory (of Thorogood and others) that Dudley had confused materials in his charge, inadvertently or wilfully substituting known "Kerwin" prints for the seance productions. Mr. Dudley did not attend the London sitting, nor has he even seen the impressions there produced: these London prints are of authenticated seance origin—and, as noted, the prints are identical with the equally authentic reference prints of "Kerwin".

(3). Thorogood places much emphasis on the core structure of what he terms the "standard" right thumb of "Walter". He asserts that it is *not* a *rod*—the *rod* core being a feature of the "Kerwin" right thumb.

Among the eight "Walter" prints now reported, seven display this *rod* structure clearly and unquestionably, while the exception (Schiller's second tablet) bears a core corresponding to the "standard" of Thorogood.

The distinction of this "standard", however, is merely a mechanical defect in the print, as earlier shown independently by Dudley and the present writer (Cummins).

When the core in these impressions does not appear as a definite *rod*, the area at the core head presents a depression in the negative imprint as from the effect of *routing*.

Prof. Schiller's three tablets may be further mentioned in this connection. The seance origin of these impressions being seemingly clearly established, it is interesting to note that on three successive days "Walter" produced prints in this order:

rod core—core with *routing defect*—*rod* core.

The occurrence of a single imprint with such a *routing defect* might be interpreted as due to some technical mischance in printing: but since Schiller's example is but one of the many "Walter" prints displaying *precisely the same defect*, there seems just ground for suspecting the use of artificial dies*.

A die marked by such a defect would obviously reproduce its imperfection in each printing, just as a perfect die with an intact *rod* core would uniformly print that feature.

(4). It is not within the province of this account to discuss implications of the identity of the "Walter" prints. Dingwall (in 'Light' 29 June 1934) has recently stated the situation:

"The present controversy is not so much on the supernormality of the thumb-prints as on their nature. The material is already in existence. The prints are here."

The prints speak for themselves in establishing the identification;—a sober view of the case must grant that this is a simple, concrete issue, and one that cannot be evaded or obscured by fatuous argument."

(*See Boston SPR. Bulletin XXII.)

DREAMS

By R. A. WATTERS, F.R.S.A.

Director, The Dr. William Bernard Johnston Foundation for Biophysical Research

* * * * *

Dreams are, we have learned, hallucinatory visions that occur during sleep¹. They may be divided into two groups, namely; the normal or ordinary dream, and the supernormal, or one which cannot be accounted for by those interpretations that are applied to the common dream.

To understand dreams one must have some conception of the mechanics of sleep. Since this subject has been fully elaborated in another Paper², it will be unnecessary to discuss it here at great length. Sleep can be said to result from the following causes: (a) partly as the result of toxicity following an accumulation of acid waste produced in the blood; (b) partly as the result of the brain cells having used up their molecular oxygen, and they must rest so as to re-absorb a new supply from the blood; (c) partly as the result of a decline in the irritability of the nerve cells of the brain and associated sense-organs, together with the onset of fatigue, which is the result of prolonged activity; (d) partly, too, because there is a withdrawal of blood from the brain, which has a tendency to induce sleep; (e) sleep is undoubtedly hastened by the fatigue which is occasioned by the activity required of the vasomotor center; (f) and lastly, considered from the psychists' point of view, sleep is the means by which the Intra-atomic Quantity³ obtains new energies with which to replace those consumed during the active period: such energies being drawn, it is supposed, from the Cosmos.

It must not be forgotten that sleep varies in intensity; that after the second to the third hour of sleep the intensity becomes less; and that the body, even though it be asleep, is not totally "unconscious" to sensory stimulation. We must remember, also, that, since we sleep only about eight hours out of twenty-four, five hours of the total number are spent in "light slumber" during which time—as well as that period during which we are falling asleep—we may expect dreams from external stimulation; and we must not neglect to mention that, if a keen imagination be brought into play during the hypnagogic state, it may also add many details to the dream likely to follow. Dreams may occur during the process of awakening—especially if some external stimulus be applied. One case is cited in the literature⁴ in which (1) "the dreamer went through long, agonizing experiences in the French Revolution, seemingly of months' duration, ending up with his own execution on the guillotine. The impact of the falling knife awakened the sleeper, to find that a falling bed-rail had

¹R. A. Watters, "Phantoms", *Journal, A.S.P.R.*, March, 1935.

²R. A. Watters, "Sleep", *Journal, A.S.P.R.*, April, 1935.

³Ernest Hunt, "Why We Survive", pp. 31-32.

indeed struck him, and the whole of that dream had been woven in the time elapsing between the impact of the rail and the moment of returning consciousness!"

"Dreams are," says Hunt, "well-nigh instantaneous."

Present day psychology has given a new—and rather bewildering—meaning to dreams. We have always regarded them as simple phenomena: hallucinatory visions of a rather low type; but Freud has changed our early conceptions. He was the first to recognize in dreams something of analytical value: he lifted the subject out of the commonplace, and gave to it a scientific significance. His distinction between the manifest and the latent contents is one of first-rate importance. Freud's theory contends that a dream as experienced by the sleeper is the *manifest* content, and that this represents a deeper meaning, that is, an expression of thought which is called the *latent* content. The distinction between the manifest content and the latent content forms the basis of dream-interpretation, according to Freud's theory.

The latent content, it is to be understood, always takes the form of the fulfilment of a wish; while the manifest content of a dream expresses in symbolic form some desire of the dreamer, that is, the desire, or desires, comprising the latent content. The manifest content being an expression of the latent content takes a much distorted appearance in the dream so as to hide the real meaning from the dreamer: the manifest content, then, is the symbolization of the latent content. The *reason* for this process is, it is said, that such disturbing thoughts as might be capable of affecting the sleeper are held in check, so to say, by the disguise and distortion of the dream so that its true meaning is hidden from the dreamer. In other words, if the unfulfilled—or suppressed—wish were projected into the dream consciousness, it would undoubtedly distress the sleeper. But dreams being the guardian of sleep, as Freud says, Nature sees to it that the manifest content is a distorted expression of the latent content, which is probably due to the necessity of overcoming resistance to the appearance of the latent content in consciousness, even in the form of a dream. In the manifest content there is an occurrence in which experience appears to occupy a place in the consciousness of sleep which has been banished from the consciousness of waking life.

The *banishment* of some experience from the consciousness of waking life belongs to that process so often identified with Freud: *repression*, or *suppression*; and it is supposed that the experience kept out of the consciousness of waking life can only find access to the consciousness of sleep if it suffers such *transformation* and *distortion* that its real meaning will not be recognized by the sleeper. And it is for this reason that Symbolism has become one of the essential features of dream-interpretation; for if the symbol which stands for the reality from which the dream evolved be taken as a starting-point, it is believed by Freudian interpreters that only a few minutes are required to find the *repressed desire* responsible for the dream.

Symbolism means, in simple language, that the dreamer has had, in

a given dream, a certain experience; and that the experience dreamt of represents a suppressed desire, or wish fulfilment; but, if the real desire were to be projected into the dream consciousness, it would, according to Freud, disturb or distress the sleeper: so, in order to protect the dreamer, the dream assumes an entirely different character; it is not recognized by the sleeper because the dream-experience has assumed a character more or less pleasing to the dream consciousness, but it is a dream resulting from a *suppressed desire* nevertheless; and in the distorted form that the dream takes in the dream consciousness is to be found the Symbol which stands for the desire that has been banished from waking consciousness.

A simple illustration should suffice: "A" was a soldier. He did his work in the army from a sense of duty and not because it was pleasing to him. His one great desire was that the war should end so he could return to civilian life. (2) One night "A" dreamt that he was boarding a train; he was in military uniform but, instead of the regulation cap, he had, in some manner, acquired a civilian hat and an umbrella. "A's" desire to return to civilian life was symbolized by the umbrella and the civilian hat.

Freud believes, then, that dreams are suppressed or repressed desires; that dreams assume the character of wish fulfilment; and that thoughts coming into the mind in association with the dream-image will lead back to the *desire* which formed the corresponding feature of the latent content. But Rivers⁴ took a somewhat different view: he contended that, while it is true that dreams may be the result of a suppressed desire, it is likewise true that a dream may result from *conflicting desires*. That is to say, the dreamer may have had two or more equally prominent desires, but one is directly opposite to the others: one desire, or all, may have been suppressed with the result that in dream a conflict, apparently of a serious kind, may be evinced. Freud believes that thoughts which may be associated with the image of the dream may lead to the thought which formed it; while Rivers believed that, not only is it necessary to follow the reasonings of Freud, but, in addition, the interpreter should look to, and analyze, conflicting desires with the hope that herein, too, may be found solutions in whole, or in part, for the resulting dream.

We herein epitomize one phase of the "Suicide Dream", given in Rivers' book⁴ (pp. 22-28), which illustrates very well what is meant by "conflict".

(3) An army physician, called "Captain", was, in his dream, making a speech. As he started to speak he noticed that his vacant chair was being occupied by another, a blond man, to whom he felt compelled to address his remarks. Upon saying, "Better let us die than lose our manhood and independence and become the slaves of an alien people", the Captain noticed that the stranger became much depressed. As the speech progressed the stranger so affected the Captain that he became less confident of himself, whereupon he said: "I know that we have suffered and are all suffering dreadful agony." At this the blond stranger groaned

⁴W. H. R. Rivers, "Conflict and Dream".

aloud in agony. Finally, after the speech had proceeded amid various emotional outbursts from the dream-people, the speaker decided to put the stranger out of his misery; which met with the approval of Dr. X, who had, only recently, committed suicide. The Captain then picked up a revolver from his desk and, indicating the stranger, said: "I'll put him out of his misery. He won't feel it, there will be no blood and he will stop breathing at once." Just as the speaker was raising the revolver to shoot the stranger he heard the voice of his little son saying, "Don't do it Daddy, you'll hurt me too."

There are many phases of this dream that have been, for the sake of brevity, omitted; but the suicidal phase of the dream is clearly demonstrated, and Rivers has interpreted it as follows: From boyhood the dreamer had *wished* that he had been fair and had blue eyes, and this wish, combined with the fact that the blond man occupied his seat in the audience left no doubt, in the interpreter's mind, that the man in the chair was the dream substitute of the speaker himself. Dr. X, mentioned in the dream, was a friend of the Captain's who had recently committed suicide, hence his approval to shoot the man in the audience. As this man was the dream surrogate of the Captain, the shooting, if it had taken place, would have been dream-homicide symbolizing an act of suicide, the suicidal nature of the act being disguised by the transformation of the dream in which the speaker was represented by the man in the audience.

The voice of the sleeper's child in the dream represented the *element in the conflict* arising out of the social sentiment whereby a suicide inflicts a stigma upon those he leaves behind.

The speech itself was a direct indication of a conflict which the interpreter knew to be actively present between the manifest opinions regarding the (world) war. Moreover, the interpreter brought out the fact that the Captain had entertained definite thoughts of suicide, thoughts which had been strengthened, if not suggested, by the recent suicide of his friend, Dr. X, whose role in the dream it was to encourage its transformed suicide, which is, in reality, dream-homicide as indicated in the foregoing discussion.

Briefly, then, the dreamer had conflicting opinions: he was at conflict with himself regarding the war; regarding his family life (although we omitted that portion of the dream); a very definite desire to commit suicide, but also an equally definite desire to protect those left behind from the stigma usually left by a self-murderer; and finally, a desire to have been a blond man instead of a brunette.

It is evident that both suppressed and conflicting desires are demonstrated in the foregoing dream. The difficult and emotional experiences of the Captain resulted in a *desire* for death that could be attained only by suicide; but because of his desire to protect his loved ones, he tried to banish from his waking consciousness the thought of self-destruction with the result that a conflict of desires ensued, and in consequence, his dream took on such characteristics as would hide from the dreamer its real meaning.

It should be said here that all dreams, whether normal or not, must be considered from the standpoint of scientific interpretation. With the standard tests, usually employed by analysts, it soon becomes obvious whether or not we are considering a normal dream. If the dream be a normal one, it is soon classified and placed where it belongs; but if it be not a normal dream, and if the standard tests do not apply, then the dream in question may be classified as supernormal. The present writer believes that the majority of dreams are caused by external stimuli,² and he is very skeptical of the application of Freudian methods to all types of dreams; for, considered from the standpoint of the dreamer whose fate was the guillotine (1), it would seem very doubtful if the dream had any significance other than that which is perfectly obvious: a shock occasioned by a falling bed-rail; and it is, of course, quite evident that, from the psychiatrists' point of view, such dreams can have but little, if any, significance.

The vast majority of our dreams are, undoubtedly, normal: they should be accorded very little significance; but occasionally we have a dream to which can be attached some importance, and one that will yield information when analyzed according to standard methods; and, more rarely, we have a dream the analysis of which demonstrates certain factors that cannot be accounted for by normal means. In this case, it must be pointed out, such dreams require the consideration of the psychiatrist rather than the psychoanalyst. Dreams, then, resulting from physical stimuli may be eliminated as unsafe for Freudian analysis; but subconscious mental associations, or subconscious imagination, which is so well demonstrated in some dreams, require the usual methods of scientific interpretation.

Of the more common dreams we shall consider, in the first place, the so-called "falling" and "flying" dreams. Briefly, these are dreams in which the sleeper thinks he is either falling from great heights, or that he is flying through the air, as the case may be. These dreams assume many variations; and while they may require, in certain instances, a Freudian interpretation, their origin can usually be traced to sensory stimuli: that is, some external stimulation, or, perhaps, physiological stimuli such as respiratory and circulatory disturbances. In view of the fact that some individuals can, by virtue of certain mental training, produce changes in the nervous system at will, it is reasonable to suppose that at such times the respiratory and circulatory systems may suffer changes; and if these changes were to be brought about during the hypnagogic state, the imagination might carry over, as we have pointed out in a foregoing paragraph, many details into the ensuing dream. To an individual so constituted, it should not be at all difficult for him to "fly", "walk", or "fall", or participate in any form of physical activity during the dream-period. Moreover, to one so constituted, the vividness of the dream insures conviction; and it is by this type of dreamer that most claims have been made in substantiation of the projection of the intra-atomic "body", and also that "discoincidence" is a cause of sleep.³

Secondly. The so-called "dream of inadequate clothing" which has been experienced by most people is sometimes accorded a Freudian sig-

nificance; but, as we have pointed out elsewhere², this type of dream is more often the result of inadequate bed-clothing: the dreamer may get the covers off his feet during the night and thus provide the stimulus for the dream-experience.

Of the more common types of dreams, however, there are four that are usually considered from the standpoint of Freudian interpretation, namely; the dream of being pursued by some beast or person who might injure the sleeper; the dream of the fulfilment of some predominating wish; the dream of preparing for a journey in which the dreamer cannot get his things properly collected; and the dream of being drawn into some dangerous place or situation, even against the dreamer's resistance.

Dreams, then, may result from one or more of the following causes: external, or sensory stimulation, physiological disturbances, suppressed wishes or desires, subconscious mental association and imagination, and desires in which are to be found an element of conflict. Just how any of these causes may influence the so-called supernormal dream is difficult to say, but it is quite possible that if we knew enough about the subject of supernormal dreams an intelligent application of the standard tests would yield information of much value. Since the new psychology of dreams is of recent origin, and since we know very little about dreams in general—save those resulting from external stimulation—we are not in a position, really, to offer any elaborate analysis of the subject.

On page 71 of Hunt's book³ is recorded the following dream: (4) "Another instance, occurring in normal sleep in the guise of a dream, was related to me by a London friend, Miss P..... L..... She found herself, on one occasion—of course in dream—upon the roof of a building, and for some reason or other she was particularly interested in a cord which she took to be, quite prosaically, a clothes-line looped over the roof. Curiosity led her to follow up this line as it went over the edge of roof into a bedroom window. It led her to the bed in which lay her own sleeping body, and immediately upon the recognition of this she found herself awake and in her own body once more."

Dream number (1) is, as we already know, a very common dream, and many of us have had a very similar dream-experience. Number (2), is capable of analysis by Freudian methods: it is the result of suppressed desires and, following Rivers' contention, conflicting desires as well. But in number (4) we have a type of dream that is added, occasionally, to psychical literature, and by many it is regarded as having some psychical significance; but it is plain that this type of dream is not unusual. Many others have gone on record as having had similar experiences, and this type of dream can be explained in a very simple, logical manner: it is that type of dream resulting from a figment of the imagination having been carried over into the dream consciousness from the hypnagogic state.

Moreover, the present writer has had dream-experiences far more convincing than the one related by Miss L.....(4): he has had dream-experiences in which very vivid and, apparently, actual "projections" have taken place; but when these dreams were carefully analyzed, they proved to be

quite ordinary dreams such as one might expect to result from carrying over into the dream consciousness the productions of a vivid imagination.

On page 57 Hunt^a records an experience of Dr. George Wyld^b, who was at one time a practitioner in Wimbledon. (5) "One day in 1874", says Hunt, "he (Dr. Wyld) was inhaling chloroform as a relief from the agony of passing a small renal calculus, when suddenly, to his astonishment, he found his ego, soul, or reasoning faculty, clothed in the form of his body, standing about two yards away and contemplating the physical body as it lay motionless upon the bed . . . and he further found that other medical men were able in general terms to corroborate his experience."

The reason for including number (5) in psychical literature was, undoubtedly, because the author felt that it added further proof of the intra-atomic quantity (soul). Moreover, it has been for some time contended by "occultists" that "discoincidence" could be effected by anaesthesia; but it has been shown elsewhere^c that such a procedure is very improbable. There is very little doubt about the nature of those dreams following general anaesthesia, and we will attempt a more elaborate discussion of this subject following number (6).

(6). Several years ago the present writer suffered an attack of appendicitis which necessitated, in due time, a surgical operation. At some stage during the post operative awakening he had the following dream-experience: he thought that the anaesthetist was beginning to apply the ether and that he was losing consciousness; but the next instant he was beside his physical body observing the operation, which was a simple appendectomy. It seemed to the dreamer that every stage of the surgical procedure could be clearly seen. The author's first question upon awakening was to inquire of the nurse if the operation was over: she said that it had been over for nearly a half-hour, and that the patient had been awake, she had thought, for some time. This question, however, was the author's first *conscious* act. Now, those who have had an ether anaesthetic will remember that the awakening is an unpleasant event; and that the patient is liable to experience all kinds of dreams, hallucinations and sensations, or have unpleasant, distorted and disagreeable experiences; and many patients go so far as to discuss topics which, during normal consciousness, they would most certainly refrain from mentioning. During the period of awakening from an anaesthetic the subconscious mind is allowed a full range of activity, and the experiences of the patient must be considered from the standpoint of "physiological debility" and the lack of subconscious restraint rather than from the standpoint of psychical interpretation; and it is impossible to classify dream-experiences of this type as super-normal no matter how "strange" may appear the "contents" of the dream.

From the simple facts of the case, it is plain that Dr. Wyld's experience, the experiences of his medical friends, as well as that of the present writer, all go to show that the "phenomena" are ordinary dreams resulting from a "drugged" physical body.

A very remarkable type of dream, which should be of interest to

^aTaken from: George Wyld, "Theosophy of Spiritual Dynamics."

both the psychologist and the psychist, is that in which the dreamer carries the dream-image, or hallucination, into the waking state. A dream of this nature has been recorded in the literature somewhat as follows: (7) "A" dreamed one night that he was being attacked by a large, ferocious looking ape: the animal was glaring at the sleeper and choking him in a most violent manner. The hideous appearance of the beast together with the dream-sensation of being choked alarmed the dreamer and caused him to awaken. Immediately upon awakening, the dreamer observed the giant ape in one corner of the room glaring at him precisely as he had seen him in the dream. Instances in which the dream-picture has been carried over into the waking consciousness have been classified by Myers⁹ as *hypnopompic-images*.

We saw in dream number (4) how imaginative images are carried over into the dream consciousness from the hypnagogic state. Now, in dream number (7) we observe the dream-image being carried back from the dream consciousness into the waking state; and although it may be possible to apply some of the classical tests of dream-interpretation in this type of experience, the fact that the dream-image follows into waking consciousness as the result of "a suggestion inspired by the dream" is sufficient to remove it from the ordinary, or common class; and although it is not a supernormal dream, it is, certainly, interesting enough to invite the attention of the psychist.

Supernormal dreams may be divided into three groups, namely; (a) those in which telepathy apparently occurs; (b) those which resemble clairvoyance, that is, a dream in which the dreamer sees distant scenes, and his "vision" is subsequently proved to be correct; and (c) precognitive dreams: those in which a vision of the future is obtained.

Of those dreams included in the literature representative of the supernormal type, the following is a good example: (8) "On the night of the 26th of October 1872, I suddenly felt very unwell, and went to bed about half-past nine, an hour earlier than usual, and fell asleep almost immediately, when I had a very vivid dream, which impressed me greatly; so much so, that I remarked to my wife, on waking, that I feared we should shortly receive bad news. I imagined that I was sitting in the drawing-room near a table, reading, when an old lady suddenly appeared seated on the opposite side, close to the table. She neither spoke nor moved much, but gazed very intently on me, and I on her, for at least 20 minutes. I was struck by her appearance, she having white hair, very dark eyebrows, and penetrating eyes. I did not recognize her at all, but thought she was a stranger. My attention was then directed to the door, which opened, and my aunt entering and seeing me and the old lady staring at each other in this extraordinary way, with much surprise and in a tone of reproach exclaimed, 'John! don't you know who this is?' and without giving me time to reply said, 'Why this is your grandmother,' whereupon my ghostly visitor suddenly rose from her chair, embraced me, and vanished. At that moment I awoke. Such was the impression on my mind, that

⁹Frederick W. H. Myers, "Human Personality", Vol. I., p., 125.

I got my note-book and made a note of this strange dream, believing that it foreboded bad tidings. However, several days passed without bringing any dreaded intelligence, when one night I received a letter from my father, announcing the rather sudden death of my grandmother, which took place on the very night and hour of my dream, half-past ten.

"About four months after her death, I went to the Isle of Wight, where she lived, to get information from my relatives as to what my grandmother was really like. My aunt and cousin described her in every particular, and their descriptions of her coincided most marvellously with the figure and the face that appeared to me, the white hair and dark eyebrows being a peculiarity in her. This I particularly observed in my dream. I learnt, too, that she was extremely fussy in the arrangement of her cap, always being anxious that no part, even the strings, should be out of place, and curious to relate, I noticed in my dream that she was nervously touching her cap-strings, now and again, for fear they should be out of place. My cousin, who was with her when she died, told me that my grandmother had been delirious for some time previous to her departure; and for a moment, when in that state, she suddenly put her arms around my cousin's neck, and on opening her eyes and regaining consciousness, she said with a look of surprise, 'Oh, Polly, is it you? I thought it was somebody else.' This seems to me very curious, as it was just what she did before she vanished from me in the drawing-room. I must add that I had not seen my grandparent for at least 14 years, and the last time I saw her she had dark hair, but this had gradually changed to white, leaving her eyebrows dark, and I am positive that nobody ever mentioned this peculiarity to me."

The dreamer admits, in dream number (8), that he was feeling ill, and had, therefore, gone to bed. Shortly after having retired the foregoing dream occurred. Now it might be supposed by many that the dream was due to physiological disturbances and should, therefore, be classed as coincidence. Without doubt many similar dreams, coincidental in fact, have been recorded as supernormal phenomena; but, in the foregoing dream, there are several facts which preclude a coincidental phenomenon. After the grandmother's death, we are told, the dreamer went to her old home to learn all he could about her. He was told that she had white hair and dark eyebrows; a figure and face like that seen in the dream; that she was extremely fussy about her cap, and even that the cap-strings should always be in place; and that the cousin who was with the old lady at the time of death testified that she was embraced by the grandmother, much the same as was the dreamer, and when the grandmother regained consciousness for a few minutes she exclaimed, "Oh, Polly, is it you? I thought it was somebody else."

The dreamer had not seen the grandparent for 14 years; he had no idea what she was really like; and the fact that all the unknown details were so clearly brought out leads one to suppose that this dream had its origin in telepathy rather than in coincidence. One thing of interest is

¹Ibid. p., 419-420.

the constant fidgeting with the cap-strings, and which, Gurney says, "may possibly be regarded as a distinctive habit, sufficiently deeply organized to be a feature in the person's latent representation of her own physique."

The next dream is also of interest to the psychist: (9) "On Wednesday, August 28th, 1895, I had been absent all day; I came in late in the evening and went directly to bed. I noticed nothing out of the way excepting that I missed a small and rather pretty alarm clock from the parlour mantel; I supposed, however, that my lodger, Mr. B. had taken it, as he sometimes did if he wished to be aroused at a particular hour, and I thought no more about it. That night I dreamed, or rather seemed to see Mr. and Mrs. L.'s room in great disorder; Mr. and Mrs. L. were gone and everything belonging to them, and also everything of mine which was valuable was gone, and the house was robbed of valuables generally. The scene of the room was very vivid and exact.

"In the morning I went directly up to my sister's apartment and asked her, 'When have you seen Mrs. L.?' She replied, 'She was up here with me at three o'clock yesterday afternoon; she brought up some refreshments and was particularly agreeable.' I said at once, 'I dreamed last night that she had gone and robbed the house of its valuables, and had left the room in great disorder.' My sister had not seen either of them nor heard any sound in their room after three o'clock. My sister, who had always been inclined to laugh at my dreams, exclaimed, 'Your dreams are so queer, M., I cannot help feeling anxious.' I went down to my own apartment on the first floor and listened for sounds of people moving overhead, but all was silent. I then went up to their room and rapped repeatedly, but got no reply. I then used my duplicate key and opened the door. The room was unoccupied and in great disorder; all their own property, together with everything of value belonging to me, had disappeared, and the room presented the exact appearance in every respect that I had seen in my dream.

"An examination of the house directly afterwards showed that they had taken all my jewelry and trinkets, and the little clock which I had missed the evening before. They had also taken a suit of new clothes and an umbrella from the room of their neighbor B. on the same floor."

That the dreamer, in dream number (9), was the percipient of a telepathic vision, and that the vision had originated in the mind of Mr. or Mrs. L., there can be little doubt. This experience seems to illustrate very clearly what is meant by the telepathic dream. The literature abounds with similar instances, and it is very difficult, indeed, to analyse the mass of material in support of telepathic dreams according to traditional custom.

(10) "My father and brother were on a journey during the winter. I was expecting them home, without knowing the exact day of their return. The date, to the best of my recollection, was the winter of 1871-72. I had gone to bed at my usual time, about 11 P.M. Some time in the night I had a vivid dream, which made a great impression on me. I dreamed I was looking out of the window, when I saw father driving in a Spids

*Ibid. p., 391.

sledge, followed in another by my brother. They had to pass a cross-road, on which another traveller was driving very fast, also in a sledge with one horse. Father seemed to drive on without observing the other fellow, who would without fail have driven over father if he had not made his horse rear, so that I saw my father drive under the hoofs of the horse. Every moment I expected the horse would fall down and crush him. I called out 'Father! father!' and woke in great fright. The next morning my father and brother returned. I said to him, 'I am so glad to see you arrive quite safely, as I had such a dreadful dream about you last night.' My brother said, 'You could not have been in greater fright about him than I was,' and then he related to me what had happened, which tallied exactly with my dream. (My italics.) My brother in his fright, when he saw the feet of the horse over father's head, called out, Oh! father, father!"⁹

While this experience may appear more or less like a case of *telepathic hallucination*, the scene of the near-accident has some of the elements commonly found in clairvoyant dreams. The scenes visualized in the dream were later found to be correct.

Dream number (11), which follows, is an excellent example of clairvoyance in dreams: (11) Mrs. "B", a lady known to the author, dreamt one night that she was visiting her sister, Mrs. "C", who lived in another part of the state: a place to which Mrs. "B" had never been. Shortly after Mrs. "B" arrived at her sister's house, Mrs. "C" suggested an automobile ride into the country which led them over a mountain road along both sides of which was very beautiful natural scenery. As they drove along Mrs. "B" noticed a nicely built house situated in spacious grounds to the right of, and some distance from, the main road. The house was approached by a gravelled drive-way, and the visiting sister asked Mrs. "C" to drive over to the house so that they could inspect its interior. Upon their arrival at the house, however, they learned that the owners were away, but after some little talk—and by bribing the caretaker—they were shown all through the house and about the grounds. Mrs. "B" was very much delighted with her adventure, and found the interior of the house much to her liking.

Several months later Mrs. "B" decided to visit her sister, having by this time forgotten all about the dream. Shortly after her arrival at Mrs. "C's" house, just as she had experienced in her dream, Mrs. "B" was taken for an automobile ride into the country. The ride led them over the same road to the same house—with its spacious grounds and gravelled drive-way—and the interior being precisely as it had appeared to Mrs. "B" in her dream. In fact, during their approach, the visiting sister mentioned her dream to Mrs. "C", and described in detail the interior of the house even before they had arrived at the entrance. Mrs. "C" confirmed the description given by her sister after they had been shown about by the caretaker whom, incidentally, they had to bribe with a generous tip, for, as in the dream, the owners were away.

⁹Ibid. p., 395.

It is quite evident that the classical tests do not apply to dreams of this kind: they require the consideration of the psychist rather than the psychologist.

Precognitive dreams are those in which visions of the future are obtained. This type of dream is by no means scarce, and the literature is well supplied with "visions of the future" of which the following are representative: (12) "A prominent Chicago journalist states (in the *Chicago Times*) that his wife asked him one morning while still engaged in dressing, and before either of them had left their sleeping-room, if he knew any one named Edsale or Esdale. A negative reply was given, and then a 'Why do you ask?' She replied: 'During the night I dreamed that I was on the lake shore, and found a coffin there with the name of Edsale or Esdale on it, and I am confident that some one of the name has recently been drowned there.' On opening the morning paper, the first item that attracted his attention was the report of the mysterious disappearance from his home in Hyde Park of a young man named Esdale. A few days afterwards the body of a young man was found on the lake shore."¹⁰

This dream is somewhat different from those with which we have been dealing: it is, in a way, a dream of the future, or one that is realized by the dreamer upon awakening as describing the location of some object which was, in this instance, a dead body. It is interesting to note that Esdale was entirely unknown to the sleeper and was a person in whom the sleeper was not interested.

An excellent example of the precognitive type of dream is to be found in the following narration: (13) Having gone to bed late one night, Mme. Fraya had, towards morning, a dream in which she seemed to be exercising her faculty.

"On opening the door between her private room and the drawing-room, she sees approaching her a lady with a face worn by suffering. She begs her to sit down, takes her hands, and begins to delineate the sorrows of her past life: 'Great suffering dominates you; you are stricken in one who is most dear to you—your son. . . . Without any apparent cause he has latterly been mentally afflicted, and so seriously that internment was considered necessary. He is now in an asylum.'

"At this stage in her dream Mme. Fraya was awakened by her maid, who came in to say that the postman required her signature. She got up, put on a dressing-gown, signed, and then went back to sleep. The dream was resumed at the point broken off. . . . 'The doctors who advised the internment and those at the asylum think the case incurable . . . and the grief due to this has overwhelmed you with despair. I shall, however, give you some consolation by telling you that after a few months your son will be given back to you entirely cured. . . . You will be told of his cure, and you will yourself go to fetch him. . . .'

"On waking, this professional dream remained so vividly in remembrance that Mme. Fraya could have repeated the words almost textually.

¹⁰Ibid. p., 382.

She wondered at the creative power of the imagination to invent scenes so like reality. Some days passed, and her many engagements caused the dream to pass into the background of memory.

"About a week later, during one of her busy afternoons, when she went to open the door of her room to admit one of her clients, the lady who came towards her was the lady of her dream. Mme. Fraya then, without having recourse to her metagnomic faculty and without any intermediary hallucination, only had to repeat from memory the consultation made in dream. The sorrowing mother was absolutely stupified with amaze."¹¹

Osty goes on to say that, (14) "phenomena of this kind are so usual with M. de Fleuriere that he always has a pencil and paper on his night table to note down knowledge that comes to him either in dreams or during insomnia, concerning persons whom he may or may not have seen, and are known or unknown to him. And it sometimes happens that this wonderful percipient meets in his reception room some one coming to him for the first time, and without preamble places before him a written answer to the preoccupations that have caused the visit."

It will be seen at once that those dreams in which are to be found the elements of telepathy, clairvoyance and precognition cannot be classified as "normal"; and since they are beyond the range of simple dreams, that is, those which can be accounted for by physical stimuli; and because the tests and interpretations usually applied to Freudian dreams are not applicable to dreams beyond the range of "normal", it is reasonable to suppose that those dreams possessing elements of clairvoyance, precognition, etc., belong in a class by themselves; and since it is necessary to classify them separately, and since their knowledge-content is such as to preclude its having been obtained in a "normal" manner, it would seem that the classification of these experiences as "*supernormal*" is a very appropriate one.

¹¹Eugene Osty, "*Supernormal Faculties in Man*", pp., 124-25.

TWO PSYCHICAL EXPERIENCES

By GEORGE P. BUENTE

I.

I was a member of F Company, 106th Infantry which was operating with the British in Flanders.

On the night of which I speak, we were in front of Kemmel Hill, with my company in reserve and billeted not far from Mickmack farm. Due to the scarcity of available buildings, a portion of my company pitched shelter tents in a field near a small stream about half a mile from Battalion Headquarters which was located in a dugout at Mickmack farm.

My tent mate was William Riehl (killed about six weeks later). This night neither of us were on duty and the sector was very quiet. We turned in early and went to sleep.

Some time later I was violently awakened and was surprised to find myself on my feet and running toward a shelter trench dug along the edge of the field. I was even more surprised to find Bill running with me. We both seemed to "come to" at about the same time. His face, as he saw me, pictured the amazement I felt in seeing him.

At any rate we got to the trench and got down. Almost immediately a 9:2 made a direct hit on our tent and demolished it and everything that was in it. We walked back for a look but it was a total loss. Strange to say, we never spoke of the incident. I am positive that I was on my feet and outside the tent before I was thoroughly awake.

Nothing had happened to make me apprehensive as the front was unusually quiet that night and the shell that hit our tent was one of the half dozen that fell near us all night.

I cannot remember the exact date, but the time was late in August in 1918. I remember this because it was from the same spot that we later watched the smoke screen under cover of which, the Germans withdrew from the hill.

II.

In 1924, we were living in New Haven, Conn. No one in the family was ill, but on the evening of the sixteenth of September, I went to bed troubled in a vague sort of way. I did not sleep at all, very unusual in itself, and occupied myself in planning how I would break the news to my wife in the event of her father's death.

The next evening at about eight o'clock, a telephone call from New York informed me that my father-in-law had been drowned at Long Beach late that afternoon. It is worthy of note that I broke the news to Mrs. Buente exactly as I had planned the night before.

I cannot explain this in any way as my father-in-law had recently spent a week with us and was in excellent health.

POLTERGEIST PHENOMENA IN A NORWEGIAN HOSPITAL

By Our European Correspondent

In the medical department of the municipal hospital in Toten, East Norway, some interesting poltergeist-phenomena occurred last autumn. (Cp. "Aftenposten," Oslo, of October 4th and 9th 1934.) A little girl Olaug, aged 14 when the phenomena happened, had been lying there for seven years suffering from gout, which did not permit her to get up without help. Last autumn another little girl, Milly, aged 12, shared her room for some time after she had been lying in another room with a disease of the eyes. This seemed to have developed a dual mediumship between the two little girls as it has been observed in other cases of poltergeist-phenomena. (Cp. the case of Hilda Zwieselbauer of Brunn and the boy Tibor of Kotterbach as described in Schrenck-Notzing's book "Gesammelte Aufsätze zur Parapsychologie.")

One night on September 18th, 1934 Olaug observed that the night-stand between her bed and Milly's was moving down towards the foot of the beds, tilting from one side to the other. It was a simple night-stand with a drawer such as are generally used in hospitals. It is about 29 in. high and measures $14\frac{1}{2}$ by $15\frac{1}{2}$ inches on the top. Olaug awakened Milly who also saw it move. They put on the light, when it stopped; but it had nearly reached the end of the beds by then. They called their nurse Astrid, who at first could hardly believe it, but when the same thing happened on the following nights she and other nurses and some of the kitchen servants, who also came up, had to admit it. The children were rather frightened in the beginning, so that the nurses sat on their bed and put their arms around them. This was a good control at the same time, making it certain the children did not cause the night-stand to move. The principal doctor of the hospital, Mr. Schoensby, observed it also without being able to explain it normally. He thought one must explain it as a case of telekinesis.

Oslaug lost her mother a month before these things happened, but of course this does not prove that she had anything to do with it. Oslaug said she had a feeling as if something was flying over her bed and that her cover was pulled away from her in the night before she saw the night-stand move for the first time. Milly is said to have had prophetic dreams sometimes. When Milly was put into another bed, not standing beside that of Olaug, the phenomena ceased. The movements were observed nearly every night until September 28th, then they ceased for some time; but on October 2nd they began again. This time it was still light when the night-stand began to move, and there were also heard raps in it. The little girls began to look at it humorously by then. They had at first been rather frightened. Then the phenomena began to occur in day-light more and

more frequently. Thus the nurse Astrid described how on October 4th, another little girl having joined the two, while the three little patients were having dinner, a towel hanging on the upper end of Milly's bed flew up, stroked over her hair and then fell down into the bed, having traversed a distance of about 12 feet. The same evening a tablecloth on the night-stand flew up in a similar way and the next evening another towel hanging on Milly's bed took the same way through the air. That evening a glass three-quarters full of water was thrown down unto the floor,—the water being slung out. At the same time the night-stand gave a big jump.

Mrs. Sophie Wereide, wife of Dr. Th. Wereide (physicist at Oslo University and president of the Norwegian S. P. R.) went to Toten with a gentleman from Oslo in the hope of being able to witness some of these phenomena. The first day she had no success; but in the evening of October 8th she observed some telekineses. The light of the room was turned out, but one could see quite well with the help of an electrical pocket-lamp. First raps were heard, then a glass standing in the middle of the night-stand was thrown down. The light was turned on immediately and the glass was found near one of the legs of the bed. Then it was turned out again (but the pocket-lamp was burning), now a card-board box and after that a jug flew through the room, the latter going over Olaus's bed and falling down between the latter and the window. After a pause a glass filled with water was thrown against the gentleman from Oslo and then against the wall—it had been standing between Milly's bed and the wall. A little cloth from the second night-stand (beside the bed of the third patient) then sailed down to the floor. The glass landed there without being broken. Other reporters or outside observers were not admitted to the hospital after that; but everything that happened was recorded by the nurses and Dr. Schoensby. The phenomena ceased after a while.

* * * * *

THE MOTHER'S HAND

By DR. GERDA WALTHER

Mrs. Eva Rug in Munich, a personal friend of mine, who is in possession of some psychic faculties, has told me the following experience for the reality of which she is ready to vouch.

Her mother died on May 15th, 1927 in Kitzingen (Bavaria). Some time before her death Mrs. Rug had asked her to give her a sign of survival after her death if possible. But when she waited upon her in her last illness she was afraid she would be too much frightened by such a sign and therefore told her mother she had better not give it to her as she was afraid she would be too terrified,—her nerves being rather overworked at the time. The mother replied "No? No?" in an astonished tone, and she was not certain whether she had understood what she meant. She died shortly afterwards. The funeral was on May 17th, 1927. Mrs. Rug's husband went to pay a visit to his brother, and her sister had returned to Munich, so that on the afternoon of May 19th she was quite alone in her

room in Kitzingen. She lay down after dinner to have a short sleep as she had an appointment at 3 o'clock. At a quarter to three she awoke feeling quite well and fresh, when suddenly she had a strange paralyzing sensation, so that she could not get up from her bed. Then she had the feeling of somebody giving her a hand and thought: "Who is it who is giving me his hand?" She was in a strange condition between sleeping and waking and saw a hand and an arm as far as the elbow and suddenly she got the thought "it is my mother's hand!" Being very critical she concluded, that if it really was her mother's hand the tophus on it in life-time must be there still, and looking for them indeed she saw them. Then she pressed the hand to her mouth and kissed it having a feeling of great beatitude the whole time. Then the hand little by little dissolved like a fog, becoming less and less visible. But for a considerable time after it had vanished to the eye she still felt its warmth in her own hand.

On her return to Munich she told this to her daughter, Mrs. v. d. Gruen (also personally known to me, she is quite ready to corroborate this story of her mother). Before she had finished, after just having described how she kissed the hand before it vanished, her daughter interrupted her in great excitement saying, she too had felt a hand in hers the same day without however seeing it, and for a long time she had felt its warmth in hers (this part of her own experience was only told to Mrs. v. d. Gruen by Mrs. Rug after the daughter had told her her own experience). She said she would not tell it to her mother, Mrs. Rug, originally, as she was afraid it might frighten her, but now she had experienced it herself she had no reason to withhold it.

Mrs. Franz (a good medium) who had lived in Munich and was now living in Heidelberg was a friend of Mrs. Rug, and she sent her a note of her mother's death. In her letter of condolence she wrote she had already before getting the note expected "her dear mother to have passed over, as some days before she had felt a warm hand in her own," which she immediately told her family. Mrs. Franz too, according to Mrs. Rug, is always ready to corroborate this statement as far as it concerns herself.

So here three persons independently at about the same time got the same greeting from a person having passed over a few days before, neither of the persons knowing anything about the experience of the other two before having the same experience herself.

POEMS BY PATIENCE WORTH

THE CELESTIAL CITY

Oh, when I reach the Celestial City
With grandeur o'erspread, how shrinking
I shall be! I would it were more like
The things I have known.
I know that He who with His wisdom hath
Created me shall not mistake my desire,
And that I shall follow through a valley
Where a companionable roadway
Winds up to a tangled thicket blossomed o'er
With that pale bloom I have known so well . . .
And that the gateway shall swing just as of yore
One swung invitingly before me . . .
That I shall hear the laughter of children
And the familiar sounds of voices that I love
Each man his heaven possesseth,
Binded together in a circle of affection.
Of such stuff is His mansion builded!

* * * * *

Mrs. Rogers was present at a tea at Hyslop House.

"Patience" speaks bearing a greeting from Dr. Hyslop to the members
of the Psychical Research Society.

Lo, is the manna before thee
Let free from the heaven's gateway . . .
These first faint rays
That light the eastern sky . . .
These first feeble steps
Before the journey upon the way.
Lo, he who hath a deep heart
And a soul inclined
May take within him
The holy stuff.
Look ye! Did he who
Binded together these truths
And let as an heritage
The holy labor of his hand
Leave thy day illumined.

* * * * *

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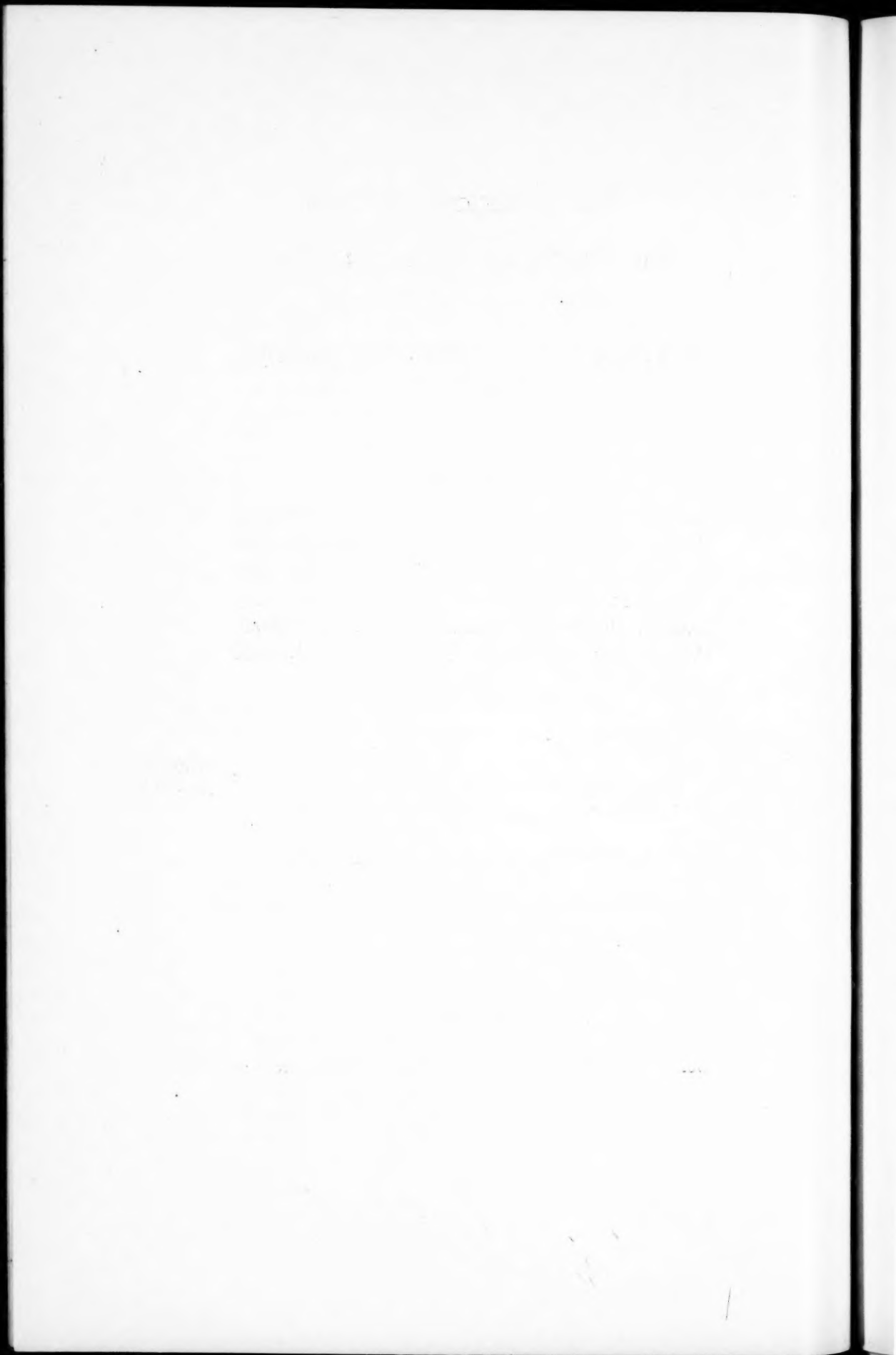
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JOURNAL
OF THE AMERICAN SOCIETY FOR
PSYCHICAL RESEARCH

for

MAY, 1935

SUPPLEMENTAL NUMBER

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SOCIETY FRAUDULENTLY MISREPRESENTED

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APOLOGY TO MEMBERS



JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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

Vol. XXIX, No. 5; May, 1935, Supplement.

STATEMENT TO MEMBERS

The American Society for Psychical Research, its members and the public have been victimized by a conspiracy of certain of its members with the Editor of the Journal to procure a fraudulent publication of the views of the conspirators as being the views of the Society.

The object of the conspiracy was accomplished in the May number of the Journal under the Editorial Notes. (Vol. XXIX, No. 5; May, 1935, pp. 130-134.)

This supplement to the May number of the Journal is published to state the facts for the information of our members.

By long standing resolution of the Board of Trustees the Editor of the Journal was under instructions to submit to the Executive Committee and the officers of the Society all material proposed to be published in the Journal.

On January 1, 1935 Mr. Bond addressed a letter to the President of the Society which is published herewith as Exhibit I, together with the President's reply thereto marked Exhibit II. Following this exchange of letters Mr. Bond was verbally instructed that no material whatever relating to the Margery Mediumship should be published in the Journal without first being authorized by the Executive Committee of the Board. These instructions were by way of specific confirmation of the standing rule as applied to the Margery Mediumship to avoid any misunderstanding on the matter.

On May 9, 1935 Mr. Button received through the mail in regular course a copy of the May number of the Journal and on the same day a letter from Mr. Bond dated May 8, 1935 which is published herewith as Exhibit III together with the letter to Mr. Bond dated April 30, 1935 signed by seven members of the Society, marked Exhibit IV.

The "private source" of information referred to in Mr. Bond's letter of January 1, 1935, was, according to our information, a member of the British Society for Psychical Research then visiting in the United States, and Mr. Arthur Goadby. The conspiracy to palm off on the members of the A. S. P. R. the views of these persons as being those held by the Society obviously began at least as early as January 1935.

Upon the publication of the April 1935 Proceedings of The British S. P. R., and before any copy of it or of Dr. Cummins' article therein had been seen by the officers of the A. S. P. R. or by any of its Trustees, or by its Research Consultant, Mr. Thorogood, the conspirators executed their plot secretly and with the utmost haste.

The Editor absented himself from the office of the Society and with deliberation avoided any contact or opportunity of contact with the President and other officers of the Society for fear that what was afoot might be discovered and thwarted. This Mr. Bond himself has admitted. The conspirators succeeded to the extent of procuring the printing and mailing of the May number containing Mr. Bond's "Editorial Note" on "The 'Walter' Thumbprint Controversy."

On May 11, 1935 a Special Meeting of the Board of Trustees was held at which the facts herein stated were presented, and a resolution was unanimously voted removing Mr. Bond as Editor and discharging him from his employment by the Society. Other avenues of redress open to the Society are being considered.

The views of the Cummins Report expressed by Mr. Bond are not the views of the A. S. P. R. The Board of Trustees and the officers of the Society have every confidence in the integrity and soundness of the Report of Mr. Thorogood on the "Walter" fingerprint phenomena published as Vol. XXII of the Proceedings of the Society. Mr. Bond's comments are repudiated in whole and in each and every part, and regret is hereby expressed to our members that they have been imposed upon.

A complete discussion of the Cummins report will be published in due course, but without haste.

This statement is published by direction of the Board of Trustees.

EXHIBIT I

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.

Fifteen Lexington Avenue

New York

January 1st. 1935.

William H. Button, Esqre.

27 Cedar Street. N.Y.C.

Dear Mr. Button:

I have just learned from a private source which I consider reliable that the London S.P.R. have decided to publish an expert communiqué on no less than four specimens of the "Walter" right thumbprint held in England, which have not at any time been in the hands of Mr. Dudley. These are found, I understand, to be exact replicas of the "Kerwin" thumb with the *rod* in centre and not the *staple*; and, as I gather, without variations in the *delta* such as Mr. Thorogood adduced in support of his theory.

One, at least, of these impressions, seems to have been in Mr. Thorogood's hands as far back as 1930. Why so crucial a piece of evidence should have been ignored by him I fail to understand. Its omission—for whatever cause—must be held fatal to the value of his record as an impartial survey of the facts. If this finding of the S.P.R. be substantiated, it will cause the collapse of the whole structure of the argument so laboriously set forth in our recent volume of *Proceedings*.

I have, as I think you must be aware, for some time past entertained grave doubts as to whether the cause of the Crandon mediumship was not being injured rather than helped by the way in which it has been handled. The marshalling of facts has been too partial, and the method of treatment too suggestive of an advocacy of a Special view.

Until now, there was some hope that the views endorsed by the Committee might win through, if only by sheer insistence in forming a nucleus of opinion. Now, however, there is no such hope. We are faced with a situation which calls for immediate attention. The publication of this Report by a Society which, whatever its faults, is still regarded as the leading authority in Psychic Research will not fail to be most detrimental both to the repute of the mediumship and to our Society. There is but one way out—to forestall it by a publication of our own, and this will save our face. In such publication the facts must be frankly acknowledged at whatever sacrifice.

As Editor of the Journal I am prepared to undertake this if you, as President, will consent to give me a free hand. If so, I can save the situation and rid you of an incubus. But I must act *at once* and the January Journal must carry it. If you so desire, I am ready to accept personal responsibility for its appearance and contents; but I would like to hear from you at once and if the text can be ready before next week, so much the better. I shall protect the medium and our Committee to the utmost but the scientific betrayal must be condemned.

I think it would be advisable to withhold the Minthorn report until this is cleared, and I would like to see it recast under other auspices for the sake of all interests concerned.

Sincerely yours,

Fredk. Bligh Bond

EXHIBIT II

January 2, 1935.

Mr. F. Bligh Bond,
15 Lexington Avenue,
New York, New York.

My dear Mr. Bond:

I have your letter of January 1st, 1935, in which you speak of the precarious position now occupied by the Society and state that the facts must be frankly acknowledged at whatever sacrifice and refer to some scientific betrayal on the part of somebody that must be condemned, all growing out of the fact that the British S.P.R. intends to publish some symposium on fingerprints. I would say that the Committee shares neither your conclusions nor your apprehensions. They have every confidence in Mr. Thorogood and the soundness of his report. They also feel that it will be time enough to answer any adverse criticism when such criticism has appeared, if any answer is necessary. In short, the Committee feels that your offer to save the Society and the faces of the Committee is superfluous as no such necessity presents itself.

Very truly yours,

W. H. Button

WHB/VW

EXHIBIT III

15 Lexington Avenue
New York City, N. Y.

May 8th, 1935

Dear Mr. Button,

Please regard this letter as unofficial, and written for your information only.

In the letter which I wrote you on New Year's Day, I gave you timely warning of an impending publication which would be likely to entail serious consequences to the A.S.P.R., and in particular to those principally concerned in the controversial issue on the "Walter" thumbprints. I begged that I might be allowed to forestall this by a publication of our own which would protect legitimate interests by a frank disclaimer of the unscientific and incompetent elements in the research.

Your reply, dated Jan. 2nd, unfortunately gave me no hope whatever that my effort to rectify the position of our Society by voluntary action would be considered.

The anticipated publication has now taken place and gravely compromises the Society, as Dr. Cummins' Report will be accepted as conclusive not only by the scientific world but by all reasonable people. It entirely exonerates Mr. Dudley from all complicity in the presentation of dubious material and, by implication points to another source for the "confusions" which loom so largely in the whole course of the investigation.

Shortly after the circulation of Dr. Cummins's Report, I received an influentially signed request—to which the names of Dr. James Hyslop's living representatives were appended—that I should without delay give our Journal's readers a summary of the Report in question. This I was obviously bound to do, if only to make it clear to the world that our Society will not for a moment tolerate an unethical position as regards Mr. E. E. Dudley, whose honour has been cruelly aspersed by what is now shown to be a false and lying inuendo.

I recognized the difficulty of any retreat from the positive position which you, in your letter to me, and in official publications also, had taken up; and that there was no alternative for me but to relieve you and your colleagues of all responsibility in an impasse involving the good name of the Society by publishing at once a frank editorial disclaimer and apology to the injured party, together with the summary of Dr. Cummins's Report. This I have therefore done as a moral duty and without regard of any personal consequences. I do not propose to enter into any argument in defence of my position. I am not proposing to resign my office of Editor. It is open to you, as President, either to endorse my action or to use such prerogative powers as you may possess to dismiss me if you can find lawful grounds. I reserve the right to make our correspondence public should occasion demand.

Yours very truly,

Fredk. Bligh Bond.

EXHIBIT IV

Letter of the Voting Members of the A.S.P.R. to the Editor of the Journal, following the publication of Dr. Cummins's Report on the "Walter-Kerwin" thumbprints in the April 1935. Proc. S. P. R.

* * * * *

New York,
April 30th, 1935.

To the Editor of
The Journal of the ASPR.

Dear Sir,

The attention of the undersigned Voting Members of the A.S.P.R. has been called to the Joint Article by Mr. W. H. Salter and Professor Harold Cummins on the subject of the "Walter" thumbprints appearing in the Proceedings of the London S.P.R. for the current month. The facts and conclusions marshalled in this Paper constitute an indictment of the methods and competence of the investigation which has for so long a time been applied to this question by a Committee partly controlled by our Society, and create for our Society a serious position which cannot be ignored.

In particular, a question of moral justice to Mr. E. E. Dudley is involved, as he has been mistakenly accused of the crime of substitution or alteration of evidence. It is now clear that he is innocent and should be vindicated publicly

Since the Proceedings of the London S.P.R. do not circulate in America widely, and much detrimental comment in the press at large is likely to ensue upon this publication, we are of opinion that the Journal of our Society, as its representative organ, should carry in its forthcoming issue a sufficiently detailed summary of the actual facts discovered in regard to the alleged "Walter" thumbprints, and a generous expression of regret that Mr. Dudley should have been the victim of so unhappy an error of judgment. We ask you, therefore, as Editor, to assure the fulfilment of our desire as above stated.

We are, dear sir,

Faithfully yours,

(Signed)

M. WINIFRED HYSLOP

GEORGE H. HYSLOP

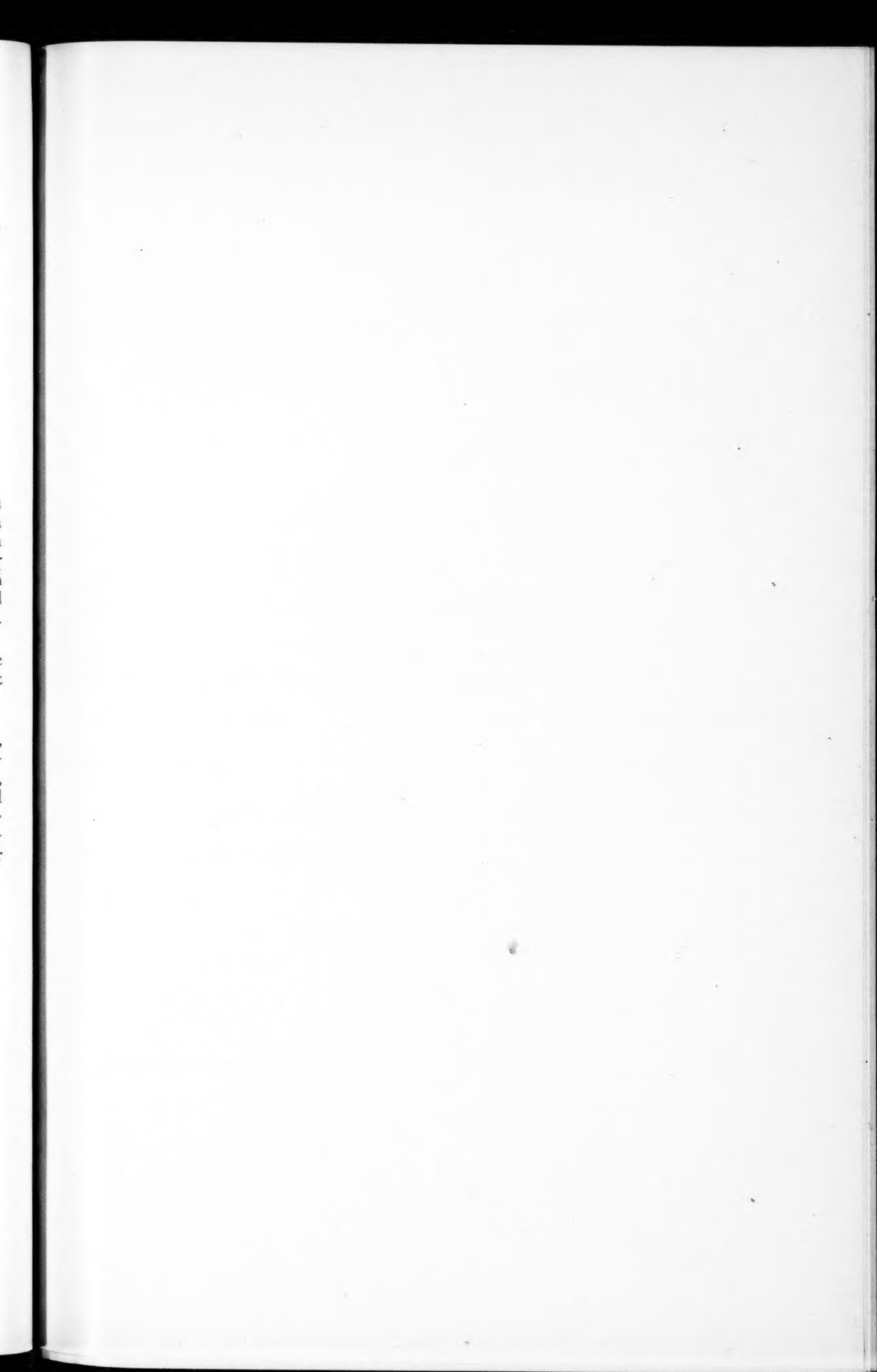
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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

JUNE, 1935

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Alternatively, persons wishing to join through the Section can do so by paying a total subscription of Fifteen Dollars annually of which a part amounting to Five Dollars is paid over to the A. S. P. R. and secures its privileges of the monthly JOURNAL.

JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXIX, No. 6; June, 1935

MR. BOND AND THE "MARGERY" MEDIUMSHIP

(Published by Order of the Executive Committee.)

In an early number of the JOURNAL there will be published an article commenting on the report of Dr. Harold Cummins of his examination of certain thumbprints in England said to be seance-room productions of the Margery Mediumship, published in Vol. XLIII pp. 15-23 of the *Proceedings of the Society for Psychic Research* (London, April 1935). Our members were informed in a supplemental number of our JOURNAL for May of the discharge of Mr. Bond as Editor and the reasons therefor (JOURNAL A.S.P.R. Vol. XXIX pp. 153-8).

There have come into the possession of the Society copies of two letters passing between Mr. Bond and Mr. A. E. Schaaf of Cleveland, Ohio, a member of the Society. With the permission of Mr. Schaaf we are publishing these letters for the information of our members.

Mr. Bond's letter was written two days after he was advised of the action of the Board of Trustees, apparently in an effort to explain his position to a member of the Society with whom he had been in correspondence; and is of importance in that it shows Mr. Bond in private disclaiming any opinion whatever that the Margery Mediumship is tainted with fraud while in public he acquiesces in violent charges of fraud made by a clique who have used Mr. Bond for their own ends and are seeking to make him an alleged martyr to further their own purposes.

Mr. Bond's letter may be taken as honestly stating his own state of mind in regard to the validity of the Margery Mediumship, but unhappily in respect to facts involving the action of others and the position of the Society it is full of errors and misstatements, indicating that Mr. Bond probably never had read Mr. Thorogood's report with any care or understanding and for the most part is ignorant of the real issues.

Mr. Bond says

"Dudley's discovery of the identity of the general run of Walter right thumbprints as those of Dr. Kerwin is accepted by the A.S.P.R. investigation committee,

who do not challenge his conclusions but merely draw from them inferences that he himself may have been the person responsible for the substitution."

There is no vestige of truth in this statement. No member of the investigating committee of this Society has ever doubted the correctness of Mr. Thorogood's conclusions, which were that the Walter thumbprints and those of Dr. Kerwin were not identical. It almost seems as if Mr. Bond had never read Mr. Thorogood's report. Our committee was thoroughly convinced that these thumbprints are not Dr. Kerwin's, and are still so convinced, Dr. Cummins to the contrary notwithstanding.

It was for these reasons that the committee desired nothing to be published on this subject until it could be thoroughly considered by Mr. Thorogood and others. There is not the slightest ground for the charge that Dr. Cummins' report would be suppressed. On the contrary, the President of this Society stated to Mr. Bond in January 1935, as appears in the supplement to the May JOURNAL, that upon the publication of Dr. Cummins' report it in due time would be answered if any answer was required. Instead of waiting for some such considered comment on the situation, Mr. Bond insubordinately rushed into print, not on his own account, but in the name of the Society. He had no right to do this and everything he said in his comments in the May JOURNAL in the judgment of the committee is entirely erroneous.

Mr. Bond privately wrote Mr. Schaaf that the authenticity of the Margery Mediumship was not questioned, but he carefully refrained from making that statement in his editorial note in the May JOURNAL, except to the extent of saying that the supernormality of the prints was not in question. If he had had any common sense, he would have known, as the sequel shows, and as Mr. Schaaf points out, that his editorial note would immediately invite the comments of every irresponsible person unable to value the evidence on the subject, to the effect that all of these fingerprints are fraudulent. In others words, without any authority whatsoever, Mr. Bond created a situation in which, with a false and colorable show of official backing by the Society, such people could attack the Crandons as imposters and enjoy a brief publicity as exposers of fraud and defenders of truth.

We regret Mr. Bond's personal discomfiture on having been made the victim of pretended friends; but the frauds and chicaneries of alleged impartial investigators of psychic phenomena and the misguided efforts of innocent amateurs can no more be tolerated than the more obvious and blatant efforts of mediumistic impostors.

*American Society for Psychical Research,
15 Lexington Ave., New York.
May 15th, 1935.*

Mr. A. E. Schaaf,
Cleveland, Ohio.

Dear Mr. Schaaf:

I feel I should lose no time in informing you as to the real nature of the

situation as disclosed in the JOURNAL for May. This is no mere echo of the London S.P.R. opinions, nor is it a "new friend" towards the materialistic viewpoint.

The authenticity of the "Margery" mediumship is not in question, and there has been no shadow of an attack upon her. The question is purely one of fact. Dudley's discovery of the identity of the general run of "Walter" right thumbprints and those of Dr. "Kerwin" is accepted by the A.S.P.R. investigation committee, who do not challenge his conclusions, but merely draw from them inferences that he himself may have been the person responsible for the substitutions. Therefore the fact that there have been substitutions either inadvertently made or deliberately contrived, is agreed by all parties concerned. The only question is: "Who made them?"

The committee say "Dudley": but Dudley energetically denies this, and they have no proof against him. Now Prof. Cummins finds that eight specimens which Dudley never saw are absolutely "Kerwin" prints. There is no question about it. Hence whoever was responsible for the substitution, it could not have been Dudley. The onus of discovering who the real culprit is is on the investigation committee and their officer Mr. Thorogood. Obviously the matter must be cleared. Cummins is not biased. He made a straight report on the specimens which Thorogood gave him, and this is printed in Vol. xxii of the A.S.P.R. *Proceedings*. He was our committee's own expert. He reported unfavorably, and his report was cast aside by people who had not his expert knowledge. Now he substantiates his former view, and very rightly, on the strength of this examination of the English specimens, and no one with any pretension to a reasonable and impartial view can find fault with his decision.

I am as firm a believer in Margery's mediumship as any one: but I will not stultify my intelligence by refusing to see facts, and this question is solely one of fact. Dr. Cummins is not a psychical researcher, but a biologist, and for this reason he cannot be expected to assume a supernormal explanation for replicas which, as is well known, can be normally produced with the greatest ease by the use of dies. He is therefore in order in suggesting this. We need not on that account conclude that dies were used, if we can find any metapsychical theory which may account for these impressions being those of Dr. "Kerwin".

The theory which I put forward, but which was rejected by the Committee, was that they might be subconscious reproductions of a thumbprint which the medium had seen, and which remained fixed in her (subconscious) memory. It is a tenable hypothesis in view of certain records we have of such re-emergence of unconscious impressions. But Thorogood and the committee preferred to accuse Dudley, and now Dudley is entirely exonerated in at least eight cases, and probably several more.

So you see there is no surrender to subversive forces, but only a witness to verity and truth.

Yours sincerely,

FREDERICK BLIGH BOND

Mr. Schaaf's reply to Mr. Bond's letter is given below. It will be noticed that in his second paragraph Mr. Schaaf says that the Society should not have selected Dr. Cummins as the appeal judge. This is a misapprehension. The Society had nothing to do with Dr. Cummins' investigations in London. They were voluntary on his part. In fact, the Society never had any direct relationship with Dr. Cummins. While preparing his report, Mr. Thorogood consulted a great many people and among others

he consulted Dr. Cummins. That is the only relationship between the Society and Dr. Cummins.

Cleveland, Ohio, May 17th 1935

Dear Mr. Bond:

I have your very interesting letter of the 15th and much appreciate your kindness in writing to me so fully upon the subject, and I am glad to have confirmed my faith in your fairness in controversial matters of this kind.

It is not my purpose to inflict an unending correspondence upon you over this subject. My only interest is not to have undue importance give to "expert" testimony. I do not know Dr. Cummins, but being a biologist perhaps does excuse him for seeing things in a strictly material way. But I still fail to find lack of bias in his findings. Apparently the Committee, knowing his previous attitude, so opposite to that of another expert, Mr. Thorogood, should not have selected him as the appeal judge. It would have been better to have had a third expert, unfamiliar with any of the controversies surrounding this case, and to report only upon one single phase: Were the casts exactly comparable with the "Kerwin" prints, or not? It seems to me that this was all the Committee asked or should ask. But Dr. Cummins has gone further, and by innuendo and direct statement, "plastered" the Crandons with what will look clearly to most careless readers as a fraud expose, and thus final settlement of the matter for all time, which of course it is not.

I do fully appreciate, from personal experience and observation of physical mediumship and ectoplasmic reproduction of human forms, that subtle suggestion does play its part, making a true analysis of the originating principal very difficult. Hence what you say about a reproduction of such casts from subconscious memory does have weight with me.

The chief interest I have in psychic research is to help build up the Cleveland Public Library with books upon the subject, that the generations coming on, now born in atheism, may have some faith stimulated in them about at least the future life, which would be a stimulus to all religions. You, of course know this fully.

The Crandons, by reason of their high character and standing, have provided such evidence, and have done a great and good work, such as the late Dr. T. Glen Hamilton and Sir Oliver Lodge. They have suffered enough from the McComas-Houdini types of "investigations" in the past, and what I object to is that the Society, perhaps unwittingly, has greatly strengthened the hands of the Salters, Bestermans, Dingwalls and Prices, so that we may now expect to see wide and sensational publicity about fraud and illusion in psychic research. That the wax was never pre-handled by Margery or Dr. Crandon, and wholly in the keeping of the hundreds of private and expert investigators before and after impression, will be wholly ignored. The sensation-loving press will only see an opportunity "to butcher to make a Roman Holiday."

With my kindest sentiments towards yourself, I remain,

Yours very truly,

A. E. SCHAAF

2034 East 83rd St.
Cleveland, Ohio.

Mr. F. Bligh Bond
New York, New York.

THE BERGER RHYTHM

By R. A. WATTERS, F.R.S.A.

Director, The Dr. William Bernard Johnston Foundation for Biophysical Research

(Editorial Note: Readers may remember that early last April the newspapers gave conspicuous space to articles emanating from Harvard University regarding experiments in which professors were reported to be able to "read the thoughts", by electrical instruments, of students taking part in the experiments. The following article describes the real nature of these experiments and discusses their possible bearing on psychic research.)

Although Professor E. D. Adrian has endeavored to show that his recent researches were occasioned by Berger's discovery, the newspapers still continue to publish sensational articles about "Adrian's Discovery". Despite the statements of the lay press to the contrary, the discovery of Berger, which has been notably advanced by Adrian & Matthews, is not of recent origin; and the experiments have not been devoted to "photographing thought" as the public may have been led to believe. Now the Berger rhythm is an important discovery: it is an electrical effect, a rhythm, shown to exist in the cerebral cortex, which finally penetrates the skull and scalp, and which can be measured with the proper electrical equipment when electrodes are applied to the scalp. This discovery was made about six years ago, by Professor Hans Berger* at Jena; and he has already written some eight papers on this subject.

Most scientists do not like to be misunderstood, even by the lay public, and for that reason it is important that discoveries of great significance should be reported by the newspapers as accurately as possible.

In this paper we will give a fairly comprehensive review of work done by Adrian & Matthews on the Berger rhythm, and also, endeavor to correct some of the erroneous impressions created by the lay press.

The rhythm, as reported by Berger, and by Adrian & Matthews, consists of an oscillation of potential with a frequency in the neighborhood of 10 a second, which appears when the subject lies quietly with the eyes closed and disappears if the attention is fully occupied. Berger made his observations by using electrodes applied to the scalp, by using steel needles inserted into the periosteum of the skull, and by placing needles over an opening drilled in the skull. He found that the waves were of greater magnitude when one of the electrodes was placed over the trephined area in the skull than when placed either in the covering of the bone—the periosteum—or on the scalp. It should be said here that the Berger

*H. Berger, *Arch. f. Psychiatr.* Vol. 87, p. 527, (1929). The work of E. D. Adrian, M.D., F.R.C.P., Foulerton Research Professor, Trinity College, Cambridge, and his collaborator B. H. C. Matthews, appeared in *Nature*, Vol. 134, p. 901 (1934), and *Brain*, Vol. 57, Part 4, p. 355, (1934). The report in the latter journal, entitled "The Berger Rhythm: Potential Changes from the Occipital Lobes in Man," has been used as the basis for the present article.

rhythm is observed when one electrode is placed on the posterior skull, just above the occipital protuberance, and the other is at least three inches away. With pad electrodes, the potential reaches a maximum of about 1/10 millivolt.

Berger claims that these rhythmic impulses occur in the brain, and his most direct proof lies in the fact that he found with needle electrodes the potentials are largest when the needles pierce the scalp over an opening in the skull. But to be sure that these waves did not have their origin in the eye muscles, or in the movements of the eyeballs, Adrian & Matthews performed a series of experiments intended to show that their origin was in the brain; and they found that it was not necessary to postulate an origin from the whole surface of the brain, but only from the occipital lobe. They finally concluded, then, that the origin of the Berger rhythm was in a fairly large region on the surface of the occipital lobe of the brain.

Adrian & Matthews have summed up the evidence as to the origin of this rhythm as follows:

"1. The form of the waves makes it unlikely that they are due to muscular contractions of the usual kind, but they might be due to a clonic contraction or tremor.

"2. As the rhythm only appears when there is no ocular fixation, a tremor of the orbital muscles might be responsible.

"3. But rapid to-and-fro movements of the eyes give no corresponding potential waves in the scalp. Also potentials due to the eye muscles would be greatest when one of the electrodes is near the orbit. The waves of the Berger rhythm are greatest when one of the electrodes is near the occiput.

"4. The waves are not due to potential changes in the retina, for these are not large enough to affect electrodes applied to the scalp.

"5. The presence of an opening in the skull modifies the potential distribution in a way which is readily explained if the potentials arise in the brain, but not if they arise outside the skull.

"6. In trephined subjects there is a more definite localization to the occipital region.

"7. The magnitude of the potential waves shows that they are most probably due to the simultaneous or nearly simultaneous activity of a fairly large region on the surface of the occipital lobe."

The fact that the Berger rhythm arises in the occipital region of the brain emphasizes its close connection with vision. Berger has shown that the rhythm can be stopped by non-visual activity if the subject's whole attention is involved, but it is stopped far more effectively by a *pattern* in the visual field, however uninteresting. If the waves appear at all the eyes must be either shut, or the central part of the visual field must be uniform, and it must not be examined too closely by the subject. Perception of the pattern interferes with the rhythm, but the perception of light does not affect it: that is, if the eyes are closed the rhythm persists, although the subject is aware that the room is light or dark and can say when the illumination is altered. If, with the eyes open, the face is fitted into an opal glass shade, or bowl, and the remainder of the head is covered with a vel-

vet sheet; and if the opal bowl is lighted with lamps so spaced as to insure uniformity of light distribution, the rhythm will appear after a time; and when the rhythm is definitely established, the illumination of the bowl can be varied without causing more than a momentary pause in the waves, provided, of course, that the light is not unpleasantly bright. If, however, a narrow band of shadow is thrown across the field, the rhythm will stop.

It will be necessary at this point to make clear what is meant by the "appearance" and "disappearance" of the rhythm; and this can be described best, perhaps, by borrowing an illustration from Adrian & Matthews, paper. Figure 1 is a photograph of an oscillographic tracing in which the eyes are both open and shut. During the period in which the eyes are shut—between arrows "a" and "b"—a beautiful demonstration of the rhythm is given; but during the period in which the eyes are open—be-

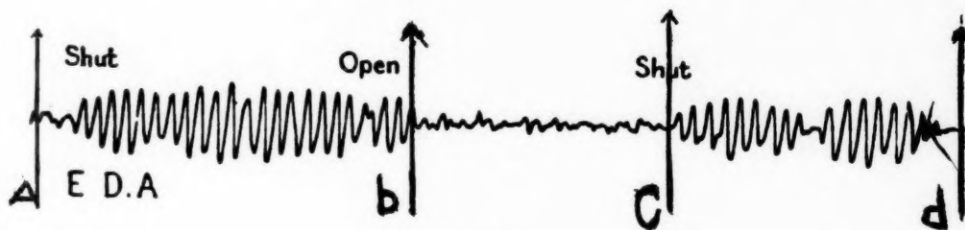


Figure 1.

Oscillographic tracing of the Berger rhythm, with the eyes alternately open and shut.

tween arrows "b" and "c"—the rhythm has disappeared and another type of oscillation has taken place; but when the eyes are shut, as is shown by the graph—between "c" and "d"—the rhythm is again restored. In other words, with the eyes closed, the Berger rhythm appears; during (pattern) vision it disappears; and, when the vision is again cut off, so to say, the rhythm reappears.

A point of unusual interest has been brought out: three individual subjects were examined who had been totally blind for several years, and in these subjects it was impossible to detect the slightest evidence of the Berger effect. This would certainly seem to indicate that the rhythm is, indeed, closely associated with vision; and the experiments most certainly show that the graphs are not the result of attempts at "thought photography", but the results of certain electrical phenomena in the brain closely associated with vision.

But we must not lose sight of the fact that the rhythm may be abolished if the subject's whole attention is claimed by something else, even though the eyes are shut: a difficult problem in mental arithmetic will abolish the rhythm, and it will not return as long as the subject is thus occupied. A great deal can go on in the subject's mind without upsetting the rhythm: he may count numbers aloud; repeat familiar poetry; join in unimportant conversation, etc., but the moment that the attention of the subject is demanded, the rhythm vanishes. Even though the Berger rhythm

was discovered a half-dozen years ago, there are many points which remain to be clarified.

The Berger rhythm has a fixed, low frequency, and appears in or near the visual part of the cortex in the absence of visual stimulation. Thus, it probably represents a spontaneous beat of a group of cortical neurons, a beat comparable to that of the water-beetle eye in darkness. There is an abolition of the rhythm by pattern vision which represents the change from synchronous to asynchronous action; this would follow from the disturbing effect of a mosaic of excitations in the optic tract.

It has been assumed that the area is so much a part of the visual apparatus that when vision is cut off there will be nothing left to disturb it. But an intense activity in the rest of the brain will do so, and it seems that if vision is permanently cut off the area is not allowed to remain idle but becomes gradually more and more accessible to excitations from other parts. In the end it will be continually disturbed and will have no chance of developing a synchronous beat. Thus the Berger rhythm is absent in the blind.

The manner in which the rhythm responds to "flicker" is of especial interest. For these experiments the subject was placed with his face in the opening of an opal glass bowl, as we have described in a foregoing paragraph, the convex surface of the bowl being illuminated by a 30-watt head-light bulb placed 12 inches away behind a sector wheel, 2 feet in diameter, rotated by a phonograph motor. The sector wheel was such as to give 8 light and 8 dark intervals of equal length in each revolution. The field as viewed by the subject was bright in the center, and more dull at the periphery, but without the introduction of patterns the field was uniform, and allowed the Berger rhythm to develop with the eyes open and the light steady.

Now, we have seen earlier that the rhythm, normally, is about 10 a second; but with the arrangement described in the preceding paragraph, the frequency easily reaches 25 a second.

It was shown that the "flicker" response came from the same part of the head as the waves of the Berger rhythm; but this does not prove that they arise from exactly the same area, although it does show that the "flicker" response must come from the occipital lobe. It is remarkable that a brain area can be excited rhythmically by the flicker of light, when it seems to be unaffected by a single change in the degree of illumination in the field. Apparently, the area is not concerned with the perception of light, but is near enough to the striate region to be affected by a rhythmic pulsation there.

II. DISCUSSION

If the Berger rhythm represents a spontaneous beat of a group of neurons, it is not surprising that the frequency is much the same in all individuals and under all conditions. Unless a different type of rhythm is im-

posed by "flicker" the synchronized beat can only occur on the constitution of the cells and on nothing else. Thus the Berger rhythm is constant, disappointingly constant, Adrian says, for it expresses time relations which are determined by the fundamental properties of the cells.

There are to be found considerable variations between one subject and another in regard to the persistence of the rhythm and the fluctuations in the size of the waves. There are also variations between individuals in the ease with which "flicker response" can be obtained, in the tendency to give waves at half the "flicker" rate, in the amount of pattern which can be tolerated in the visual field etc.

It is interesting to note that there is no connection between these features and any of the known physical or mental traits of the different individuals, but no effort was especially made to detect any correlation, since the main problem has been the neural mechanism of the rhythm. The position taken by Adrian and Matthews regarding the rhythm differs somewhat from that of Berger. Berger contends that the rhythm represents the normal activity of every part of the cortex; afferent stimuli which claim the subject's attention will cause a more intense local pulsation, but will inhibit the beat over the rest of the brain, with the result that the waves can no longer be detected outside the skull, and visual stimuli are particularly effective in inhibiting the beat since vision plays the most important part in controlling the work of the brain. The evidence of localization and the rhythm induced by "flicker" seems to Adrian & Matthews to be definitely opposed to this view. It is possible that the disappearance of the rhythm is sometimes due to inhibition rather than to the change from synchronous to asynchronous action. Adrian says: "Both processes would suppress the beat and our only reason for preferring the latter is that it operates in other examples of nervous rhythm which have at least a superficial resemblance to the Berger phenomenon."

Adrian & Matthews believe that the rhythm shows the negative rather than the positive side of cerebral activity: when an area of the cortex is idle, that is, has nothing to do, the rhythm is present; but as soon as the area is put to work, the rhythm disappears as is shown in Figure 1. Now, the rhythm induced by "flicker" represents a positive activity, but it is one which cannot often normally occur. "It is unlikely, therefore," says Adrian, "that records made with the skull intact will give detailed evidence of the normal positive activity of different regions of the brain. The Berger rhythm shows the background of spontaneous discharge, but it can also show when that background is obscured and this may be information well worth having, from the practical as well as the theoretical aspect."

Since the *Summary* given by Adrian & Matthews in their paper in *Brain* is, in itself, an excellent account of their researches, it will be quoted in full:

"The paper deals with Berger's discovery that regular potential oscillations at 10 a second can be detected in the human subject by electrodes applied to the

scalp. Berger's conclusion, that the waves are due to the electrical activity of the cortex, is confirmed, but evidence is given to show that they arise from an area in the occipital lobes connected with vision, and not from the whole cortex. The distribution of current in the scalp indicates that the focus of maximum activity, though confined to the occipital region, can change its position from time to time.

"The essential condition for the appearance of the Berger rhythm is that pattern vision should be absent. It develops when the eyes are closed or if the visual field is uniform, and disappears whenever the central part of the field has any detail. The attempt to see detail, even though the field is uniform, abolishes the waves: for this reason the closure of the eyes, by withdrawing the attention from visual phenomena, aids the development of the rhythm. Its frequency is not altered by changing the illumination of the field, and it is not abolished by the perception of light and darkness or by visual imagery. In patients who have been blind for some years we have not been able to detect any trace of the rhythm. As Berger has shown, non-visual activities which demand the entire attention (e.g. mental arithmetic) abolish the waves; sensory stimuli which demand attention do so too.

We believe that the potential waves are due to the spontaneous beat of an area in the occipital cortex which is normally occupied by activities connected with pattern vision. When the area is unoccupied the neurons discharge spontaneously at a fixed rate (as in other parts of the central nervous system) and tend to beat in unison. Vision activity and widespread non-visual activity break up the synchronous beat by exposing the area to non-uniform excitation. In man a large area is normally occupied with visual activities; thus when the area has nothing to do and is free to develop a synchronous beat the potential changes are large enough to be detected outside the skull. It appears that the area does not remain permanently unoccupied if vision is lost; in subjects who are blind it must have become more accessible to the rest of the brain.

The close relation of the area to the visual mechanism is confirmed by the fact that the frequency of the rhythm can be altered by exposing the eyes to a uniform field which flickers at varying rates. The waves then tend to occur with the same frequency as the flicker. The frequency of the spontaneous rhythm varies within narrow limits in different subjects, but there is much individual variation in the persistence of the rhythm, uniformity of waves, etc.

It will be seen at once that the rhythm described by Berger, and by Adrian & Matthews, is in no way an attempt to photograph thought; neither is it an attempt to photograph "thought waves." Since the rhythm is so closely associated with vision it cannot be said with certainty that there is a connection between the rhythm and thought. And until more is known about it, this subject should be considered prudently; for, while it may be possible to shed some light upon the subjects of thought and the brain's functions by a study of different cortical areas, there is no evidence—at the moment—to sustain this possibility more than to say that one part of the brain is dependent upon the other.

Experiments with the Berger rhythm have not been carried far enough to permit one to say whether or not there will be a practical side which may be of value to psychical research; it is quite possible that psychical research will, in the future, derive some benefit from Berger's discovery, which opens up new paths for investigation.

The Berger rhythm must not be confused with the experiments of

Dr. Charles Russ* who, a few years ago, claimed to have discovered an energy emanating from the human eye, and whose experiments have found a place, most unfortunately, in psychical literature. That the Berger rhythm is an important discovery, from the physiologists' point of view, there can be no doubt; but whether or not it will have an immediate influence upon psychical research cannot be, at the present time, determined.

*Dr. Charles Russ, was, I believe, an English physician. With a device of his own invention, he claimed to have discovered an "energy" or "radiation" emanating from the human eye. Russ' invention consisted of a large glass jar, the inside of which was covered with tin-foil: and a second glass jar, smaller than the first, that was placed within the larger vessel, and the intervening space filled with paraffine; in the second jar was suspended, (by a fiber) from a glass chimney, a so-called "solenoid" or needle, rolled from a thin sheet of mica. The needle was covered, inside and out, with strips of aluminum foil. Windows were provided in the front and back of the paraffine insulation, which permitted the "sitter" to gaze directly upon the needle; it was suspended within the second, or smaller, jar in such a manner as to permit the two ends to swing opposite the front and back windows, respectively. Each window consisted of two layers of glass. Electrically charged plates, also with windows, were mounted opposite the glass windows (in the jars), and, hence, opposite the two ends of the needle.

Dr. Russ claimed that when the gaze was focussed intently upon one end of the needle, it would move toward the eye; when the gaze was focussed upon the opposite end, the needle rotated in the opposite direction, or away from the eye; but when the eye was focussed upon the needle's center, it remained stationary.

Experiment shows that this is not the case. For if upon the needle be mounted a small mirror—such as is used on galvanometers—and a beam of light be directed upon the mirror, and thence to a scale indicated by divisions (in millimeters), it will be found that, when the reflected beam of light (upon the scale) is watched by a second observer, the needle actually remains stationary—even though the first observer *believes* that he sees it move to the right or to the left. And, because the "sitter" cannot hold his head still, due to involuntary movement, an "after-image" results, and an optical illusion takes place which accounts for the "movement" of the needle.

Actually, of course, there are no known biological radiations capable of producing the alleged phenomena; and experiment fails to bring to light the required proofs of their existence. Neither does experiment disclose the emission of an energy from the human eye capable of influencing the needle's movement.

Experimental results show, in my opinion, that the phenomena of Russ' apparatus are due solely to optical illusion.

SEANCE INCIDENT

Revealing Knowledge Outside the Mind of the Sitter

By VIRGINIA PIERSON

As an argument against those skeptics who insist that all verified facts received in mediumistic utterances are drawn from the mind of the sitter, I offer the following story:

In the autumn of 1933 I received a letter from my sister, Mrs. H. L. Baggallay, who lives in England. The correspondence between us is voluminous, and as we are both interested in psychic phenomena, we swap any experiences or stories that we may have, dealing with that subject. In the letter I mention she told me of an informal and unexpected sitting with a medium in her own house. This medium, a woman, had come to the small Devonshire town where my sister lives, to give a lecture and demonstration, and my sister had invited her to stay the night with her. They had never met before.

Sitting in my sister's drawing room, the medium suddenly said she felt impelled to describe to my sister and brother-in-law a scene that was being shown to her. She then described a country place and house, saying that it had to do with the family. There being many country houses in the Baggallay family and my sister having lived for thirty years in England, it was natural that they should have tried to fit the landscape described to some English countryside. However, as the description grew more detailed and definite they realized that the house described was our old home at Pocantico Hills, called "Solitude", where my sister and I had grown up.

After mentioning many definite points of recognition—among them, the pond in front of the house, in which was a tiny island, and a long room, with windows near the ceiling and books on three sides reaching to those windows—the medium said that she saw the house disappearing; entirely demolished—and gone. This was quite accurate, for about twenty years ago our old place was bought by Mr. John D. Rockefeller, and some time later the house was torn down. It was in this state that my sister had last seen it. During her visit to America some years ago we had driven over to Pocantico Hills, and had trespassed to the extent of exploring the place and what remained of the foundations of the house—nothing but the cellar. So far, the telepathic theory might hold good. These two pictures, the old house as it was in our childhood, and its ruins, might have been drawn from my sister's mind.

But the medium went on. She saw, rising on the site of the house a great building,—a stable. At this point my brother-in-law broke in to say that he could not imagine anyone building a large stable in these days—

was it not a garage? The medium was emphatic in her denial. It was a stable and she could see stalls,—many stalls. There the clairvoyance ended.

There seemed to be no particular meaning to this vision and in her letter to me my sister asked if I had ever heard that a stable or any building whatever had been built on the site of our old house. Now my husband and I live on the other side of the Hudson from Pocantico Hills, and we had not been to "Solitude" or heard anything about it since taking my sister there on her last visit. I answered that I knew nothing about it but would investigate when I could, and then forgot all about the matter.

Last August, about a year later, on our way to Bedford we motored past "Solitude". The place has three entrance drives: an upper and a lower gate, which are on the Bedford road, and what we used to call the "lower road", reached from a little lane that turns off the highway. The site of the house cannot be seen from any of these entrances. As we got near my old home, I said to my husband that I should love to turn down the lane and see if the woods and the brook where we played as children—and where incidentally my sister always declared she saw fairies—were as they used to be. We passed the "lower road", found the brook unaltered, and after turning back and repassing the "lower road", we saw what had escaped us at first, a sign reading, "For Horses Only". This gave a jolt to my memory, and my sister's letter of more than a year before came to my mind. We proceeded on our way and had gone about three miles, wondering what that sign could mean, and reconstructing my sister's letter in our thoughts, when we decided to turn back, in spite of the lateness of the hour and an approaching dinner engagement. Trespassing again, we drove through the upper gate, and at the last turn in the road came in sight of an immense group of farm buildings, built in French fashion around a courtyard. Apparently a stable of magnificent proportions.

On a later visit we were courteously shown over the place by the superintendent, Mr. Tompkins, and were able to verify the medium's description completely. The stable—or stables, for there is a large cow stable as well as a horse stable—is a vast building of stone, seeming to cover a city block. And there were indeed "many stalls", both for horses and cows. The main court or terrace is immediately over the cellar of our old house. Mr. Tompkins told us that the building was begun about four years ago and completed in May 1933, so that it was in existence when my sister received the description in the autumn of that year.

This much is certain, that there was no knowledge of these facts in my mind or my sister's, and that they were perceived by a sensitive three thousand miles away. That the medium could have connected my sister with her childhood home, and its later transformation, by any but supernatural means is a fantastic supposition.

THE MISSION OF PSYCHIC RESEARCH

By FELICIE O. CROSSLEY

(Lecture delivered before the New York Section of the A.S.P.R.)

Not infrequently is the question asked: "Supposing psychic phenomena have proved human survival, what good has this accomplished?" Dr. William Sadler asked the same question in one of his books, then proceeded to answer it by saying that it had contributed nothing to science, art, literature, nor human culture.

However, the facts in the case for Psychic Research do not support this statement. Whatever contributes to the advancement of literature, religion and science has contributed to human culture.

Robert G. Ingersoll's statement might fittingly have been spoken for psychic research: "If I can make one man think for himself, I shall not have lived in vain."

Nothing in the history of the world has encouraged independent thought as much as Psychic Research. One has but to turn back the hands of time one short century and make comparisons to realize how much the study of psychic phenomena has influenced not only religion, but literature, politics and science. Each has come under its levelling spell.

It was Bossuet who said "The greatest intemperance of the mind is to believe things because we wish them to be." That is exactly what the whole world was doing until the advent of psychic research: believing what it wished to believe, with no logical support for belief. Precedent influenced religion, science and ethics. With a courage that defies comparisons psychic research struck out from the rank and file, challenging the bigotries of religions and science with a single daring gesture.

In answer to the materialistic person who discounts belief in immortality as unscientific and irrational the words of Pascal fittingly express the attitude of psychic research: "Immortality of the soul is a thing so important that a man must have lost all feeling to remain indifferent to what can be known about it."

But in seeking that which can be known about immortality, Psychic Research has also faced the possibility of having every vestige of previously established faith shattered. On the hypothesis that if immortality were true it could be proved, then only by evidence from those who had survived death, with consciousness and individuality intact, could this proof be accomplished. Much therefore as Columbus set out to discover the lands to the West, Psychic Research set out to discover those worlds west of life's setting sun.

While skeptics discounted the raps of the Fox sisters as the cracking of toe joints, and other spiritualistic demonstrations as illusion, or the re-

sult of collusion, such brilliant minds as Sir William Barrett, Alfred Russel Wallace, F. W. H. Myers, and Henry Sidgwick braved the scorn of scientific confreres and founded the Society for Psychical Research. They held fast to the declaration of Epictetus: that "if we seek we shall find, for we have aids from nature for the discovery of truth."

While religionists accused them of consorting with Satan, they held to the sane attitude that "if any man could convince them that they did not think rightly, gladly would they change, for after all they sought for truth, by which man never yet was harmed." That has been the attitude of Psychic Research ever since,—to search for truth—letting the chips fall where they may. By a patient process of investigation and elimination a fund of evidence has been established which supplants faith with facts regarding human survival and interworld communication.

In the April *Forum* a prominent English novelist, Aldous Huxley, sums up the positive results of psychic research. He says "the reality of at least one class of supernormal phenomena has been demonstrated beyond all reasonable doubt. That phase is Cryptesthesia, which includes telepathy or thought transference, clairvoyance, psychometry, water divining, and all other forms of abnormal perception not passing through the ordinary channels of the senses." Huxley further says "telepathy is well-authenticated." And yet less than a half century ago the greatest German scientist scoffed at the very suggestion of telepathy, declaring it was scientifically impossible.

While skeptics jeered and condemned, Psychic Research quietly went its way, making deep inroads into all phases of human learning. One by one its findings are winning scientific confirmation, and one by one the most eminent scientists are making independent assertions in recognition of its success. Huxley states that: "The reality of cryptesthesia may be regarded as established." This is a far cry from the accusations of superstition or deliberate fraud voiced by most men of learned profession less than a quarter century ago, notwithstanding the statements of savants, such as Dr. Alfred Russel Wallace, who in the last century said: "Psychic science demonstrates mind without brain, and intelligence disconnected from a material body. It furnishes that proof of a future life for which so many crave, and for want of which so many die in positive disbelief."

Because the masses believe what they want to believe, regardless of any rational basis for belief, the findings of Psychic Research are still discounted by an incredibly large group of people. For, as one philosopher said: "People incline to treat their own limited experience as a criterion and deny what is not represented by something similar therein—whereas *psychic research stands for methods, not for dogmas*. It observes, experiments and infers. Confronted with allegations of unusual facts, it neither believes nor disbelieves. It simply investigates." Belief or disbelief is left to the individual.

When Psychic Research established the reality of telepathy between two mortal minds—and Huxley declares telepathy has been scientifically

established—it proved that mind is independent of material conducting agencies. I further proved that, being independent of matter as a conducting agency, any communication between a mind discarnate and one incarnate was no longer an unscientific hypothesis. Philosophical reasoning alone indicates that survival of personality is more likely than its extinction. The evidence needs no apology. People have clung too timorously to materialistic or quasi-materialistic explanations. Mere telepathy from the living, as a general explanation, has ceased to be an intelligent argument. Even telepathy, to be admissible, must infer something back of the mind which can Will it into manifestation. Telepathy from the living is an over-worked hypothesis! Gradually a chain of evidence is being forged which defies explanation by any other means than that we possess mental faculties which survive death, because they are essentially independent of the physical body. It is a curious fact that while most scientists denied telepathy a half century ago, many of them now attempt to explain away psychic phenomena as “mere telepathy.”

It is time to become more critical and abandon equivocation. Others, totally ignoring the irrefutable evidence established by psychic research, glibly declare that all psychic phenomena are fraudulent. This attitude is just as inconsistent as to declare that “all science is erroneous because Einstein has proved that gravitational forces are illusory, that they are an acceleration of coordinates.”

Within the past few years Prof. Robert Millikan has braved the skepticism of some of his colleagues regarding psychic science. According to newspaper reports, during a meeting of the American Philosophical Society a critic was making disparaging remarks about “soul” and “spirit”. In reply Millikan is alleged to have said: “We have nothing more definite about atoms and molecules than we have about souls and spirits.” Only last year it is reported that he said: “Psychic science will prove that the mind is the one existing reality in the universe. The world is on the threshold of the greatest revival in the psychic ever achieved on this plane.” When Millikan said “this plane” it is obvious he assumed the co-existence of other planes.

It is true that in the beginning of organized Psychic Research the findings were so revolutionary to established beliefs that doubt seemed the normal attitude. But more and more Psychic Research and materialistic science have been working toward one another.

Whereas the science of the eighteenth century denied everything which could not be cognized by the senses, weighed or measured, today the field of scientific research is almost entirely in the domain of the invisible. An eminent professor at the California Institute of Technology admitted that “Science must either acknowledge the metaphysical world or cease its research, because it has no alternative.”

When we realize that astronomers have already photographed over two millions of nebulae, and that these contain millions of suns, and that millions and millions of other suns lie beyond the reach of telescopes, who

shall attempt to deny the possibilities of psychic phenomena, or of life beyond the grave?"

The thoughts suggested by Sir Arthur Eddington in his works *The Expanding Universe* and *Science and the Unseen World*, also by Sir James Jeans in *The Stars in Their Courses* and *The Universe Around Us*, open up a vastness of time and space that challenges our imagination and dazzles our reasoning faculties. In comparison with the revelations of Darwin, Wallace, Spencer, Eddington, Jeans, Lodge, Millikan, Einstein, and others in science, the riddle of psychic phenomena seems simple. However Psychic Research has set a pace for academic science. Psychic Research has revealed worlds of being independent of objectified matter. Psychic Research has proved that we are dealing with energies which in greater or lesser degrees of condensation go to make up our objective life. Psychic Research has also ascertained that back of all phenomena the workings of mind are apparent. While this was considered a vastly unscientific claim a few decades ago, we now find Sir James Jeans stating that "under such analysis as scientists have thus far made, the universe begins to look more like a great thought than a great machine. Mind, therefore, no longer seems an accidental intruder in the realm of matter, but it shows evidence of a designing or controlling power that has something in common with our individual human minds."

If science is proving that the universe is more like a great thought than a great machine—and telepathy has proved that mind can manifest independent of matter—no intelligent person needs to ask, "How is it possible that those who have passed on can communicate with those on the earth?" All things considered, the greater impossibility would seem to be that we could not communicate.

If we measure the life of a star as millions of years, and radium and granite mountain silently witness the passing of countless centuries, how much more enduring and eternal are the qualities of the human soul?

Psychic Research has very definitely influenced modern science. The late Prof. Michael Pupin, one of America's leading scientists, in his last interview just before his death recently said: "Science gives us plenty of ground for intelligent hope that our physical life is only a stage in the existence of the soul. The law of continuity and the general scientific view of the universe tend to strengthen our belief that the soul goes on existing and developing after death . . . All scientific research and investigation are directed toward further revelation of the world beyond. All of this world—this present world—that we know anything about is perceived through the senses. We see a sunset, a rainbow, the stars, the new green of Spring; we hear the song of the birds; we smell the perfume of the rose; we taste; we feel; but it all leads to glimpses of another world." And Pupin defined God as a Divine Intelligence bringing cosmos out of chaos. When asked where he thought this Divine Intelligence resides, he replied: "In the soul of man." He furthermore said: "As a man of science I can state that we recognize in this life three activities of the soul—intellectual,

aesthetic, spiritual. So it seems to me the soul of man is the greatest thing in the whole universe—the highest purpose of God's creative energy."

Organized Psychic Research can reasonably be accredited with being an incentive to such statements as those made by Millikan, Jeans, James, Wallace, and Pupin, for Psychic Research has made people "survival conscious" in a scientific sense. While heretofore, under the influence of religion, people simply believed, and trembled in fear of a possible disbelief, Psychic Research has placed a solid foundation which gives knowledge in place of belief, certitude in place of conjecture.

To turn the tide of science into metaphysical channels has been the principal mission of Psychic Research. But while science was unknowingly being influenced, religion also was going through a metamorphosis because of its influence. Even while religious leaders cried charges of fraud at the phenomena of the Fox Sisters and that of subsequent mediums, the "poisoned cup of dogmatism" which was held over the heads of the masses began to lose its deadly potency. Soul-enslaving doctrines were being challenged for evidence of fact; failing proof, a wave of materialism swept through the ranks of religion carrying with it floundering thousands. In desperation a counter-movement arose within the churches themselves, a movement which began to liberalize the doctrines which were an offense to the wisdom and beauty of God. One by one primitive dogmas, designed to create fear and subjection were and are being discarded for a more rational and scientific concept of life, its punishments and rewards.

In the past there has been a divorce between science and religion, their ways diverging so completely as to seem irreconcilable. Psychic Research is becoming the great moderator. It has saved religion from being absorbed by superstition; and science from a crass materialism. Psychic Research has provided a neutral meeting ground where all prejudices have had to be discarded; where search for truth—whatever the result might be—has become paramount to personal beliefs. As a result we find modern preachers discarding the soul-enslaving doctrines of fear, and emphasizing love, unity and cultural progress.

We now discover that science is touching the field of religion, as is evidenced by Pupin's statement about death, heaven and God. Is it not probable that if Psychic Research continues with the same wise procedure that it has used in the past it, too, will experience a metamorphosis? May not its destiny be the uniting of the two greatest endeavors of human research, science and religion? A greater mission never existed, for science inspires the use of individual reason, and religion evolves the finer sensibilities of the soul.

When all people shall have access to this knowledge they will be convinced that somewhere in the "great beyond", though hidden from mortal sight, there is a world of glorious reunion—which the mystics of the ages have visioned, which the literatures of all races have reiterated—then out of the darkness of the yawning grave will shine the prophetic beams of an eternal life.

INSANITY AND PSYCHIC PHENOMENA

By HENRY S. HILLERS

For the past twenty years I have had to contend with the opinions of friends and acquaintances on the doubtful sanity of any person interested in psychic phenomena. I have also had to listen to family physicians advising patients to stay away from seances; to the psychiatrist stating that the asylums are full of mediums; to the psychologist saying that psycho-analysis explains everything, and to mediums and others emphasizing the danger of "home circles", and so forth.

In 1928 I endeavored to investigate such cases of insanity supposedly due to some phase of mediumship as I could find. I wanted to know if mediumship was actually the cause. I am still waiting to investigate the first case.

This past winter I entered the services of a private institution for the insane. There were, on an average, some 150 patients about equally divided as to sex. These patients seldom remained more than three or four months before being transferred to State institutions, which resulted in a rapid turn-over of cases. Searching the records, I could not find one patient with a history of mediumship, occultism, or as a student of psychic science. Nor were there any records of patients who had suffered under the delusion of being psychically gifted. There were numerous patients of the religious monomaniac type, but all had been attached to regular orthodox churches or to no church at all.

That there are mediums and other occult students who have become insane is not doubted. When the subject is scientifically investigated, I believe the statistics will show that this class will have a lower numerical ratio than will be the proportion of most other classes of individuals. There are, of course, plenty of morons in every stratum of society, but I have never known a medium or occultist that I could honestly classify as insane.

Nevertheless, there is a general fear of insanity connected with psychic phenomena in the public mind. It sometimes assumes the character of ordinary ignorance, professional jealousy or, more often, commercial motives. The summary of my observations leads me to believe that this fear of insanity springs from the same source and is similar to the inherent and innate fear of death and the dead.

Another concurrent belief is that psychic phenomena are common among the insane. This I searched for. Those afflicted with hallucinations were selected as the subjects most likely to show evidence of clairvoyance. These hallucinated patients carried on regular conversations with imaginary persons. I was able to persuade certain patients to describe this imagined second party to me. They would often describe in minute

detail the conversation, tone, sex, posture, features, clothing and so forth.

At first I was completely misled into believing that several of the patients were actually seeing clairvoyantly. I can well see where a casual observer would make the same mistake. On closer investigation it invariably turned out that I was dealing with an unrestricted flow of hallucinatory pictures from the subconsciousness of the patient and nothing more. At no time could I find any convincing evidence of clairvoyance, clairsaudience, psychometry or pre-vision.

There were, however, two cases of psychasthenia that may be of interest. The first was that of a patient with suicidal tendencies. His neurotic train of thought would bring on a peculiar sensation of heat. He could in no way escape it. Standing at the open window with the thermometer near zero seemed only to increase his heat production. He explained he was the center of a heat area with a radius of about five feet. He said he knew the cause was within himself and not due to some external agency. This sensation of heat would increase in the course of about two hours to such a stage that it would cause a maniacal outburst and he would have to be restrained. From two to six hours later he would return to normal as if coming out of a trance, and complain of being cold. He had no idea of the cause of this peculiarity and I could not trace it to a psychological starting point. In connection with this case may be mentioned the reported occult practices among certain Monks in Tibet: the development of what they call esoteric 'tumo' or the psychic art of generating a flow of heat within the physical body. It is alleged that on the coldest day only a thin cotton garment is worn and the novices practice by wrapping themselves in wet sheets and lying in the snow. It seemed to me that the patient was, in some unknown and uncontrollable way, duplicating these practices.

The next case was that of a patient who complained of being lost because he was floating in darkness. He was apparently in contact with his environment in the same manner as a hypnotic subject is with the operator. A similar condition is often caused by first putting the subject to sleep with hypnotism and then following with mesmeric passes. In the patient's case, unfortunately, I could in no way gain sufficient power over his subconscious mind to overthrow this apparently fixed hallucination. In my opinion this was not an hallucination in the usual or ordinary sense, but a situation whereby his primary mental condition had in some manner externalized the conscious portion of the mind, and possibly some of the subconsciousness, into the "etheric double."

From my observations, I believe that psychic phenomena are much more rare among the insane than the sane, if not entirely absent. And that any expectation of confirming psychic phenomena from this source is doomed to disappointment.

BOOK REVIEWS

MIRACLES AND PSYCHIC PHENOMENA

A NEW ARGUMENT FOR GOD AND SURVIVAL, by Malcon Grant.
(London, 1935; *Faber and Faber*. 450 pp.)

Mr. Grant's book is a most unusual one, of great interest to students of psychic phenomena. He has nothing to contribute to the phenomena themselves, but he has made a thorough study of the data of psychic research and has worked them into a view of man and the universe that is primarily designed to take account of them. In other words, he has essayed the task which F. W. H. Myers almost alone among writers in English has attempted before him, and to which very few Continental authors—Du Prel and von Hartman may be named—have addressed themselves.

In the course of his argument, he reviews and reconsiders the occult phenomena of the past hundred years, and the resulting co-ordination of the various kinds of psychic experience is arresting even for those who have followed either the activities of psychical research or of spiritualism. Since the rappings in Hydesville of nearly a century ago, England and America alone—and Mr. Grant rarely needs to go farther afield to complete his array of varied evidence—have been able to record well attested examples of nearly every type of supernormal event which tradition and history assure us have occurred throughout man's history. Poltergeists, clairvoyance, apparitions, knowledge of the future, telepathy, miraculous cures—all are represented as Mr. Grant marshals the evidence for his thesis.

His thesis is a highly provocative one. Hitherto even those who have been most inclined to assign occurrences that transcend the familiar mental and physical capacities of man and the customary course of nature to the direct action of supernatural beings—to God and the angels, to the Devil and his demons—have generally admitted that certain of these recorded phenomena were probably to be counted as "natural", however unusual and mysterious, and hence were probably amenable to laws that could be determined. Thus even the most God-ridden Scotch pastor would have refrained from insisting that a Highland neighbor gifted with the second-sight was especially graced by the Lord; and the medieval monks did not immediately start to groom for sainthood or to cleanse with exorcism every peasant whose dreams came true. There has always been a margin of the "natural" allowed for even in the phenomena most akin to those ascribed to the supernatural.

This combination of the natural and the supernatural is but one of the theoretical explanatory possibilities that the situation suggests. Psychic research, of course, is a determined effort to see how far another of the possibilities can be carried: namely, the supposition that all such occurrences

are natural, subject to discoverable, verifiable law. Mr. Grant has taken still another of the possibilities and written an extremely interesting book to support it. So far as the reviewer is aware, no one has ever taken this position before. He maintains it doggedly and grimly through nearly five hundred closely argued (to say closely reasoned would be too much), profusely documented pages.

His thesis in brief is this: *all* psychic and occult phenomena are miraculous. In every such event the direct and immediate agent is God. However trivial, whether sporadic or recurrent, whether sinister or inspiring, true or false, in every event which seems to go counter to natural law, God is operative—not as ultimately permitting such things, not as the final term of a gradation of powers of the spirit, but as the immediately and intentionally active cause of every occult experience.

There is a law of the natural world, Mr. Grant holds; there is no law for spirit—not that we are still far from knowing the laws of the world of spirit, nor that we may be forever unable to know what laws do govern it, but, simply and forcefully, *that there is no spiritual or psychic law*. He denies that we are justified in believing that we have in any way, however imperfectly and unsatisfactorily, been able to discover and reproduce the conditions which will bring about the repetition of any psychic occurrence, and holds that until similar preparations bring about exactly similar and foreseen results (a possibility which he repeatedly denies) we are not entitled to hypothecate laws in the psychic realm analogous to those on which we act daily in the realm of nature.

Mr. Grant's main effort has been to present an argument which shall be particularly persuasive to the sceptic or materialist of the day, and most especially to those who pride themselves on adhering to the scientific method. His first step therefore is to attack the current attitude on miracles. He restates and demolishes Hume's famous argument, forcing the fair-minded opponent to admit that the evidence for miracles is fully as satisfactory as that for quite half the facts which science uses daily within its own field: all those facts, that is, which are established by reputable testimony. This opening onslaught is brilliantly done, and Mr. Grant shows himself a master of straightforward polemics.

But Mr. Grant's position naturally leads him to deny that any human beings are psychically "gifted". One may be, for reasons we can never know, more often visited, favored or afflicted by God at His own pleasure than another, but, says Mr. Grant, "the theories in this essay prove that the connection between mediums and spiritualistic phenomena is unessential. . . . Neither the character nor the record of a medium has any bearing on the reality of adequately attested facts, so long as those facts are too marvellous to have been produced by natural means." And further, "All idea of men possessing gifts and faculties has to be abandoned, in spite of the evidence which at first sight seems to support it." Not even success in experimental telepathy will persuade Mr. Grant to modify this stand: God has produced the effect of making one person seem to be the

agent, the other the percipient in such experiments, he holds. They are still utterly lawless miracles.

Another consequence of his thesis is that he must deny that any revelation can convey certain truth. Not only is it impossible to be sure of the truth of any revelation, according to this author, but it is a sign of God's wisdom that this is so. Man must work out his own salvation; he has been given reason to weigh and discriminate, and must use this human reason upon even those revelations which seem to come most unmistakably from above. In itself this stand has much to recommend it, but Mr. Grant goes on to say that God is as apt to deceive, to mislead, to confuse His creatures by lies and false wonders as He is to utter truth. The author arrives at this astounding conclusion by necessity; for either his contention that God is the immediate cause of every psychic happening—of every sinister haunting and every lying communication, as well as of those miraculous interventions which save men from death, restore them to health or hearten them for combat—is false, or he must reconcile the nature of God with evil phenomena as well as good.

The God that thus emerges will seem to most readers more like the Demiurge or like Caliban's Setebos, than like, even, the wrathful and vengeful God of the earlier Hebrews. The contemplation of his own God-monstrosity appears to have given even the theory-riding Mr. Grant pause, for toward the end of his book he tries to reinstate this Creator as a God of love and compassion. And, quite inconsistently, he argues for the reality of communication between the living and the dead; never quite abandoning his contention that we cannot at any time be sure of its validity, but seeing evidence, in the frequency with which God produces in men the illusion of intercourse with the next world, of His purpose to remind us of the likelihood (Mr. Grant seems to feel, the certainty) of a hereafter.

Not many readers will be persuaded by Mr. Grant's carefully elaborated argument; and our reluctance will not arise, as he seems to feel, either from a *parti pris* or from stubborn materialistic blindness. Without condescension, it should be possible to say that Mr. Grant has fallen into an extensive error through being, as he himself is the first to admit, an unphilosophical thinker. Obviously ungrounded in epistemology, his first coming to grips with the problem of knowledge has overthrown him. The reasons he adduces for our being unable to discover the laws of the spiritual world would be fully as cogent if produced to persuade us of our inability to know with certainty any fact, in this world or the next; but it has not occurred to him, except glancingly, to question our justification for trusting our senses' report of the world around us. This is not only the error of the "plain man", it is the error of all those scientists and naive materialists whom Mr. Grant is out to convert. Since this is so, it seems probable that he will make only a very few converts to his system of "positive theism", and that more thinkers are likely to turn to the theories he discards so high-handedly—those of Myers, Gurney or James; or of Stainton Moses and the spiritualists.

There still remains, however, great cause for gratitude to Mr. Grant. The mass of evidence for occult phenomena, even when co-ordinated in the service of an unsound theory, should be a challenge to the unconvinced. And the appearance of this book, well written, handsomely printed and bound, issued by one of the foremost English publishers of the day, may do its part to force the consideration of psychic phenomena on readers who stubbornly ignore any array of facts not presented under a contemporary imprint.

V. S. M.

FROM ANCIENT EGYPT?

AFTER THIRTY CENTURIES by Frederick H. Wood, Mus. Doc. (London, 1935; Rider, 3/6.)

"The unique Lady Nona's case . . . carries us much further towards the proof of immortality." This is the dictum of the veteran psychical researcher Signor Bozzano.

The special interest of the book does not consist merely in the fact that the source of the communications, as indicated in the title, claims to be one who lived on the earth thirty centuries ago. That claim may awake scepticism in the reader, for it is easier to make than to substantiate. The unique value of this book is that it offers solid evidence, of a new kind, in support of the claim. If the reader rejects this claim he is still confronted by evidence which is a challenging problem.

A concurrence of circumstances has conspired to make the production of this book possible. The author, a doctor of music, was led to take an interest in psychical research in the usual way, that is to say by the sudden death of his brother. After he had received evidence of the brother's survival which satisfied him, he had the good fortune to meet among his pupils with a lady (of whom he writes under the pseudonym of Rosemary) who in addition to her artistic and intellectual faculties possesses psychic faculties in a remarkable degree. At first, she had no inclination to encourage their development, and but for contact with Dr. Wood she might never have done so; happily her interest was aroused by what he told her and under his wise and discriminating guidance her gift has developed and has become of real value in this research. The scrupulous care with which Dr. Wood made his notes, and his recognition of the importance of sifting and critising, have been above praise. Had he been less observant and more credulous the value of the communications would have been greatly damaged or completely destroyed. He kindly showed this reviewer one of his many volumes of notes which show what care and patience have been exercised over this matter.

Another circumstance which has been an essential factor in the production of the work is that Mr. Howard Hulme read the article published in the *Two Worlds* journal, in which Dr. Wood wrote of the Egyptian

control, the Lady Nona. Mr. Hulme is an Egyptologist who has compiled a dictionary of hieroglyphics. He obtained an introduction to Dr. Wood. His purpose was to get information which might assist him in his study of the old Egyptian language; but at that time all the communications had come in English, and however interesting might be the accounts of life in Egypt received in this way, Dr. Wood understood the canons of evidence too well to imagine that those accounts would satisfy a critical student as evidence of Nona's independent identity. He answered Mr. Hulme's inquiry but did not consider it further and had almost forgotten it when, three months later, Rosemary said that she had "heard someone say "Ah-yit-ah-zhula", and added that she thought it was a phrase of farewell from Nona at the close of the sitting.

Dr. Wood transcribed the sounds, which his trained ear registered, and sent them to Mr. Hulme: it proved to be an Egyptian phrase, translated by Mr. Hulme as "Saluted art thou at the end". Since then over 400 sentences have been forwarded to Mr. Hulme and translated by him. Moreover, the terms employed have enabled him to date the period at which some of these particular speech idioms were in use, that is to say 2400-1356 B.C. Since the Lady Nona used these terms, may we assume that she lived at that period? "Was she", Dr. Wood asks, "truly the wife and queen of Amenhotep III and is her story true?" The fact that he puts this remark in form of a question is indicative of the cautious quality of his mind, and disposes the reader to appreciate the significance of the further question he poses: "Assuming that this soi-disant Egyptian lady were the personality she claims to be, endeavouring . . . to establish her identity to a sceptical generation and among an alien people, what stronger evidence could she afford than a language test of that remote period, spoken fluently through a partially entranced medium, and intelligibly translated through a stranger 200 miles away, who is an authority upon a recondite branch of knowledge, the experts of which could be counted on one hand?" (p. 73.)

The more steadily we consider the concurrence of circumstances which has led to the discovery of such a remarkable type of evidence, the more profoundly impressive does the sequence of incidents appear to be, and the more strongly is the reader disposed to share what is evidently the author's own opinion, although expressed with the caution which would have fitted him to be either a Doctor of Science, or a Doctor of Law, if his talents had led him to adopt either of these professions.

There is one episode which is so significant that it must be mentioned here. In order to test Nona's understanding Mr. Hulme carefully worded a question in the Egyptian Language, and sent it to Dr. Wood who committed the syllables to memory and then uttered them as a question to Lady Nona (not knowing what they meant). The question included a word that had two separate meanings (as, for instance, our own word "blow" stands for both a noun and a verb). It signifies "Hail!" and also "protect". Mr. Hulme used it in the first sense, "Hail to thee Princess Nona!" But Nona used it in the second sense, replying, "Protected ones

are we!" Surely this rejoinder indicates indisputably the independent mind of one familiar with the Egyptian language?

With a mass of material before him the compiler has shown great skill and discrimination in selecting for a small volume the most impressive incidents and some of the most arresting communications on spiritual matters. The book ought to be in the hands of every serious student who can appreciate such an important document, and the low price at which it is obtainable should insure it a wide circulation.

HELEN ALEX. DALLAS.

MORE JASTROWISMS

WISH AND WISDOM, by Joseph Jastrow. (New York, 1935. Appleton-Century Co. 394 pp. \$3.50.)

The sub-title of Dr. Jastrow's book, "Episodes in the Vagaries of Belief", is well chosen: Dr. Jastrow being one of the most curious of all the episodes of credulity. As is well known, he rejects *in toto* all claims for faculties and phenomena falling outside those at present accepted by organized science. At this late date there is of course no profit in discussing the peculiar critical standards by which Dr. Jastrow arrived at his fixed conclusions. For forty years he has shown himself to be impervious to facts, to logic, to appeals to his scientific conscience or his sense of fair play. He must merely be accepted for what he is: a bigoted mechanist with a taste for meddling in the occult.

As is usual in Dr. Jastrow's handling of these topics, lack of discrimination is the key-note: lack of discrimination in the field that makes demands on the discriminative faculties greater than any other. In his new book we find lumped together haphazardly every kind of unusual claim, with no slightest recognition on the author's part that some are better evidenced than others. Dr. Jastrow ransacks history for some of his material—he gives us brief sketches of Alexander the wonder-worker described by Lucian, Jerome Cardan, Paracelsus, Mesmer, among others—but whether old or new, fantastic or puzzling, exploded or substantiated, the treatment accorded each is the same.

The famous imposters Leo Taxil, Kaspar Hauser, and Mme Blavatsky are placed beside the Versailles experience recorded in *An Adventure*, Bligh Bond's Glastonbury records, and Patience Worth. The electronic vibrations of Abrams are for Dr. Jastrow a problem of no greater simplicity than is Palladino. Psychometry and ectoplasm are placed on the same footing with palmistry, numerology, Reichenbach's rays, and the fossils of poor Professor Beringer. The movements of Clever Hans, the Elberfeld horses, and Rolf the Mannheim dog are considered data of the same kind as the productions of the most gifted automatists. (Needless to say, of all automatists it is to Helene Smith that Dr. Jastrow gives the most at-

tention, excepting only Patience Worth—and of the latter he still holds to the “Ozark dialect” theory of the origin of her manner of speech!)

An illustration of Dr. Jastrow’s state of mind may be seen in the fact that in discussing psychometry he selects for treatment—not Pagenstecher’s Senora Reyes de Z., not Prince’s Mrs. King, not one of a score of authentic cases—but Buchanan and Denton, the last-century amateurs whose work has not been taken seriously from that day to this. Another illustration may be seen in his comment on the well-established faculty of dowsing: “Carefully controlled experiments of reputed diviners have been almost uniformly negative”. The unexpectedly generous “almost” of this fantastic dictum is counterbalanced by a summary of the late Sir William Barrett’s views on dowsing which is unusually perverse even for Dr. Jastrow.

Dr. Jastrow’s book has at least the utility of bringing together brief accounts of a wide range of interesting characters and incidents. The attitude of the author will unfortunately prevent serious students of psychic research from profiting much by his industry.

P. H. J.

PSYCHIC EXPERIENCES IN FICTION

THE BODY’S RAPTURE, by Jules Romain. Translated from the French by John Bodker. (New York, 1935; Liveright, Inc. 448 pp. \$2.50.)

The first publication of M. Jules Romain’s epic novel of marriage in this country was in a limited edition, offered at a high price, in 1933. Fortunately, this year a regular “trade” edition has been issued, for this is one of the few novels of the period that are destined to endure beyond a season. It is seldom that a work of fiction is to be recommended to those who are seriously interested in psychic research. All too many novels and short stories which include incidents of a “psychic” nature, or are based on a pseudo-occultism, only make the follower of actual psychic happenings wince unhappily at their sentimental unreality, or exasperate him by their imperceptive attitude or their flat hostility to his difficult subject.

But M. Romain has written a novel which is also a psychic document. Every page of this long book—it is really three complete novels bound in one volume—shows that there at last is an author who not only knows psychic phenomena by rumor, but who must have had his own first-hand experience of them.

The basic story is very simple: Lucienne, a sensitive, lonely girl, and Pierre, young steward on a transatlantic liner, fall in love and marry. They marry, indeed, three times: once officially and legally, then with “the body’s rapture”, and, last, they have their marriage of the spirit. It is this final consummation—and not, with all due regard to those who choose the most sensational titles for books that can possibly be justified by their contents—which gives the novel its importance.

For, after a short and ecstatic honeymoon, Pierre must return to sea. Lucienne is unwilling to admit that space can operate as a barrier to love, and doggedly, faithfully, she sets herself to follow her husband in what is often called, for want of a better term, "the astral body". She is successful, but unsatisfied. Until he shares this experience, too, she has not evidence enough that she may not have deluded herself through the strength of her longing. She continues; makes him turn as though he felt a presence; makes him aware of a touch; finally, and most movingly, succeeds in being seen by him while his ship is still at sea.

As the reader may see, this is a very different story from that with which novelists usually favor us—where the "subtle emanations" felt by one or another of their characters are left so carefully vague that if the sceptic prefers to believe that he is following a mere extravagant metaphor nothing in the text will dissuade him. M. Romain makes the literal acceptance of this experience between his married lovers necessary to the appreciation of his book and there is nowhere so much as a hint that this might be, say, one of those remarkably but unimportantly coincident dreams so beloved by the novelist who lacks either insight or the courage of his convictions.

Indeed the delicacy and accuracy with which M. Romain shows the growth of his heroine's psychic perception are masterly as he follows it from its first faint stirrings in her before she meets the love which calls it out in its strength, to the reports of the difficult trances, done with almost tedious attention to detail, in which it comes to full growth. It is this detail which makes the book a psychic document of the first order, for with no more than these pages as guide an incipient "sensitive" might well work out his own psychic procedure.

It would not be fair to give the impression that the book is without flaw. At the very end the novelist in M. Romain overcomes the observer; his hero and heroine, once transcendently married, agree tacitly to abandon all future ventures beyond the bounds of the body. This is unfortunate, for the world is full of those who would have us believe that there is a "Do Not Trespass" sign at the gate of the psychic realm, and this conclusion seems to give them one more argument. The author issues no such warning explicitly, and it is far more likely that, as a master of fiction, he realized that any further incident of the sort was bound to be anticlimactic. However, this is a very small flaw in an important book, and this reviewer, for one, will continue to recommend *The Body's Rapture* alike to sceptics and devotees of psychic phenomena.

H. S. N.

GIFTS OF BOOKS TO THE LIBRARY

The attention of members and other friends of the Society, who have in the past been so generous with donations of books, is called to the fact that it is not only books directly on psychical research that are desired. The phrase "—and bordering thereupon" in the statement of the Society's purposes covers a wide range of subjects, among the most immediate of which may be specified: normal psychology, abnormal psychology, psychotherapeutics, hypnotism, dreams, conjuring; historical treatments of the Society's subjects, such as witchcraft, oracles, the sects and communities of which psychic phenomena are reported. Likewise books touching on the occurrence of phenomena among non-civilized peoples, usually classified under "anthropology."

The increasing application of scientific methods in psychical research calls for extensive amplification of the Society's collection in various fields: not only in the biological and medical sciences, but in mechanics, electricity, optics, acoustics, photography, dermatoglyphics, graphology, etc. The literature of the law so far as it relates to testimony and evidence is also one of the bordering topics, the same standards being generally applicable in psychical research.

There are also several still larger subjects which it has always been desired to have well represented in the Library, though less completely than some of those mentioned above. Thus *religion* is on several sides closely bound up with the Society's special fields: particularly religious psychology, conversion, miracles and the other reported phenomena of sanctity; demonology, and mysticism in all its phases, including those cults and private religious variations which shade off into the kind of experience and belief called "occult." Many of the aspects of Oriental and other non-European religions are conspicuous in this respect. Besides these special topics, it is desired to have a full selection of standard and modern works in the general field of religion.

This latter kind of desideratum applies also to other subjects not directly within the Society's working program: for instance, *philosophy*, *literature*, *history*. As an illustration of the scope for the Library that has always been in mind, it may be mentioned that the Society's founder, James Hervey Hyslop, gave to the Society his very fine philosophical library, as also a number of literary and historical works. These departments of the collection have been very little added to in recent years, though in need of supplementation.

In connection with these broader and possibly irrelevant-seeming fields two things are to be remembered: that psychical research touches on nearly every department of human thought and activity, so that the reference library could scarcely be too large to meet occasional needs and provide valuable material; and second, that if psychical research ever comes into

its own as a major department of investigation, perhaps the next great one to which science will turn its concentrated effort, then the American Society will inevitably become the center—as Dr. Hyslop dreamed that it might—of a group of co-operating scientific bodies carrying on special subdivisions of the work, for the needs of which the reference library would have to be one of the finest anywhere. Quite apart from the financial burden involved in any rapid expansion, the books themselves required for a first-rate scientific and scholarly library are not always to be found at will, but often have to be sought over a long period. Those who look hopefully on the tasks to which the Society is devoted will bear these possible future developments in mind.

Files of periodicals and reference books, in particular, are desired, and are usually too costly to be purchased from the Society's funds. Thus it may be mentioned that the file of *Mind* is far from complete, there is no set of either the Catholic Encyclopaedia or the Jewish Encyclopaedia, nor has the latest edition of the Encyclopaedia Britannica been acquired. Reference books on special topics are likewise in need of supplementation.

Friends of the Society who contemplate disposing of their books, not only their books on psychical research, are urged to communicate with the Society and ascertain whether some of their books would not fill needs in the library at Hyslop House. Also donations of funds for the purchase of books will be gratefully received, and acknowledged in the JOURNAL.

ACKNOWLEDGMENT OF BOOKS

The Society has received, through the kindness of the widow and the son of the late Alfred H. Bataille, a generous gift of books. Mr. Bataille, who was a member of the Society, died on February 12, 1934, at his home in East Orange, N. J., having requested that his books on psychic research be given to our Library.

The Bataille collection is the most extensive the Society has received in several years. It numbers nearly one hundred and fifty volumes, together with a large quantity of periodical and pamphlet material. The books are mostly modern, constituting a fine selection of the books on psychic research that have appeared in the last thirty years, as well as a few older books. They will add substantially to the number of "lending duplicates" at Hyslop House, besides replacing some missing items and supplying a few not previously acquired. A full set of the publications of this Society is included, also a full set of the Boston Society's publications and most of those of Harry Price's Laboratory and of the Hyslop Foundation.

The material is now being stamped and catalogued, and will soon be available.

JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

JULY, 1935

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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

Vol. XXIX, No. 7; July, 1935

STATEMENT BY THE EXECUTIVE COMMITTEE

Herewith are published Mr. Thorogood's comments on the report of Dr. Harold Cummins in reference to the "Walter" thumbprints located in London.

Mr. Thorogood spent something over a year in investigating the fingerprint phenomena and the exhibits in America and undoubtedly knows more about this situation than anyone else. Mr. Thorogood has at all times had the able assistance of Mr. Ralph Adams of the Massachusetts Institute of Technology.

In his book Mr. Thorogood demonstrated that in almost every instance the Walter waxes in America had a rod down the center equivalent to a loop or staple in the impressing agent. Now Dr. Cummins examines these eight waxes in London and announces three conclusions:

First: that the waxes are beyond suspicion;

Second: that they are all negative impressions;

Third: that seven of them have rods down the center of the core.

Dr. Cummins, therefore, although he does not seem to realize it, thoroughly supports the conclusions of Mr. Thorogood; a consummation that in nowise surprises us.

We are confident that the great majority, if not all, of the London waxes show a rod at the center of the core. The illustrations themselves published by Cummins in London indicate it.

But we are informed that Dr. Cummins now says that he did not mean what he wrote. That when he wrote "The impression has an intact core, a rod", he meant that something else had a rod down the center.

Namely, the impressing agent which Dr. Cummins is sure is a die despite his disclaimers.

Of course this is Dr. Cummins's only way out and he has promptly taken it. The net result of the whole thing is that no one knows what Dr. Cummins did see or didn't see when he was in London. From such evidence as we have been able to gather to this date the wax impressions themselves have rods at the center of the core.

Of course Mr. Thorogood can only answer Dr. Cummins's report as written. If Dr. Cummins wants to change it and give its plain language some far-fetched significance, Mr. Thorogood may or may not see fit to answer such a revised report. At any rate if Dr. Cummins takes the indicated position he is certainly, for a trained scientist, capable of the greatest ineptitudes in the use of the English language, with the result of having supported a thesis without realizing it.

We, however, believe that Dr. Cummins told the exact truth in plain language and that there are rods down the centers of these wax cores as he explicitly states.

Of course Mr. Thorogood has had no opportunity to examine these English waxes. We trust that such an opportunity may present itself in the not too distant future so that we may know something definite on the subject.

In the meantime the identity of the Walter-Kerwin prints has by no means been established as has been announced by certain itinerant and profound thinkers.

July—1935.

“WALTER” VS. DR. “X”

By BRACKETT K. THOROGOOD

In view of the recent publication in the *Proceedings of the Society for Psychical Research* (London) of a report by Dr. Harold Cummins' on some waxes which were made available for his study during a recent visit to England, it is again necessary to give consideration to the claim that the “Walter” right thumbprints obtained under the “Margery” mediumship are in reality those of her dentist Dr. “X” (or Dr. “Kerwin”, the pseudonym used by the Boston Society).

In all, Dr. Cummins examined eight waxes, two of which were produced in London in December 1929, the other six presumably having been

produced at Lime Street and presented to visitors who took them to England with them.

Since it has not been my privilege to study these impressions I obviously cannot analyze them or compare them with the impressions obtained during our own experiments and must, of necessity, base my comments on such facts as I can gather from Dr. Cummins's recorded observations. I may have seen one or more of them at the time they were produced at seances in charge of Mr. Dudley, but my memory is not retentive enough to allow of my recalling details of prints which, as a guest, I must have looked at more or less casually if at all, despite Mr. Frederick Bligh Bond's accusation that I willfully suppressed evidence by failing to mention one of them².

In an introductory note prefacing Dr. Cummins's article, Mr. W. H. Salter states that Professor Cummins, as "a recognized authority on 'dermatoglyphics' . . . had in December 1932 been invited by the American Society to report as to whether two sets of prints sent to him were identical". This statement is erroneous, since it was I, personally, who asked Dr. Cummins if he would examine the prints for me. The American Society knew nothing about the matter until later. Furthermore, I invited Dr. Cummins to come to Boston if possible and attend some seances, and expressed a desire that we might cooperate in the study of the prints. This invitation has been extended several times since but Dr. Cummins has preferred not to avail himself of the opportunity it offered to witness these phenomena.

In his foreword Dr. Cummins refers to four prints of a left thumb rendered in 1927, which he says were in my report identified as belonging to "Walter"—not on comparison with any known prints belonging to Walter Stinson but only on "the declaration of the 'Walter' voice." Three left thumbprints had been claimed by Mr. Dudley³ to be identical with Dr. X's,—but when our investigation showed that according to the records made at the time by Mr. Dudley himself⁴ only three left thumbprints were produced on the date specified, all of which were said to bear the same pattern, and that two of these impressions (authentic as to origin and subsequent history) were in our possession and were not in any respect like Dr. X's prints but were identical with the left thumbprints of our more recently obtained whole hands, the subject of left thumbs was dropped by the critics and attention focussed on the right thumbprints.

Nevertheless Dr. Cummins parenthetically has this to say: "(The left hand prints bear a thumb quite unlike the earlier independent left thumbprints, and here again the explanation is advanced that the specimens used by Dudley are not authentic seance productions)."

It does not seem necessary to again go into details which are completely covered in my Report⁵. I think I was sufficiently clear when I stated that we could not prove that any of the fingerprints were actually like those of Walter Stinson because we had none of his life-time prints for comparison⁶. Since we are still trying to determine what or who "Wal-

ter" may be, we can scarcely claim that any certain identification is possible, but see no reason for not calling the hands or prints "Walter's" since they are produced in this mediumship by the intelligence calling itself "Walter" and are claimed by it as its own.

Dr. Cummins's statement that "it is a simple process to make with dies impressions such as these attributed to 'Walter', and any critical evaluation of the finger-print and hand-print evidences must weigh the possibilities of this operation against seance records offered in proof of supernatural production of the prints", is but a reiteration of our own stand in the matter, and the reason why such rigid control was used in our investigations during which complete hands were obtained—both left and right) that the possibility of the use of dies or molds was absolutely out of the question. This same conclusion was reached by Mr. Dudley in his consideration of the multiplicity and variety of the forms of the "Walter" right thumb impressions as demonstrated over a period of years.

Of the eight waxes under consideration Dr. Cummins mentions specifically that seven are *negative* prints having a *rod* at the core.

Referring to a wax imprinted at the London sitting of December 7, 1929, in the possession of Mr. Harry Price, he says: "Figure 1 illustrates the obverse of the wax tablet, a whole slab of the Kerr impression compound with a single negative imprint of 'Walter's' right thumb. . . . Special mention should be made of the fact that the core of this pattern is a *rod*. . . . It will be readily apparent that this 'Walter' print is identical with the right thumb of 'Kerwin'."

Of the other tablet from this seance he says: "The print itself is a clean-cut impression, definitely a 'Kerwin' right thumb. The impression has an *intact core*, a *rod*."

Of the two tablets belonging to Lord Charles Hope and deposited by him in the S. P. R. rooms where they were examined, he says: "One tablet is inscribed 10-3-29 2. It bears a typical 'Kerwin' print with a *rod core*."

"The second specimen, marked 10-3-29 3, bears two prints, a larger impression which is a typical 'Kerwin' with a *rod core*, and a smaller one which is smoothed and defaced in the central pattern area (this one not being subjected to a critical analysis in the absence of requisite technical aids)."

Of the Baggallay tablet Dr. Cummins writes: "The obverse of the tablet is inscribed 5-11-29. It bears a single 'Kerwin' print with a *rod core*."

Of the Schiller tablets, three in number, he says: "One tablet . . . carries two imprints. One imprint is a clearly defined 'Kerwin' right thumb, with a *rod core*. The second is an irregular impression, beset with up-raisings as if there had been sticking of the digit or die in imprinting; this pattern is not analyzed in detail though it is evidently a 'Kerwin' print."

"A second tablet . . . also carried two impressions. One is a 'Kerwin' right thumb, its core showing the '*routing*' defect which characterises the 'standard' of Thorogood. . . .

"The Third tablet . . . again carries two prints. One print is a 'Ker-

win' right thumb. Its core is a *rod* and the impression shows no artifact characteristic of Thorogood's 'standard'."

(The second imprints on each of the two last mentioned tablets were of a child but were not alike.)

In his summary Dr. Cummins says: "The eight 'Walter' prints listed above, like other right thumbs ascribed to 'Walter', are identical with 'Kerwin's' right thumb."

Further on he says: "Thorogood places much emphasis on the core structure of what he terms the 'standard' right thumb of 'Walter'; he asserts that it is not a *rod*, the *rod* core being a feature of the 'Kerwin' right thumb. Among the eight 'Walter' prints now reported seven display this *rod* structure clearly and unquestionably."

(All the italics in the above quotations are Dr. Cummins's own.)

On page 151 of Vol. XXII (Part III) of the *Proceedings of the A.S.P.R.*, in article 27 of my conclusions, and elsewhere, I stated that the core of the "Walter" right thumb is a *staple*: while that of Dr. X's right thumb is a *rod*. (The Walter normal positive prints (in relief) correspond to actual fingers.)

It must therefore be perfectly clear to anyone that a *staple* at the core of the actual thumb would give a *rod* core in an impression left in wax by pressing the thumb into it—in other words in the negative print, whereas a *rod* in the actual thumb would give a *staple* in the negative impression.

Now if, as Dr. Cummins claims, all the *negative* waxes which he examined while in London showed a *rod* at the core it is obvious that the impressing agent must have borne a *staple* at its core. In that case it could not have been a replica of Dr. X's thumb which did the impressing (whether normally or supernormally) since the core of his thumb is a *rod* which in turn would give a *staple* in the negative.

In view of the foregoing it seems evident that in spite of his avowed disagreement with my conclusions Dr. Cummins actually agrees with me in regard to this fact, which conclusively establishes the difference between the "Walter" and Dr. X prints. Surely this cannot be called "fatuous argument".¹¹

¹¹*Proceedings* S. P. R. Vol. XLIII part 139 Apr. 1935 pp. 15-23; also A. S. P. R. Vol. XXIX No. 5 May 1935 pp. 130-134.

¹²*JOURNAL* A. S. P. R. Vol. XXIX, No. 5 Supplement May 1935 p. 155.

¹³*Bulletin* B. S. P. R. Vol. XVIII.

¹⁴*Proceedings* A. S. P. R. Vol. XXII Part 3 p. 131, also appendix XXV p. 223.

¹⁵*Proceedings* A. S. P. R. Vol. XXII Part 3 p.

¹⁶*Proceedings* A. S. P. R. Vol. XXII Part 3 p. 4.

¹⁷*Proceedings* A. S. P. R. Vol. XXII Part 3 p. 129.

¹⁸*Proceedings* A. S. P. R. Vol. XXII Part 3 p. 5.

¹⁹*Proceedings* A. S. P. R. Vol. XXII Part 3 appendix VII p. 190.

²⁰*Proceedings* A. S. P. R. Vol. XXII Part 3 pp. 104-105.

²¹*Proceedings* A. S. P. R. Vol. XXIX No. 5 May 1935 p. 134 also S. P. R. Vol. XLIII part 139 p. 23.

THE FIFTIETH ANNIVERSARY OF THE A. S. P. R., 1885-1935

By PHILIP H. JUDSON

Psychical Research in America celebrates this year its fiftieth anniversary, the original A.S.P.R. having commenced its activities in 1885. The organization of the Society was completed at a meeting in January of that year, after preliminary meetings in the latter months of the year previous. This month of July provides a fitting occasion to commemorate the event, since the first *Proceedings* issued by the Society bore the date July 1885. In this article will be given a brief account of the founding and course of the first A.S.P.R., 1885-1890.

In reflecting on the origins of psychical research, it may be useful to recall two events that occurred some sixteen years earlier, in the year 1869. The popular movement called Spiritualism, based on claims of the kind studied in psychical research, had at that time of course been sweeping over the world for twenty years, after its beginning in up-state New York in 1848. But with few exceptions its appeal had been to the ill-educated and persons counted by the critical to be unreliable, when not irresponsible. And the comparatively small number of educated and intelligent persons who had testified to first-hand observation of the phenomena of Spiritualism had not done so in a fashion which made their testimony inescapable or even powerfully impressive. Where there was so much known fraud and delusion and so little respectable evidence, it was natural that the educated world should smile and turn away.—Of course something of the same condition still obtains, but to a vastly diminished extent, owing to the labors of psychical researchers during the past half-century.

The year 1869, in which took place the two incidents here mentioned as bearing on the origins of psychical research, was the very crest of the second wave of Spiritualism, following its decline during the national pre-occupations of the Civil War. In that year appeared—along with a torrent of Spiritualistic publications—a book called *Planchette: the Despair of Science*, by Epes Sargent. Sargent was one of the most distinguished of the Spiritualist spokesmen. He was a talented journalist and man of letters: author of novels, plays, and biographies, editor of the *New York Mirror* and later the *Boston Evening Transcript*. His book *Planchette* was called by William Crookes "the best book to place in the hands of the uninitiated." Our concern at the moment is not so much with the man or his book as with a reviewer of the book. It was given out for review by the *Boston Daily Advertiser*—whether at his request or otherwise is not known—to a young man of twenty-seven, a student nearing the comple-

tion of his medical course at Harvard in spite of ill-health which was to keep him inactive for several years thereafter. His review appeared in the *Advertiser* for March 10, 1869. This passage deserves quotation:

The present attitude of society on this whole question is as extraordinary and anomalous as it is discreditable to the pretensions of an age which prides itself on enlightenment and the diffusion of knowledge. We see tens of thousands of respectable people on the one hand admitting as facts of every day certainty, what tens of thousands of others equally respectable claim to be abject and contemptible delusion; while other tens of thousands are content to stand passively in the dark between these two hosts and in doubt, the matter meanwhile being—rightfully considered—one of really transcendent interest. In this state of things recrimination is merely lost time. Those people who have the interests of truth at heart should remember that personal dignity is of very little comparative consequence. If our author, in concert with some good mediums, had instituted some experiments in which everything should be protected from the possibility of deceit, remembering that the morality of no one in such a case is to be taken for granted, and that such personal precautions cannot be offensively construed, he would probably have made a better contribution to clearing up the subject than he has not done.

As will be recognized, this paragraph of 1869 presents in outline both the motive and the method of the branch of scientific inquiry called psychical research. Other sentences from the same review emphasize the author's points:

Scientific men seem to demand that spiritualists should *come* and demonstrate to them the truth of their doctrine, by something little short of a surgical operation upon their intellects. . . . But an author writing avowedly for purposes of propagandism should have recognized more fully the attitude of this class, and recollected that one narrative personally vouched for and *minutely* controlled, would be more apt to fix their attention, than a hundred of the striking but comparatively vaguely reported second-hand descriptions which fill many of the pages of this book. . . . A reader of scientific habits of thought would have been more interested by a very few cases described by the author over his own signature, and with every possible detail given, in which pedantically minute precautions had been taken against illusions of the senses or deceit.

Doubtless many readers will have recognized the author of these comments as William James. (The review was reprinted, in part, in the posthumous *Collected Essays and Reviews*.) They were the first public expression of an interest in unaccountable phenomena and their careful investigation which arose early in James' youth and remained with him to the end. And they show that the imagination and incisiveness which characterized his mature work in so many fields were early brought to bear on this most baffling of problems. It must have been with great personal satisfaction that James saw formed, thirteen years later, a society dedicated to the study of supernormal phenomena along the lines he had himself envisaged. He was in London later in the year of the founding of the English S.P.R., 1882, and made the personal acquaintance of Gurney, Myers, and others of the Society's founders. While the bulk of James' work lay in other fields, it is nevertheless true that he was primarily responsible for

the organized study of psychical research in this country, and the chief figure in the early days of the A.S.P.R.

The other incident of 1869 to which attention is here directed occurred in England. There another young man—a year younger than James—was likewise confronting the deepest problems of life with a marvellously keen intellect and a soaring imagination and preparing to record his findings with rare literary skill. F. W. H. Myers had, in his early twenties, attained to a deep and fervid Christian faith, and had then been engulfed by the scepticism and materialism that followed the triumphs of evolutionary doctrines and modernist criticism. Most that he held dear in life he saw swept away by what he thought inescapable facts; and worse than that—for he had an overpowering passion for immortality—all his hopes for the future. A Cambridge graduate, he retained links with his University, particularly in the person of Professor Henry Sidgwick, the philosopher who was guide and friend to so many of England's keenest minds, after they had penetrated the reserve that characterized him. Let us quote the passage in which Myers tells of a visit to Sidgwick, with consequences momentous for psychical research:

My own entry into his intimacy, at any rate, was in an hour of deep inward need.

"Faith at her zenith, or all but lost in the gloom of doubts that darken the schools":—

I had passed through all these stages, and visiting Cambridge again in 1869 to examine for the Moral Science Tripos, I felt drawn in my perplexities to Henry Sidgwick as somehow my only hope. In a star-light walk which I shall not forget (December 3, 1869), I asked him, almost with trembling, whether he thought that when Tradition, Intuition, Metaphysics, had failed to solve the riddle of the Universe, there was still a chance that from any actual observable phenomena,—ghosts, spirits, whatsoever there might be,—some valid knowledge might be drawn as to a World Unseen. Already, it seemed, he had thought that this was possible; steadily, though in no sanguine fashion, he indicated some last grounds of hope; and from that night onwards I resolved to pursue this quest, if it might be, at his side. Even thus a wanderer in the desert, abandoning in despair the fair mirages which he has followed far in vain, might turn and help an older explorer in the poor search for scanty roots and muddy water-holes.

These two distinguished scholars, whose entrance into psychical research is recorded in these two incidents of 1869, became the chief instigators and theoreticians of the work in their respective countries. Yet it was to neither of them, but to a third, that the actual organization of the societies for psychical research is to be attributed. William Barrett (later Sir William), Professor of Physics at the Royal College of Science for Dublin, was possessed of the zeal and energy and the particular personal qualities necessary to transform the speculations and private inquiries of scattered individuals—until then the only treatment these problems had received—into the systematic investigation and orderly discussion to which the name *science* can be attached.

Barrett had been attracted to psychical matters in the mid-sixties,

when he was assistant to Tyndall at the Royal Institution. A friend performed for him some experiments in hypnotism in which occurred "community of sensation" between operator and subject, indicating a relation of the kind later called telepathic. Barrett repeated the experiments by himself and became convinced of a mode of communication not recognized by science. His interest awakened, he seized every opportunity to investigate unusual faculties and phenomena, and in the course of the next few years witnessed a wide variety, both physical and mental, under conditions that seemed to him unexceptionable. During this time William Crookes—with whom he had been in correspondence on more orthodox subjects since 1861—published his studies of D. D. Home, and Barrett made his personal acquaintance. Finally Barrett wrote a report of his findings which was accepted for reading before the British Association in 1876.

The reading of the paper before the assembled leaders of orthodox science created considerable stir. Crookes, Rayleigh, A. R. Wallace and others spoke in his behalf, but for the most part, at the meeting and in the newspapers, he met with noisy ridicule. The ensuing controversies, however, served Barrett's main purpose very well, since what he wanted was to attract attention to a neglected field of scientific endeavor. They also served to bring him into touch with additional persons producing psychic phenomena, and with other students of the subject. As he later stated, he spent much of his energy during the next five years examining and sorting the cases that came to his attention, including personal investigation of the best cases. In 1877 he met Myers, and later Gurney, who aided him in the work.

In 1881 a case was brought to Barrett's notice of a kind different from any he had seen: telepathy of a remarkably clear-cut type occurring in individuals not in hypnotic trance but in the normal state. On investigation he became convinced that the young daughters of a clergyman actually possessed the power claimed for them. He reported his discovery of what he called "thought transference in the normal state" in *Nature* (July 7, 1881). It was this experience that seems to have decided Barrett to set about promoting, himself—what he had failed to achieve through the British Association in 1876—the organized study of psychical phenomena.

He soon gathered about him a distinguished group of men who became the Council of the Society upon the completion of its organization, February 20, 1882. Of scientists, besides Barrett, there was at first only Balfour Stewart. The Spiritualists were well represented by the leading exponents of the day: Stainton Moses, Dawson Rogers, C. C. Massey, George Wyld, Morell Theobald, and others. In fact the Spiritualists rather preponderated on the original Council, though in the course of the next two or three years, when the axe began to descend on favorite mediums, they fell away.

Among the first to whom Barrett turned were F. W. H. Myers and Edmund Gurney, whom he had known, as mentioned above, since 1877, when his B.A. "notoriety" brought him new friends. In fact Myers and

Barrett had discussed the possibility of such a society several years earlier—it is indeed impossible to say from which the idea had come—and it was at Myers' suggestion that leading Spiritualists were invited to participate. Myers had never forsaken his resolve of December 1869, and throughout the seventies had devoted many hours to laborious visiting of mediums and tracking down reported phenomena. He was especially active from 1874 to 1878, when he was aided also by Edmund Gurney, a brilliant Cambridge man four years his junior, whose interest in the subject he had roused. Their efforts in those years were not very fruitful—"tiresome and distasteful enough", as Myers said later, though the men retained their conviction that the quest was a worthy one. They had almost come to a cessation in their endeavors when Barrett's invigorating call to action at the end of 1881 gave them renewed hope.

Myers and Gurney made their adhesion to Barrett's plan contingent on Henry Sidgwick's accepting the Presidency of the new society. Sidgwick had taken an active part in their earlier investigations, as had also Mrs. Sidgwick. In 1874 Mrs. Sidgwick—then still Eleonor Mildred Balfour—had been asked to write the article on Spiritualism for the ninth edition of the *Encyclopaedia Britannica*, for which she prepared herself by a thorough study of both the literature and the phenomena, conducted through several years. Sidgwick consented to assume the office of President, and this Cambridge group of scholars joined the motley if distinguished company of scientists, Spiritualists, and men of letters whom Barrett's tact and energy had brought together. It soon became apparent that they were indeed the main driving force of the Society: as Barrett himself always insisted, it was primarily to Myers, Gurney and the Sidgwicks that the Society owed its achievements, and it was on the foundations which they laid that the Society continued to build.

A learned society devoted to exploring residual phenomena hitherto neglected by science was a new thing, but the men who responded to Barrett's call were not new to the subject, but on the contrary had, most of them, given their best thought for years to its problems. As a result, the S.P.R. was born full-grown, and straightway began the issuance of *Proceedings* of solid worth that made a powerful impact on the learned world.

II

One might think that the events which made Barrett responsible for the founding of the A.S.P.R. as well as the S.P.R. were purely fortuitous, were one not led to suspect that Barrett was the kind of man to whom such things happened for some other reason than chance. In August of 1883 the annual meeting of the British Association was held in Montreal. Barrett attended, and improved the occasion by talking to a great many people on psychical matters. Among the visitors from this country was the distinguished geologist, Professor Carvill Lewis of Philadelphia, a secretary of the American Association for the Advancement of Science, who

became much interested in Barrett's account of the S.P.R. and promised aid in forming an American organization along similar lines. He and his co-secretary, Dr. Charles Minot, of Harvard Medical School, arranged that Barrett should read a paper before the meeting of the American Association, held at Philadelphia immediately after the Montreal meeting, and also address a group of scientific men concerning a possible American body.

Professor Lewis himself never took part in psychical research or the American Society, spending the next few years in Germany and dying in 1888; but his efforts in Barrett's behalf bore fruit. The meetings in Philadelphia, where Barrett met many of the leading American men of science, led to invitations to similar meetings in Boston and Cambridge, one being conducted under the auspices of the American Academy of Arts and Sciences. The head of the Harvard Astronomical Observatory, Professor E. C. Pickering, whom Barrett had met in Philadelphia, was active in introducing him to men at Harvard and in the Academy. At the Academy meeting, when Barrett had spoken, it was moved and carried that a committee be formed to consult as to the best means of carrying on psychic research in America. The committee members were E. C. Pickering, Stanley Hall, William James, H. P. Bowditch, Dean of the Harvard Medical School, William Watson, one of the organizers of the Massachusetts Institute of Technology, C. S. Minot, the naturalists Alpheus Hyatt and Samuel Scudder of the Boston Museum of Natural History, and N. D. C. Hodges of Cambridge, who served as the first Secretary.

This meeting, held September 23, 1884, was followed by others, leading up to the final organization of the American Society for Psychical Research on January 8, 1885. In response to invitations eighty-two members were secured, and twice as many Associates. Simon Newcomb, the eminent astronomer, consented to serve as President. In addition to most of those named above, the members of the Council were Professor G. F. Barker of Philadelphia, the Rev. Mr. C. C. Everett of Cambridge, Coleman Sellars of Philadelphia, Moorfield Storey of Boston, Colonel T. W. Higginson of Cambridge, C. C. Jackson of Boston, W. H. Pickering of Boston, Professor G. S. Fullerton of Philadelphia, Professor James M. Peirce of Cambridge, R. Pearsall Smith of Philadelphia, and Major A. A. Woodhull of New York.

A striking fact is to be noticed at once: of all the men named above, and of all the men who later became members of the Council during the five years' life of the old Society, not one—save only William James—ever made a contribution to psychical research. Almost as sweeping an assertion could be made of the whole body of members (members were elected by the Council from among the associates), though here there are exceptions. Henry Holt, for instance, and George B. Dorr, Colonel Bundy, Augustus Hemenway, Harlow Gale, served psychical research in one way or another; and it would require hardihood to say that George Pellew ("George Pelham" or "G.P." of the Piper records) made no contribution to the study.

An examination of the four *Proceedings* issued by the old A.S.P.R. does not leave one in much doubt as to why one should be confronted with such a striking contrast between the rosters of early names in the English and the American Societies, in relation to their later work in the field. The only generalization, at least, that the present writer has been able to arrive at is that the founders of the A.S.P.R., while they took their inspiration from the S.P.R., were inspired not to emulate but to refute. The English Society on its founding had plunged at once into amassing proof of a phenomenon not previously recognized by scientists: the occasional existence of a power of mind to affect mind without the intermediate use of the senses, to which Myers gave the name "telepathy". The American Society seems to have been founded to prove that the English workers were mistaken, and that no such power existed. This is not to say that such was the primary conscious purpose of the leaders, or that they were insincere when they dwelt on the importance of the field and their readiness to follow wherever the facts might lead. But that they were in that state of scepticism which no evidence or argument can alter, is the fair conclusion from their 570 pages of published findings.

The first *Proceedings*, issued just fifty years ago this month, was devoted chiefly to a report by the Committee on Thought Transference. Circulars of instructions had been sent out requesting reports of experiments in guessing colors, digits, and dice. This is of course always a valuable form of experiment to try, whether the results are positive or negative, and it is hardly the fault of the Council members if in this case the returns did not depart significantly from chance. The really amusing feature of the first issue is the treatment accorded a series of experiments in the reproduction of diagrams, which happened to turn out positive. One finds them more or less accidentally, since they were placed in the most distant appendix and only referred to in the main report as "affording encouragement for persevering in this method of experimenting." Only seventeen lines of text are given to the conditions, persons, etc. And the illustrations of the diagrams and reproductions are so small and crowded together that they can scarcely be distinguished: over one hundred figures jammed into half a page!

The second issue of the *Proceedings* appeared a year after the first, in July, 1886, when the Society had had time to get into its stride. The Address by the President, Simon Newcomb, contains some acute remarks on the problems of the Society, but is chiefly devoted to rather tortuous argument directed at the English Society's evidence for telepathy, the total effect of which on his mind, Newcomb reports, is to "have almost entirely removed any ground which might have existed for believing thought-transference to be a reality." An article by Dr. Charles Sedgwick Minot offered a valid contribution to at least the precautionary side of psychical research, by demonstrating that in experiments with digits some persons are likely to show a "number-habit" that distorts the results if not controlled. Of a discussion entitled "On the Existence of a Magnetic Sense"

it is only necessary to record that one of the authors was Joseph Jastrow. It may be added that sometimes in reading the old *Proceedings* one has the sensation that *all* the articles are by Joseph Jastrow.

Facts, however, have a way of bobbing up, and *Proceedings* No. 2 was not lacking in positive findings. The Committee on Thought Transference was confronted with several cases which afforded "suggestions for further inquiry"—their way of describing valid phenomena—and one series of experiments in which the "returns were so remarkable in their character, that it has been thought best to append to this report a description of them in the words of the agent himself. (See A appendix.)" The experimenter was the same as the one relegated to an appendix in No. 1; this time the appendix was more roomy. The Committee on Mediumistic Phenomena also had something positive to report. Though it had been operating under extraordinary handicaps in personnel: one member died, one resigned, one went to Europe, one "had no report to make". The other one, however, was William James. And Mrs. Piper was introduced to history. James had met Mrs. Piper the previous autumn. He witnessed her phenomena several times during the winter, and sent a large number of sitters to her. His conclusion was that she was "in possession of a power as yet unexplained." With this reference Mrs. Piper, a Bostonian and the greatest of mediums, disappears from the annals of the old A.S.P.R.!

The third number of the *Proceedings* was issued a year and a half later, in December, 1887. Two events of importance had meantime occurred. The English Society had published its great work *Phantasms of the Living*, in which Edmund Gurney with the aid of F. W. H. Myers and Frank Podmore established telepathy as a fact in nature. And the American Society had secured Richard Hodgson as its Secretary. The circumstances of Hodgson's coming are in retrospect rather amusing, as may be learned from his letters published elsewhere in this issue. Mr. R. Pearsall Smith, who instigated the affair, was active in the A.S.P.R. from the very beginning, having lent his home for the first Philadelphia meetings at which Barrett broached the idea of such a society. But his interest, Hodgson relates, was not so much to discover phenomena as to demolish Spiritualism, which had led a lamented brother of his astray, and his reason for urging Hodgson's importation was his brilliant work in exposing Madame Blavatsky. What he thought when Hodgson's studies of Mrs. Piper provided Spiritualism with the firmest basis it had ever received does not seem to be recorded; though from the fact that Smith later served ten years on the Council of the S.P.R. and aided it with money, it may be that he came to regard his brother in a different light.

But *Phantasms of the Living* affected the third number of the *Proceedings* more than Hodgson's arrival. Nearly half of the issue is given up to a controversy between Charles S. Peirce and Edmund Gurney. Peirce's criticism of *Phantasms* was doubtless the most extensive and acute which it received. On a number of points Gurney conceded that Peirce had spotted errors and weaknesses. But he was able to show that these points

were all minor, and that in the central issues Peirce quite misconceived the nature of the chain of argument and evidence he was attempting to rebut. The controversy provides a valuable supplement to the *Phantasms* volume; and reveals Gurney as a master of urbane but devastating polemics. (Gurney's final reply appeared in *Proceedings* No. 4, after his death.)

Another reaction to *Phantasms of the Living* in the third *Proceedings* was the sudden coming to life of the Committee on Apparitions and Haunted Houses, of which Josiah Royce was chairman and spokesman. Hitherto the point of attack had been the positive results in *experimental* telepathy reported by the S. P. R. (the Committee on Thought-Transference, by the way, achieved a totally negative report in No. 3, as did that on Mediumistic Phenomena); but the two massive volumes which Gurney filled with cases of the corroborative *spontaneous* type of telepathy raised a new challenge. To the task of explaining away this evidence Royce set himself; Hodgson in the meantime devoting his great energies to collecting fresh cases.

Royce hints at his solution in No. 3, but it is in the fourth (and last) *Proceedings* that he goes after the evidence for spontaneous telepathy in earnest. Over a hundred and fifty pages of the issue are devoted to Hodgson's cases and Royce's analysis. The solution offered by Royce is quite simple: the coincidences from which the spontaneous cases take their importance never happened: people merely *imagine* they did, by a sudden sort of retrospective self-delusion to which Royce gave the name "pseudo-presentiment." On learning of one event, people promptly become convinced, by a harmlessly insane impulse, that they had previously experienced another event of a strikingly relevant kind. This notion Royce elaborates with great skill and literary charm through a long series of concrete case-histories. Nor does he altogether fail of finding cases to which his explanation applies as well as any, if not better. But as Hodgson was able to demonstrate—and Gurney, also, before his death in 1888—the pseudo-presentiment theory can be applied to but certain types of cases, and is hopelessly inadequate as an alternative to the telepathic theory in the great mass of cases presented.

Proceedings No. 4 was also marked by the final skirmish in the debate over the experimental type of telepathy. Seeing that the reproduction of diagrams was often the most striking phenomenon of the kind, Minot endeavored to supplement his discovery of number-habits by finding evidence of *diagram-habits* as well. So successful was he, as he thought, that he asserted, "If this view is adopted, the general conclusion is unavoidable that none of the experiments heretofore published afford conclusive evidence of thought-transference". To this conclusion and its supporting argument, William James, as another member of the Committee on Experimental Psychology, entered a strong demurrer; for him the case for telepathy was "not appreciably shaken by Dr. Minot's critical remarks." While Hodgson demonstrated that Minot's contentions were based on a total disregard of the vital factor, in calculating chance, of the *order* in which the

diagrams turned up. The criticisms of James and Hodgson, however, left Minot quite undisturbed, and he summed up his position as follows:

When I began I had a very strong bias in favor of telepathy, and it is the patient and repeated examination of that evidence which has obliged me to conclude that telepathy has not been rendered even a probability.

It was on this note that the "Old *Proceedings*" came to an end. Thus the A.S.P.R., in its first incarnation, died as it began, proclaiming that psychical research was a barren field, except for the purpose of undeceiving fools and, in the process, mapping out with more definiteness than before certain curious recurrent aberrations of the human mind. Apparently none of the founders and none of the workers gathered along the way—James, of course, always excepted—ever became persuaded that psychical research was capable of making any major contributions to knowledge. It was natural in these circumstances that interest in prosecuting the work should languish. Members, workers, and money were not forthcoming. A few months after the issuance of *Proceedings* No. 4 the *Journal* of the S.P.R. reported a Council meeting "summoned to consider a proposal which had been received from the American Society for Psychical Research, by which it would become a branch of the English Society for Psychical Research, under special conditions as to subscriptions and privileges". On January 14, 1890 the A.S.P.R. held its Annual Meeting, William James presiding. It was resolved that the American Society should cease to exist as an independent organization; and the Chairman then called the meeting to order as the First Meeting of the American Branch of the S.P.R.

* * * * *

This survey must have seemed rather a graceless way to commemorate the fiftieth anniversary of the founding of this Society. It may be thought to have been more fitting to say nought but good of those our founders. But surely candid examination rather than graceful adulation is the only proper procedure when it is the past of a scientific body that is under consideration. Furthermore, it is instructive in meeting modern contingencies to have a clear conception of the course of psychical research on its introduction into this country. For the circumstances that governed the progress of the subject in its early days still remain with us, if in lessened degree, and in understanding them we may be enabled to understand better whatever problems arise now; besides learning to look with sympathy rather than scorn on the faults of the founders.

It has been pointed out by several observers that the most likely explanation for the slowness with which psychical research has acclimatized itself to this country is the extent to which mob hysteria and extreme credulity were aroused in a large proportion of the American people by the excesses of the "Spiritualist movement" of the mid-nineteenth century. The children of those who lost their balance at that time armed themselves in reaction with a dogmatic scepticism which firmly resisted all attempts to inculcate the dispassionate reasonableness which is the only road to attain-

ing truth in this infinitely delicate inquiry. A quotation from the *New York Evening Post's* account of the founding of the A.S.P.R. (issue of January 10, 1885), may serve to illustrate the prevalent attitude:

In view of the dangers to which the new Society is exposed in the systematic investigation of the little-known psychical phenomena, great care has been taken to exclude from active control all elements which might turn the energy of the Society into a helpmate of any of the vague, unsettled, and sometimes fraudulent enterprises of Spiritualists. A scientific research must be free from all taint of crankiness.

What actually happened was that the utmost care was taken to exclude from active control—James, as always, excepted—anyone who could conceivably be expected to accept any psychic phenomena as genuine. For the simple reason that any psychic phenomena spelt *Spiritualism* at once in the minds of all, scientists as well as newspaper reporters. The cleavage between the *right* and the *left* wings of students of psychic matters was so great that one or the other must dominate any undertaking in the field; whereas it is only by a considerable measure of cooperation between the two that psychical research can prosper.

When all is said, the original A.S.P.R. conferred an inestimable boon on future workers in its domains. Not only were there permanent concrete contributions to the material of the science—James' discovery of Mrs. Piper, Hodgson's mass of case-records, several valid telepathic reports—but through James and Hodgson the true spirit of psychical research was implanted in this country, whatever the difficulties it was to encounter in finding expression in practice. It was that tradition, stemming straight from the old A.S.P.R., which Hyslop sought to follow in founding the A.S.P.R. anew after Hodgson's death and the termination of the American Branch; and it is that tradition of which those devoted to psychical research will always strive to be worthy.

LETTERS OF RICHARD HODGSON

Written as Secretary of the A.S.P.R., 1887-8

After Richard Hodgson's death in 1905 Dr. Hyslop collected material for a possible biography, asking Hodgson's friends for copies of his letters. He thus secured, among others, a large quantity of letters addressed to James T. Hackett, in Adelaide, Australia. The letters to Hackett number several hundred, commencing in 1877, when Hodgson was twenty-two and still in Australia, and continuing—though with gradual falling off in quantity—to within a few months of his death. They are especially full during Hodgson's Cambridge days and his early period of interest in psychic research: he had enjoyed a close intellectual friendship with Hackett, and kept him informed of his interests and activities. On another occasion it might be of value to present some of this earlier material, which gives a fascinating picture of the development of one of the greatest of the psychic researchers. At the moment we are concerned only with the letters which describe Hodgson's life on first coming to this country in 1887 as Secretary of the A.S.P.R.

Unfortunately the first letters which Hodgson wrote to Hackett from America were lost, and only some months later did Hodgson learn this; he repeated the earlier details to his friend, but a certain degree of incompleteness and inconsecutiveness resulted, as will be seen. Nevertheless a vivid picture of his work and social activities emerges, contributing an interesting chapter to the history of psychical research in this country. In fairness to Hodgson it should be pointed out that these letters are not fully representative of his personality, being written hurriedly "from the top of his mind" to an old friend with whom he had in earlier days—when, indeed, they had more in common, intellectually, than later—come to a full understanding of their respective views on serious affairs, and to whom he felt no need to report on more than the externals of his life.

5 Boylston Place, Boston, Mass.,
Oct. 16, 1887.

Dear Jimmy,—

I wondered when your next letter was coming, and have at last received it—yesterday. It is dated July 28, and directed to London,—which is marvellous, considering my announcements to you by circulars and letters,—which however you apparently haven't received, since you speak of hearing "incidentally" that I have come to America. I left England on April 8th and arrived 15th as I told you ages ago; but I suppose I must tell the story again that I am here for a year as Secretary of the American Society for Psychical Research, and the above address holds till the end of next April, I expect.

I arrived at New York about 6 P.M. and trained an hour or two later to Philadelphia where I stayed several days with R. Pearsall Smith, with whom I came down from Oxford to London on the Thames last year, and who is on Council of A.S.P.R.

I then came to Boston, and stayed a week or so with a Prof. Watson, also on Council, and who gave an afternoon reception in my honour, which started other afternoon receptions to which I was asked, and thus I soon got to know too many people. I was introduced at a couple of clubs and gave a smoke-talk at one, a sort of easy lecture of an hour about P. R. and Theosophy, while the members sat at small tables and smoked and drank beer, etc.

Another club, "Tavern Club", I get all my meals. The premises are now,—were not when I arrived—next door to my lodgings. It is a small select club of about 100 members, those who mostly use the rooms—about 30 or 40—being chiefly medical men and artists with a few lawyers and architects. As the Bostonians were beginning their exodus for the summer soon after I reached here, not so much fruit has yet come from my work. I am hoping to reap a harvest this winter, and especially to get some results in hypnotism.

You have probably got my letter about my holiday of a fortnight at Bar Harbour in Mt. Desert Island off the coast of Maine. I had a fortnight in Boston after returning thence and started on September 1st for Adirondack Mts. in New York state, 8 A.M.—6 P.M. by train to Lake Champlain, 8 miles by stage to Elizabethtown, spend night, then by stage 22 miles to Keene Valley, where I stayed nearly a fortnight,—a most delightful time amid hills going up to 5,000 feet—splendid walks and splendid company. The "chanty", as it is called, consists of 7 or 8 small boarded houses, some of which are divided into sleeping rooms, another for sitting room, etc. It lies at the foot of the "Giant of the Valley", about one half mile from the country hotel, right in the heart of the forest, and was started some years ago by Dr. Putnam, Dr. Bowditch (Prof. of Physiology of Harvard Med. School), and Prof. James (brother of Henry James, novelist, a superior to his brother man).

They bought a lump of land—flowed through by the mountain brook—and have gradually extended their accommodations, and ask their friends up to spend part of the summer. They provide cooks and household cleaners, etc. and their visitors pay their share at the end of the season; about 8 dollars a week is the estimate. There is room for about 30 at a time, and of course the group is continually changing. Plenty of culture, and no conventionality. Putnam family are good friends of Emerson family. We climbed the hills in the days, generally starting early and taking lunch and making our fires—for soup, cocoa, etc. and returned for dinner at 7 P.M. after which we sat usually round big campfires in open air—lying on rugs etc. After another fortnight in Boston, I went to Lenox—about 5 hours train, for a few days,—where I mostly sat about or drove (I was a guest) and gazed on the glory of the autumn tints, there seen to perfection. I am here now for the winter, though I may probably be away now and again on P. R. work for a day or so at a time. I think you are rather a lunatic to go into mining ventures.

all about my coming to America, etc. but as you haven't got my letters, I must tell Much of the time goes to correspondence about the Society here, and to getting narratives of remarkable phenomena. There is the routine work of the Society, and any circulars, etc. are drawn up by me in the first place and then revised by the Com'ee. I am also Assistant Treas. of the Society and . . . look after the finances as well, and am Sec. to all the Com'ee. I send you another copy of circulars, etc. and am in the midst of getting out some more, besides preparing the next number of the American Proceedings,—which will not involve any direct writing of my own except preparing, or helping in, the reports of the Com'ee. And now don't waste your funds in riotous living and mining speculations. Why don't you start a novel and get it published serially in one of your Adelaide papers and reserving right to publish it afterward in book?

Yours ever,

RICHARD HODGSON.

[The references to Spencer in the following and a later letter will be clearer if it is remembered that Spencer was Hodgson's intellectual hero, on whose work he had written, and during his University Extension lecturing days, often spoken. Spencer had been a frequent subject of discussion in earlier letters between Hackett and Hodgson. "Mad. B." is of course Madame Blavatsky.]

5 Boylston Place, Boston, Mass.
Nov. 14, 1887.

Dear Jimmy,

Glad to hear from you by yours of Sept. 18. I'll anathematise that I told you you again. The Society here wasn't getting along, the men couldn't give time, etc. and they wanted a permanent Secretary i.e. a temporary permanent one.

R. Pearsall Smith, whom I met in England, proposed me, and they cabled me the offer, which I at first refused, as I had made a temporary arrangement in England,—but finally accepted, as Sidgwick and the others thought it was advisable. I cabled accepting. The salary is £300 a year, and they offered it for *one year*. So I have come for one year, of which six months are gone.

Of course I hold that Spencer is the greatest thinker the world has seen.

R. P. Smith is a wealthy American gentleman who is much interested in psychical matters and who regretted much that his brother, now dead, was a confirmed Spiritualist. He has seen much of the humbug of mediums, and wants to get at the bottom of any remarkable phenomena there may be. He was "taken" with my exposure of Mad. B. and was anxious to get me for the American Society. He is a Philadelphian, knows many of the literary celebrities in England, etc. has just written a paper for the 19th Century (I think) on international copyright.

Since last writing, I have been busier if possible than usual with awful heaps of correspondence, new circulars, and Com'ee work, etc. but I had one delightful time from Saturday afternoon till Tuesday morning on an island about 3 X 1/2 miles near south E. coast of Mass. The island belongs to a Mr. Cory, chairman of Hypnotic Com'ee. He has stocked part of it with deer, which I tried to stalk,—got a shot, but missed, or at least didn't kill. Lay in wait 3 hours for duck, but they didn't come near me. So I fished and caught perch and eels. We also sailed. I still have any amount of correspondence to get through, but meditate turning in as it is nearly 1 A.M. and I was up till 2 this morning and had to turn out at 8 for breakfast before a 9-15 engagement. I was simply crowded out with work, as I have practically to "boss" this A.S.P.R. myself.

Yours ever,
RICHARD HODGSON.

[In the next letter Hodgson refers to sittings with Mrs. Piper, his comments showing that he was far from accepting the truth of the spiritistic hypothesis in accounting for her phenomena, as he later came to do. At the time of this letter Hodgson had had only six sittings with Mrs. Piper: one in May, soon after his arrival, the rest during the winter this letter was written. His intensive work with Mrs. Piper came later.]

5 Boylston Place, Boston, Mass.
Jan. 29, 1888.

Dear Jimmy,—

[Irrelevant passage omitted.]

And now let me give you a specimen of my day. Up at about 9-30 A.M.—re-

ceive say 15 letters,—cut them open and read the shorter ones—(perhaps half of them are payments of dues, which need receipting and a memo of thanks)—clerk—(a new institution) a *she*—comes at 10-30,—and presents typewritten letters dictated previous day, which I glance through, revise if necessary and sign, and which she then encloses, with circulars if necessary, and eventually mails. Also she brings any narratives which she may have had to typewrite at her home; she reads her copy, and I follow with ms. to see that they are right. I then dictate batch of letters, which she takes down in shorthand, though not very fast, as she is not an expert. She is a sort of combination of ordinary clerk, shorthand and typewriter, and is decidedly slow. She prepares any parcels of pamphlets, proceedings, etc. to be sent out, files the new documents and I write a few letters myself.

She goes off at 1 P.M. to work afternoons at home. I have lunch at the Tavern Club next door; my breakfast having consisted of a cup of tea made by myself and some dates,—or no dates. At lunch I generally see one or two members of the Society and talk over P. R. matters, return, write some more letters or read proof-sheets—sometimes have a 5 min. doze. Sometimes I go out at 5 P.M. or so, and make a couple of calls, when I am almost invariably expected to talk P. R. Probably another dozen or 15 letters arrive by afternoon mails, which require answering or sorting for dictating of next day. Some of the letters are very long, perhaps 12 or 13 pages of foolscap or longer, being narratives or answers to questions about same, and the mere reading of all this takes a lot of time.

Sometimes I am out to formal dinner at 7 P.M., get back about 11 P.M. and then write letters a couple of hours on P. R. matters. Finally I write a English or Australian letter,—or read a few pages of Browning, or an essay in Philosophy,—rarely a novel, last night re-read *Zanoni*, first novel for some weeks,—first reading when a youngster, finish my last pipe $\frac{1}{4}$ hour, and turn in say, at 2-30 A.M. In one sense I am sacrificing myself on the shrine of P. R. since I am not doing any composition of my own; but I am stimulating considerably the work of P. R. here. Until recently I have done much P. R. work on Sunday, but refrain now as much as possible.

Sunday is a loafing day, which I have devoted, together with a few of the final hours on ordinary days,—partly to Dowden's *Life of Shelley*, which I have enjoyed immensely, and finished a week ago. I have also given up some of Sunday to private letter writing, as tonight 9-30—2-30. At present it is only 2 A.M.

Last Friday I was up all night with a member A.S.P.R. at an alleged haunted house. Nothing. Alleged "raps" showing intelligence. If there is anything in this matter it is a "haunted man" not "house". We shall try to secure him for investigation. He wasn't at the house when we were there. I turned into bed at 8 A.M. on returning. After the night's debauch—a mile's walk at about 8 below zero, then three quarters of an hour by train. Got up at 1 P.M., went out to lunch and talked P. R., back by 2-30,—examined typewritten matter etc. another call at 5 P.M., two ineffectual other calls. Another effectual one at 6-30 with more P. R. and dinner at 7, after which came back here and read *Zanoni*. This morning, Sunday, up at 10-30 A.M. sleigh-rode out of Boston a few miles with a Dr. Hopkins to the "Country Club", smoked, lunched, had grand tobogganing, sleigh-rode back, out to tea at 6-30 P.M., left at 9 P.M. I am perfectly sick of seeing so many people, and 'shouldn't visit more than 2 or 3 if I were here as a private individual. But it is all for P. R. Great must be my reward in Heaven!

O for six months' hermitage! The time of morning and afternoon is often varied (unpleasantly!) by callers on P. R. matters, or by my calling about stories, taking notes of them, and dictating them afterwards to my clerk to be sent and revised. It is also varied by afternoon council or Com'ee meetings, and by evening Com'ee meetings, also by an occasional visit to Mrs. Piper, the medium who gets genuine (psy-

chical not physical) phenomena. Her state is perhaps akin to self-induced hypnotic trance, with the assumption of a personality entirely different from her normal waking one,—purporting to be that of a deceased French physician. She believes this herself, in my opinion. But the Spiritualistic theory is probably erroneous, partly at least if not entirely. And it is long work finding out the capacities and limitations of this freak-personality, whatever it is, with its varying phases, and supernormal "faculty". Well, I shall have a cigarette before the fire, and roll in, i.e. into bed. May this year see you better in every way. Always my best sympathy is with you. Have you read *The Story of an African Farm* yet? (By Ralph Iron, Olive Schreiner.)

Yours ever,

RICHARD HODGSON.

5 Boylston Place, Boston, Mass.

March 11, 1888.

Dear Jimmy:

Yours of Jan. 23 to hand. I am glad to learn that you are steering clear of financial calamities. When you are a hoary-headed astral body 5000 years hence, you will agree that my estimate of Spencer is correct although at the present time it appears an effrontery! I have no letter of Spencer's on hand, but if you remind me when I get to England again I can give you one. I doubt if I have more than one or two autograph letters, as his communications to me were nearly all dictated, and signed only by him, with corrections here and there. I think I have two autograph letters from him, one from Derby when he was traveling without clerk, and one enclosing introduction to Prof. Haeckel when I went to Germany. If I have two you shall have one of them. I may have other signatures that you would like to have, but I expect all of them are in England. Perhaps I can get others here, or may have some already. If you will remind me each letter you write by a line at the end, I will try and remember to keep a collection for you.

I suppose you may know that Tom Derham leaves this month (March) for England via America, and that I hope to see him here in May. A friend of mine, Prof. Josiah Royce, has just left in sailing ship for Melbourne for health's sake. He may return by steamer,—but probably not via Adelaide. He is chairman of our Com'ee on apparitions, etc. and Prof. of Phil'y at Harvard, and has written a book! or rather two,—*Religious Aspects of Phil'y*, and a novel.

I have a (female) clerk now who writes most of my P. R. letters, and does other work. I dictate letters—not fast, as she is not an expert in shorthand, and she writes shorthand and brings them typewritten next day for my revision and signature before posting. I take the following from a recent article in an American paper—"Dr. Hodgson is an Englishman, about thirty-seven (32) years old, a graduate of Cambridge University, a profoundly learned scholar and a level headed man of much sound common sense. He is an enthusiast, and is devoted heart and soul to the work of the A. S. P. R. He certainly doesn't look like a man who hobnobs with ghosts and is on speaking terms with spirits. In his clerical work, which includes a vast correspondence, he is aided by a good robust-looking apparition. She is also young and quite pretty."

On Feb. 10 we gave a dinner at the Tavern Club to G. W. Curtis. J. R. Lowell and O. W. H. were also to have been present, but as Holmes' wife died, a few days before, he couldn't come. Curtis made a fine speech, and Lowell read a poem he wrote to Curtis many years ago, but never sent and never published, to appear in forthcoming volume. I was introduced to Lowell, but didn't get a chance to have a talk.

I hope your house will not prove a white elephant. I am still as free as ever from any suggestions of matrimony, and shall not improbably stay here another year.

Do you hear of any mediums in Adelaide likely to give any phenomena? Not the materializing humbugs. But possibly you might get hold of a genuine trance medium, though the explanation may be remote enough from a Spiritualistic end.

Yours ever,

RICHARD HODGSON.

5 Boylston Place, Boston, Mass.

December 23, 1888.

Dear Jimmy:

A Merry Xmas and a Happy New Year. Yours of Oct. 5th apparently not yet answered. Your letters are always intensely interesting, and I wish they were more frequent and more full. But if you knew the work I do, you'd wonder how I keep alive. Just reflect that I practically "boss" this Society of 400 members, and with the assistance of a single clerk, do all the routine work, notices of dues, receipts for same,—talk with visitors, interviewing of witnesses, correspondence with enquirers and narrative-contributors, publication of circulars, proofreadings, preparation for meetings, classifications of stories, records of Committees, etc. and every blooming thing. We are now beginning to publish some of our material, and I have been reading proof for several hours today, beside copying part of a short critical article by myself to appear in our forthcoming number of *Proceedings*. We have about 700 cases on hand, come complete, others inchoate, not to speak of a mass of typewritten stenographic reports with a medium. What I need now is a couple of years' leisure to write a few dozen volumes.

Well, the universe is large and this life is short—and my time just now is very "fleeing". Write at length, and remember (what I now forget) that blessed is he that expecteth little. Don't look for the long letters that the walls of the old study in La Trobe St. used to see me write in the far off tender glories of the Southern summer afternoon.

Yours ever,

RICHARD HODGSON.

INCIDENT FROM THE HODGSON COLLECTION

Visions Resulting in Conviction for Murder

Throughout his years in America, from 1887 to his death in 1905, Richard Hodgson devoted much of his enormous energy to investigating cases of spontaneous and isolated psychic phenomena which came to his notice as Secretary of the A.S.P.R. or the American Branch, S.P.R. The result was a mass of material which constitutes a mine of psychic raw material. Many of his best cases have already appeared in print: some in the English Society's publications, some in this *Journal* under the editorships of Dr. Hyslop and Dr. Prince. There still remain unpublished many cases, of varying degrees of evidential worth, which have instructive points for students of the field, and which it may be well to give space to here from time to time. This anniversary issue seems an appropriate occasion to offer one of the best of the unpublished Hodgson records.

The following case was brought to Hodgson's attention by a clipping from the *Chicago Evening Journal* sent to him in July 1897 by Marshall Wait. The clipping is headed QUEER EVIDENCE CONVICTS, and under the date-line "Ronceverte, W. Va., July 3", tells briefly the story related in the documents given below. In outline the story is that a woman was found dead, the coroner's jury rendered the verdict "death by heart-disease", and she was buried; then the woman's mother received repeated visions in which the daughter indicated she had been murdered by her husband, the body was consequently exhumed, and the condition of the body with other evidence of a circumstantial kind resulted in the conviction of the husband and his imprisonment for life.

Hodgson made inquiries and received the letters and Court record given herewith, which seem to present a strong case for information supernormally received, if not for "spirit communication" of a highly purposive type. It is noteworthy that corroboration was received from six of the seven persons to whom Mrs. Heaster told her experiences before the exhumation; and a proprietor of the local newspaper, doubtless reflecting the general sentiment, also gave full confirmation.

The first two letters are from Mrs. Heaster, the mother of the dead woman and the recipient of the visionary experiences. It should be noted that these letters were written for Mrs. Heaster by a neighbor, Mr. Martin, who apparently had some difficulty in composing them from her dictation—besides being unlettered Mrs. Heaster was advanced in years—and supplied some of the wording himself. Letters from Mr. Martin are given later, explaining the composition of the letters in response to queries from Hodgson.

Little Sewell Mt., W. Va., Aug. 3, 1897.

Richard Hodgson, Esq., Boston, Mass.

Dear Sir:

Your letter of recent date at hand as sent me by Mr. Gilmer.

My vision about the murder of my daughter by her husband, E. S. Shue, is as follows.

My daughter was found dead where they lived near Levissey's Mills, by a colored boy, Jan. 23, 1897, was brought to my house, Jan. 24. I was not satisfied in regard to her death. I incessantly prayed the Lord to send her back to tell me all about her death. She came back four times and told me, "He was mad. I had no meat cooked, but I had butter, apple butter, apples, preserved pears, cherries and three kinds of jellies and plenty on the table. (She said) it is the last joint and squeezed till it was all bloody, (but I did not know what she meant until the body was taken up and found that it was the last joint of the neck that was dislocated and bloody.) (She told me to) look at the house, to go in through the house to the log building and to look at the right hand side as I went in at the door. (This we did and we found there had been a scuffle or sign of the same and also blood on the floor.) (She said too) to look in the cellar behind some loose plank and also to go down next to Martha Jones' in the hollow and look at a rocky place near the fence. (This we did and found nothing.)

(She told me) He has taken my clothes all down and taken them away and had taken my pictures and pretties down from the walls and put them in a basket where there had been some wool and all spoilt them. (By examination we found this to be a fact.) (She said further) that she had done everything that she could do."

I had a hold of her arm and she appeared natural. I got up in the bed and felt over the same to see if her coffin was there and it was not. As she started away she said she had to walk and go by herself away around and then she turned her head squarely around and put her bonnet in under her arm and continued looking at me until she disappeared at the door. She had on the same clothes that the women say she had on, when they dressed her.

There was a fire light in the house. I was wide awake.

This page is rather explanatory. I have aimed to inclose my explanations in parenthesis so you would understand it all better.

If you do not understand any part of it let me know and I will make it as plain as I can. It is stated in such a disconnected way that it is not as plain to the reader as it was to the one that had the conversation and realized what they were talking about.

Very truly yours,
MARY J. HEASTER.

Little Sewell Mt., W. Va., Sept. 6, 1897.

Dear Sir:

In reply to your letter of Aug. 21, I give you the following names of persons to whom I had related my vision before I knew anything of the facts in regard to the death of my daughter.

Miss Cathrine Bivens, Little Sewell Mt., W. Va.; Miss Allie B. Jones, Little Sewell Mt., W. Va.; Mr. C. G. Martin, Little Sewell Mt., W. Va.; Mr. L. E. Heaster, Little Sewell Mt., W. Va.; Mr. J. H. Heaster, Little Sewell Mt., W. Va.; Mr. A. N. Heaster, Maywood, Fayette Co., W. Va.; Miss Candace Eagle, Meadow Bluff, W. Va.

Mr. Gilmer is acquainted with the facts, for he was assistant prosecuting attorney in the case.

I have never had any experiences of a similar nature either before or since the times I wrote you.

Very truly yours,
M. J. HEASTER.

Hodgson addressed letters to the individuals named, receiving the following replies. (Marks of illiteracy have been allowed to stand.)

Little Sewell Mt., W. Va., Sept. 18, 1897.

Mr. Hodgson,

Dear Sir:

Your letter recently rec'd. Will readily give statement of all I know concerning Mrs. M. J. Heaster's dream, or vision, of her daughter, after her death.

On the morning of the Post Mortem examination, but before the body of Mrs. Zona Shue had been exhumed, I went to Mrs. Heaster's. She told me that Zona had appeared to her four different times since her death, and seemingly in natural life had talked with her. She said Zona called no name, but said, "He was mad." "I had no meat cooked but had plenty of other things to eat." She named several different articles of food she had on the table. She said "And don't you know, he took all my nice things down from the wall and my picture frames he put in a basket of wool."

She said that Zona told the same story over every time she came and would say over and over that "It was the last joint and it had been squeezed till it was right bloody." She would grip her hand as if trying to show how the joint had been squeezed.

Mrs. H. said when Zona started she turned from the bed-side, put her bonnet under her arm and said, "I must go. I have to walk and go away around." She saw her till she went half way across the room.

I have written all that I remember now. She told me these things in the morning and it was not until late that evening that we learned the fate of the unfortunate girl. When Mrs. H. was telling me what she had seen and heard, she made this remark: "I believe Zona was murdered. I just believe Shue choked her to death." Mrs. H. was right in her belief.

I have no reason to doubt the correctness of Mrs. Heaster's vision. I firmly believe that she was warned in some mysterious way of the murder of her daughter.

If my statement is of any benefit and further communication is necessary, I will be pleased to answer any inquiry.

Respectfully yours,
ALLIE B. JONES.

Little Sewall Mountain, Sept. 30, 1897.

Kind Sir,

Your letter inquiring of me about Mrs. M. J. Heaster daughter death. She told me her dream before she was taken up. And she was found to be just the way Mrs. Heaster told me.

If you want to no anything more from me you can.

Let me no. I was at Mrs. Heaster at the time.

CATHARINE BIVENS.

Little Sewall Mountain, Oct. 11, 1897.

Dear Sir,

Your letter of Sept. 13, 1897, is at hand. I take pleasure in complying with your request.

My wife told me on Wednesday previous to the examination and exhuming on Monday that her daughter had come to her four nights in succession with the details which have already been stated.

Hoping this will be satisfactory, I am,

J. H. HEASTER.

Little Sewell Mt., W. Va., Oct. 11, 1897.

Dear Sir:

Your letter of Sept. 13th has been at hand for several days, but a rush of business has delayed my answer.

Mrs. M. J. Heaster told me about her vision or dream ten days to two weeks before the body of her daughter was taken up and examined. I was one of the six jurors at the examination of the body and heard her testimony before she knew anything of what we had found. Her vision was about as follows: She said she was dissatisfied about her death and had been incessantly praying for her to come back and tell her all about it. She said she came four different nights and talked with her about it, always coming the same way and telling her the same things. "I had no meat cooked. He was mad, but I had plenty on the table—butter, apple butter, jellies, etc. It is the last joint. and gripping her hand, said it was all bloody, (but did not say what). Ma, go in through certain doors (I cannot say how many) and look. Go down in the hollow below old Aunt Marth Jones' to a certain rocky place and look, and to go down in the cellar and look behind some plank. They have taken my things all down and taken them away and taken my pictures and put them in a basket where there is some wool etc."

In short I would say upon examination we found every iota just as Mrs. Heaster had told several others and myself beforehand except in the hollow as located above and behind the plank in the cellar we found nothing although diligent search was made.

Mrs. Heaster went with them to the house and showed them the way through the doors as directed and stopped at the last and pointed out to the men with her the exact spot as directed, and there they found blood and sign of a scuffle on the floor, although she had never seen the house before.

Mrs. Heaster is a nigh neighbor of mine, a daughter of an English sailor, and as daring, gritty woman as I ever saw.

Very truly yours,
C. G. MARTIN.

Little Sewell Mtn., W. Va., Oct. 14, 1897.

Dear Sir:—

Your letter of Sept. 13, is at hand, I take pleasure replying you request.

My mother told me on Wensday before the examination her daughter had come to her for times at night in succession with the details which have already been stated.

Hoping this will be satisfactory,

truly yours,
L. E. HEASTER.

Meadow Bluff, W. Va., Oct. 17th, '97.

Mr. Hodgson

Dear sir I will now attempt to comply with your request you wrote me some time ago concerning Mrs. Heasters dream please excuse me for delay I have been away from home is why I have not answered sooner she told me about her dream or vision which ever you may call it before her daughter had been taken up she told me about 7 o'clock that morning and her Daughter was not taken up till about 11 o'clock and told three others in my presence before that time she told me her Daughter would say he was mad I had no meat cooked but she would never say Ma or Shue but she would go on to say I had plenty I had butter apple butter and several other articles and grip her hand as tight as she could and she would say they took my things all down and packed them away and put my pictures in a basket with some wool and I cant just remember now and she would say it was the last joint and it is all bloody

she told her how the house was arrange and said for her to go in at a certain door and to look at a certain place in the room but I cant remember the door or the room now and told her to go in the kitchen some where about the meal room and look there she told her just the place but I cant remember and said to go down in the cellar and to look at a certain side and to go down in the hollow by a fence where there were some rocks and look there this place was a certain hollow back from where and old colored woman lived and there were other thing I cant remember now probly there are some of the others ones can think of more than I can I cant think much but as a kindness I will tell you as best I can all I can remember I will close please excuse bloches.

Yours Respt
CANDACE EAGLE

The following is an excerpt from a letter by Mr. Martin dated November 29, explaining the composition of Mrs. Heaster's letters. (The rest of the letter gives the names of the jurors, sheriffs, clerks, etc., for Hodgson's use.)

"In reply to your letter of Nov. 20 would say, I wrote both of Mrs. Heaster's letters you referred to in your letter. Mrs. Heaster is an old lady and a very poor scribe, therefore if her son is not at home, I always do her writing. I am a near neighbor."

Hodgson was apparently still somewhat concerned over the evidence for the authenticity of the letters signed with Mrs. Heaster's name and questioned Mr. Martin further—coming very close to exhausting that good man's patience, as his letter shows.

Little Sewell Mt., W. Va., Dec. 12, 1897.

Dear Sir:

Your letter of Dec. 6th at hand and contents noted.

Mrs. Heaster can sign those statements if you would rather, and you can return them or copies of the same and she will sign them and I will return them to you.

She sat by my side and dictated those letters to me to write and then I read them over to her very carefully, and then at her request and in the presence of her husband I signed her name to the writings.

I do not object to do a personal favor even to the extent of giving a stranger any desired information but I do sincerely wish to reach a conclusion or an end to our correspondence as I am not interested either directly or indirectly.

Very truly yours,
C. G. MARTIN.

The assistant prosecuting attorney, named in Mrs. Heaster's letter, wrote as follows.

Lewisburg, W. Va., Jany. 14, 1898.

Dear Sir:

In the trial of the case of the state vs. E. S. Shue, in April 1897, counsel for prisoner on cross-examination of the mother of the murdered woman, asked her in

regard to a vision she claimed to have had or seen. It was done to try and impress the jury that the prosecution was started by and based upon said vision. All the testimony was circumstantial.

Mrs. Heaster told of her daughter appearing to her twice and of her telling her, "Ma, he just took his hands and squeezed my neck off," and she further stated that she departed, turned her head without turning her body.

This vision, dream or whatever it was, did to some extent prompt the exhuming of the body and the post mortem examination at which her neck was found to be broken at the first joint (between axis and atlas).

The court instructed the jury of its own motion that the vision was not evidence to be considered, but I have ever thought it made an impression on the jury unfavorable to the prisoner.

The prisoner was tried and found guilty of murder in the first degree, with punishment at imprisonment for life, and is now in the penitentiary.

I was only assistant prosecuting atty. J. A. Preston was the regular prosecuting Atty.

Her dream or vision was at the least a most extraordinary and unexplainable phenomenon.

Respectfully,

HENRY GILMER

The time may have been in June, I can't remember certain.

Finally we have the testimony of Mrs. Heaster at the trial as reported in *The Greenbrier Independent* from the Court stenographer's record; preceding this is a letter from one of the proprietors of the paper.

Lewisburg, W. Va., May 7, 1898.

Mr. Richard Hodgson,

Dear Sir:

Enclosed you will find the testimony of Mrs. Shue's mother as taken by the Court stenographer during the trial of Shue for murder. The mother was put upon the stand by the defence, and, of course, they did not manage the witness in a way to let her tell her story in her own way. I will say this, however, that it was through her dreams or visions that the crime was discovered, and the prisoner was brought to trial and convicted by circumstantial evidence other than that of the victim's mother. The facts, as I am personally cognizant of, are as follows:

Mrs. Shue was found dead. No suspicion of foul play was entertained or thought of. She was taken to the home of her parents, who lived some ten or twelve miles distant, and buried. Nothing further was thought of the matter until a week or two had elapsed, when the mother announced that her daughter had appeared to her in the night and informed her that she (the daughter) had been killed by her husband; that he had broken her neck, etc. The visits of the daughter were repeated several times, so the mother alleges. The mother raised such a clamor that it was decided to exhume the body to gratify her. It was done, and to the astonishment of the authorities, the mother's visions, dreams, or whatever you choose to call them, were verified. Other suspicious circumstances then were recalled by the neighbors where Shue resided, until finally the Prosecuting Attorney was enabled to make a good case against the prisoner.

The evidence of the mother enclosed conveys no idea of her statements in private as she was not allowed to tell it the way she wanted to.

Respectfully,

GEO. T. ARGABRITE,

One of the Proprietors of the *Independent*.

P.S. Your letter was mislaid, and only came to light to-day, hence delay in answering.

THE COURT RECORD

Question.—I have heard that you had some dream or vision which led to this post mortem examination?

Answer.—They saw enough themselves without me telling them. It was no dream—she came back and told me that he was mad that she didn't have no meat cooked for supper. But she said she had plenty, and said that she had butter and apple-butter, apples and named over two or three kinds of jellies, pears and cherries and raspberry jelly, and she says I had plenty; and she says don't you think that he was mad and just took down all my nice things and packed them away and just ruined them. And she told me where I could look down back of Aunt Martha Jones', in the meadow, in a rocky place; that I could look in a cellar behind some loose plank and see. It was a square log house, and it was hewed up to the square, and she said for me to look right at the right-hand side of the door as you go in and at the right-hand corner as you go in. Well, I saw the place just exactly as she told me, and I saw blood right there where she told me; and she told me something about that meat every night she came, just as she did the first night. She came four times, and four nights; but the second night she told me that her neck was squeezed off at the first joint and it was just as she told me.

Q.—Now, Mrs. Heaster, this said affair was very particularly impressed upon your mind, and there was not a moment during your waking hours that you did not dwell upon it?

A.—No, sir; and there is not yet, either.

Q.—And was this not a dream founded upon your distressed condition of mind?

A.—No, sir. It was no dream, for I was as wide awake as I ever was.

Q.—Then if not a dream or dreams, what do you call it?

A.—I prayed to the Lord that she might come back and tell me what happened; and I prayed that she might come herself and tell on him.

Q.—Do you think that you actually saw her in flesh and blood?

A.—Yes, sir, I do. I told them the very dress that she was killed in, and when she went to leave me she turned her head completely around and looked at me like she wanted me to know all about it. And the very next time she came back to me she told me all about it. The first time she came, she seemed that she did not want to tell me as much about it as she did afterwards. The last night she was there she told me that she did everything she could do, and I am satisfied that she did do all that, too.

Q.—Now, Mrs. Heaster, don't you know that these visions, as you term them or describe them, were nothing more or less than four dreams founded upon your distress?

A.—No, I don't know it. The Lord sent her to me to tell it. I was the only friend that she knew she could tell and put any confidence in; I was the nearest one to her. He gave me a ring that he pretended she wanted me to have; but I don't know what dead woman he might have taken it off of. I wanted her own ring and he would not let me have it.

Q.—Mrs. Heaster, are you positively sure that these are not four dreams?

A.—Yes, sir. It was not a dream. I don't dream when I am wide awake, to be sure; and I know I saw her right there with me.

Q.—Are you not considerably superstitious?

A.—No, sir, I'm not. I was never that way before, and am not now.

Q.—Do you believe the scriptures?

A.—Yes, sir. I have no reason not to believe it.

Q.—And do you believe the scriptures contain the words of God and his Son?

A.—Yes, sir, I do. Don't you believe it?

Q.—Now, I would like if I could, to get you to say that these were four dreams and not four visions or appearances of your daughter in flesh and blood?

A.—I am not going to say that; for I am not going to lie.

Q.—Then you insist that she actually appeared in flesh and blood to you upon four different occasions?

A.—Yes, sir.

Q.—Did she not have any other conversation with you other than upon the matter of her death?

A.—Yes, sir, some other little things. Some things I have forgotten—just a few words. I just wanted the particulars about her death, and I got them.

Q.—When she came did you touch her?

A.—Yes, sir. I got up on my elbows and reached out a little further, as I wanted to see if people came in their coffins, and I sat up and leaned on my elbow and there was light in the house. It was not a lamp light. I wanted to see if there was a coffin, but there was not. She was just like she was when she left this world. It was just after I went to bed, and I wanted her to come and talk to me, and she did. This was before the inquest and I told my neighbors. They said she was exactly as I told them she was.

Q.—Had you ever seen the premises where your daughter lived?

A.—No, sir, I had not; but I found them just exactly as she told me it was, and I never laid eyes on that house until since her death. She told me this before I knew anything of the buildings at all.

Q.—How long was it after this when you had these interviews with your daughter until you did see buildings?

A.—It was a month or more after the examination. It has been a little over a month since I saw her.

Re-cross Examination.

Q.—You said your daughter told you that down by the fence in a rocky place you would find some things?

A.—She said for me to look there. She didn't say I would find some things, but for me to look there.

Q.—Did she tell you what to look for?

A.—No, she did not. I was so glad to see her I forgot to ask her.

Q.—Have you ever examined that place since?

A.—Yes, sir. We looked at the fence a little but didn't find anything.

JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

AUGUST, 1935

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Vol. XXIX, No. 8; August, 1935

SIR ARTHUR CONAN DOYLE AND THE MARGERY CIRCLE

A Pleasant Interlude

By WILLIAM H. BUTTON

Among the many interesting things that have happened at Lime Street has been the fact that Sir Arthur Conan Doyle has on some occasions purported to communicate with the circle. Sometimes this has happened in the way of direct communication as certain husky whisperings have been heard stating that "this is Conan Doyle". More often the Walter voice has stated that Sir Arthur was present and was much interested in the work of the circle and desired to help in every way possible.

It has been a gratifying circumstance to me that for the several years last past shortly before my birthday in March Sir Arthur has thus purported to communicate and has congratulated me on the efforts being made in regard to psychics. This year again Sir Arthur expressed in the same way, but more emphatically, the above sentiments and was kind enough to say that he desired the circle to give me a birthday dinner at which there should be used a large silver loving-cup which he had been instrumental in having presented to Margery by the British College of Psychic Science in London, and he added that on or about that time he would autograph one of his books for me. Thereupon Mr. Litzelmann was commissioned to procure a first edition of one of Sir Arthur's books. This he tried to do but was unsuccessful as all said editions were exhausted. Thereupon Margery volunteered to dedicate to the purpose a first edition of Sir Arthur's book, *The Edge of the Unknown*. This book had never been in Sir Arthur's possession but had been sent to Margery direct from Sir Arthur's publishers and had been inscribed by Dr. Crandon to the effect that it arrived at

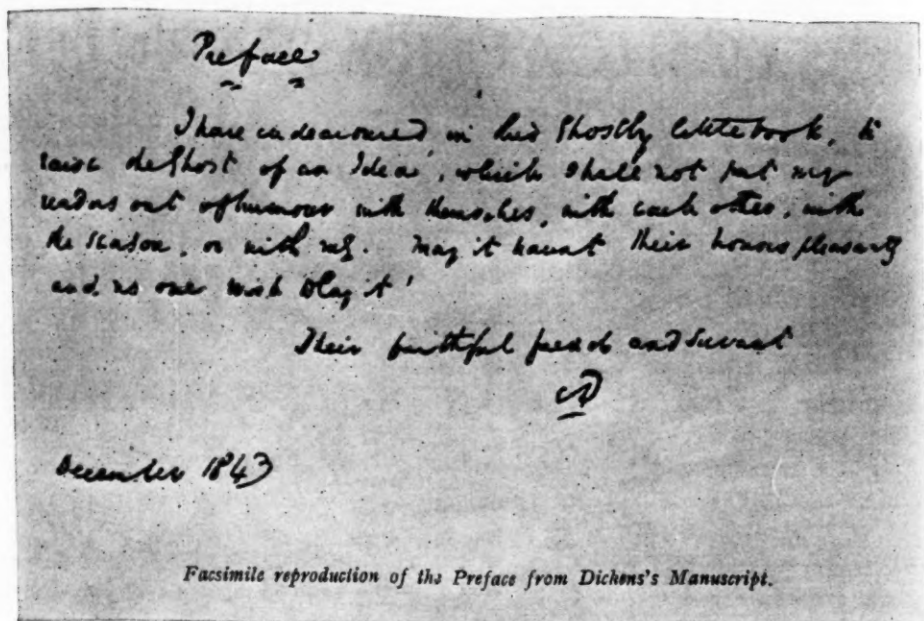


Fig. 1. Dickens' Preface to A Christmas Carol.

Lime Street on the day that Sir Arthur "went west" and therefore was his last gift to her. There was no other inscription in the book, but there were a couple of blank pages in the front of the book and a couple in the back.

Late in the afternoon of March 21, 1935, Margery, which was quite unusual, indicated that she wished to do some automatic writing. She says the indication that she should write comes to her by a numbness from her elbow down to her fingers and a twitching sensation in her fingers. She sat down and wrote as follows:—

In 1843 I wrote an introduction to Dickens. I will sign your book.
C. D.

The above message was in ordinary writing except the signature, which was reversed. This message puzzled Margery and me very much because we were aware that Sir Arthur was not alive in 1843. I felt that there must have been some mistake in the date and then we wondered if Sir Arthur had not written some inscription in a book of Dickens' at Lime Street, where Dr. Crandon has a large collection of Dickens first editions. On examining them we could find nothing of the sort and the puzzlement continued.

That same evening, March 21, 1935, a sitting was held at 8:30 p.m. attended by Dr. Richardson, Dr. Crandon, Mr. Adams, Mr. Kenney, Mrs. Richardson, myself and Margery with Mr. Thorogood and Miss Barry, the stenographer, outside the circle. I asked Walter the meaning of Margery's automatic writing a few hours before. Walter said "go downstairs

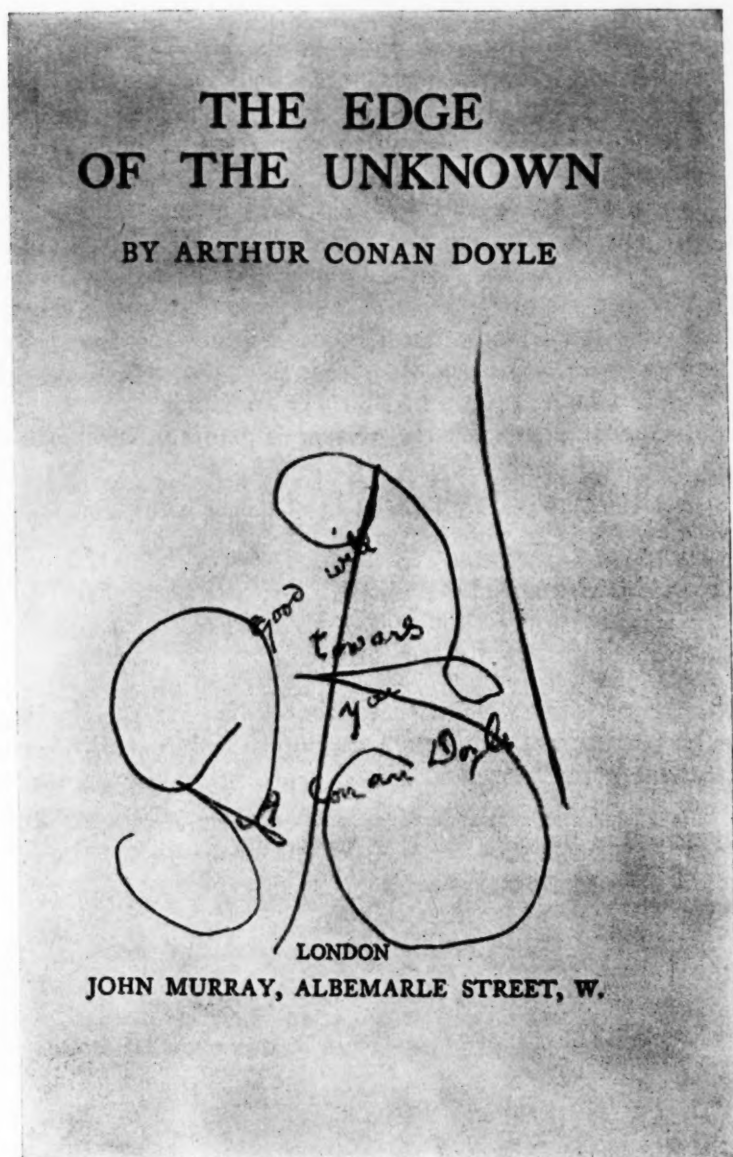


Fig. 2. Inscription and signature of Sir A. Conan Doyle obtained at a Margery sitting on March 23, 1935. The large initials were obtained at another sitting on March 24, 1935.

and look at *The Hound of the Baskervilles*, no, I mean *A Christmas Carol*. Go through it very carefully. It is on the top shelf about five books from the left. He wrote a little note in it with his own writing." Then Mr. Thorogood, Mr. Button and Dr. Richardson went to the library to look for an introduction to the *Christmas Carol*. They returned to the seance room and reported that they had found such an introduction in the *Christmas Carol*. Walter said "Sir Arthur is coming through here tomorrow

with lots of stuff. He wants you to have punch in the Christmas bowl. He will sign your book tomorrow night."

The edition of the *Christmas Carol* which we found is the one published by Charles Lauriat and Company, as a facsimile of the original edition, and although there was no writing in it by Conan Doyle yet there was a facsimile of a preface dated December 1843 and signed C. D. This facsimile is from the Dickens manuscript and is reproduced herewith as Figure 1, with the request that the signature C. D. be particularly noted and also the very astonishing similarity between the handwriting of Dickens and that of Sir Arthur. Also it is requested that the short contents of this preface be particularly considered as indicating the great and appropriate humor of Sir Arthur; also please note the date December, 1843, which is the date which appears in Margery's writing.

For convenience of readers the preface is printed as follows:—

Preface:—I have endeavored in this ghostly little book to raise the ghost of an idea which shall not put my readers out of humor with themselves, with each other, with the season or with me. May it haunt your house pleasantly and no one wish to lay it.

Their faithful friend and Servant,
C. D.

December 1843.

At the time Margery got her writing I had no recollection of this preface to the *Christmas Carol* and I am sure Margery had none, not only from her statement to that effect but because otherwise one of us would probably have found it when we first looked for it. It is, however, probably true that both of us had read it at some time.

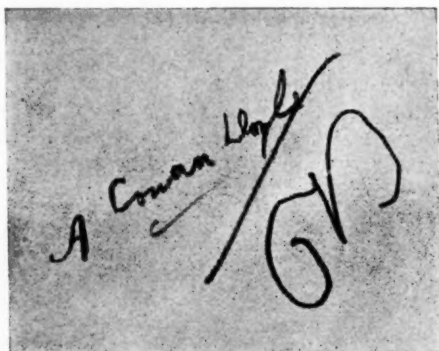


Fig. 3. Signature obtained at a Margery sitting March 23, 1935. The initials were obtained at a sitting March 24, 1935.

Two days later on March 23 at one p.m. I went to the seance room alone with Margery and at Walter's direction the book *The Edge of the Unknown* was left on the table with a pencil and a fountain pen in the book, which was opened to one of the blank pages in the front part. Nothing, however, happened.

At five p.m. of the same day, March 23, 1935, Mr. Wendel Murray, a prominent lawyer of Boston, and I went to the seance room with Margery. Walter soon came through and said he wanted the book turned

Fig. 4. Sample of the life-time writing and signature of A. Conan Doyle.

around, which was done. The book was examined and there was no writing in it at the time, except Dr. Crandon's inscription.

The control was continuous, the writer held Margery's right hand and Mr. Murray held her left and they in turn held each others hands. There was noise on the table as of the book being handled and inside of about five minutes Walter said that the job was done. I took the book downstairs and found the statement was correct.

Simultaneously Sary Litzelmann called up from Cambridge and said she had just received from Charles, her control, the following message: "Walter did a great stunt getting the signature of Sir Arthur through."

There is published herewith, as Fig. 2, the title page of the Doyle book which was inscribed as follows:

Good will toward you, A. Conan Doyle.

The superimposed initials were not there at this time and none of the writing was in the book at the beginning of the sitting. Please notice the similarity of this writing to the Dickens writing in the preface.

On one of the blank pages in the back of the book there was inscribed also the name "A. Conan Doyle" as per Fig. 3. The initials at that time were not on it.

For the purpose of comparison Fig. 4 is reproduced herewith, showing the lifetime signature of Sir Arthur with a few words of greeting, and again readers will notice the remarkable similarity. I am no handwriting expert but one would seem not to be required to identify these signatures as being in the same handwriting.

Many people saw, examined and commented on this writing in the two places in Sir Arthur's book during the next day. I, however, felt that we would like a little further evidence of this remarkable character and therefore on March 24 at a sitting held at 5 o'clock p.m. the circle was as follows: to the left of Margery, the writer, Mr. Asa Crawford, Mr. Dawson, Mr. Litzelmann, Sary and Dr. Crandon. Thereupon I requested Walter to ask Sir Arthur to superimpose on the signatures which he had

inscribed in the book his initials similar to those subscribed to the Dickens preface, and I put the book on the table for that purpose. Walter said it would be done. In a short while the book was pushed back to me and shortly after, upon examination downstairs, there appeared superimposed upon the inscriptions in the book the initials C. D. twice in the front part of the book and once in the back, as indicated in the illustrations. This happened under perfect control of the medium.

It appears to me that the control on the two critical occasions was perfect and also that the evidence of the handwriting itself is very persuasive. Also, who but Sir Arthur would think of identifying himself with Charles Dickens in such a delightful and significant manner?

As a concession to the critics who deal in the obvious and the hackneyed I will admit that the evidential character of the foregoing episodes depends on whether the control was adequate during the two critical periods mentioned and whether or not there was present on both occasions an expert imitator of Sir Arthur's handwriting. As a matter of fact the control was perfect and there was no expert imitator present.

NEW LIGHT ON AN OLD POLTERGEIST

Additional Corroboration of "the Atlantic Monthly Case"

In 1868 the *Atlantic Monthly* published what Sir William Barrett called "one of the most remarkable and carefully investigated cases of poltergeists". Barrett's comment occurs in his article "Poltergeists Old and New", published in 1911 in the *Proceedings of the Society for Psychical Research* (Vol. XXV, p. 395), a painstaking survey of the evidence for poltergeists up to that date, concluding that there was positive evidence but emphasizing the need to "collect, scrutinize, and classify these phenomena" before attempting to explain them.

The article to which Barrett called attention was called "A Remarkable Case of 'Physical Phenomena'." It appeared in the *Atlantic* for August, 1868 (Vol. 22, No. 130), and was ascribed in the annual index—not in the article itself, following the *Atlantic* custom of the time—to Mr. H. A. Willis. Of this Mr. Willis it appears that until now nothing has been known. In a footnote to his article of 1911 Barrett wrote, "As the article was published forty-three years ago, it is, I fear, hopeless to obtain any confirmatory evidence at the present day; but I have written to the Editor of the *Atlantic Monthly* with this object in view. As yet no further information has been obtained." Apparently the *Atlantic* could supply no information as to its ancient contributor and no other source was available, as Willis's name does not appear again in the Index to the S.P.R. *Proceedings and Journal*.

It has been a misfortune for the study of poltergeists that so rich a case has hitherto had no authority but that of a name: the name of an unknown man from an unknown town, in a literary magazine. Its practically anonymous state has left the case suspended in mid-air, as it were, as far as its authenticity is concerned. The report bears the internal marks of intelligence, care, and responsibility; but who was Willis? Was he a man whose testimony could be relied on? Or was he—like so many authors of remarkable narratives—merely a man, possibly highly credulous and fanciful, with a gift for giving the semblance of reality to events which would not have withstood a moment's inspection by a critical observer? The *Atlantic* was a respectable magazine, but there has been no reason to suppose that it did not judge such material more by its literary merits than its scientific standards. And one has heard of magazines—even the *Atlantic*—being victimized.

Thus the case has stood for sixty-seven years. It is by a fortunate turn of circumstance that this JOURNAL is able, after the lapse of so long a

time, to furnish information regarding Willis which adds substantially to the trustworthiness of his remarkable narrative; if not indeed to render it beyond question, at least in the eyes of many students. For it now appears that Willis was as satisfactory a witness as could possibly be looked for: a leading citizen in his community throughout a long life, at the time of the occurrences an official in a bank of which he had been a founder and later became president, and never before or afterward associated with the subject of the supernormal.

It happens that Dr. Mark W. Richardson, a Trustee and officer of this Society, was born and spent his early life in the town which was the scene of Mr. Willis's case. This was Fitchburg, Mass. Dr. Richardson recently furnished the Society with a copy of the *Atlantic* containing the account and instituted inquiries which led to the data on Willis given below. He himself—while not alive at the time of the occurrences—has “a very distinct recollection of the town-wide discussion” which the case still aroused in later years. This continuing celebrity of the case, in view of the eminence which Willis attained among his fellow-citizens, is a noteworthy detail. Dr. Richardson supplies the additional information that Willis, who was a familiar figure in Fitchburg when he lived there, occupied the house next to that of the manifestations.

In writing about this Fitchburg case—as it should perhaps now be called—in 1912 Barrett remarked that it was “so little known and so admirable” that he felt called upon to present a summary of it. This summary has hitherto been the chief source of psychical researchers' knowledge of the case. Before coming to the fresh data concerning Willis which goes far toward authenticating the case, it seems well to give in full the *Atlantic Monthly* article, so that it may be readily available in the literature of psychical research. The article has the further interest of illustrating the contemporary attitude state of mind regarding supernormal phenomena and the “Spiritualist movement”, then in full tide.

A REMARKABLE CASE OF “PHYSICAL PHENOMENA”

(From the “*Atlantic Monthly*” for August, 1868)

It is proposed to give a plain and truthful statement of facts concerning a very marked case of the phenomena known to Spiritualists as “physical manifestations,” regarded by scientific men generally as “tricks of jugglery,” and by commonsense, practical people looked upon as wonderful natural effects, the cause of which has never been explained.

This case in many respects resembles that of the French peasant-girl, Angelique Cottin, so well described by Robert Dale Owen in the *Atlantic Monthly* of September, 1864, in an article entitled the “Electric Girl of La Perriers,” which (though well authenticated by French journals) took place twelve years before.

The chief interest which may attach to this article will lie in the fact,

that the occurrences it describes are of very recent date,—having happened during the past few months,—and are susceptible of verification.

Further than this, it may be added, that the writer is a confirmed sceptic as to the so-called doctrine of Spiritualism. Indeed, a careful study of these phenomena, witnessed by himself, has strengthened him in the belief, that to attribute their production to the spirits of the departed is ridiculous folly, delusion, and imposture.

Mary Carrick is an Irish girl, eighteen years of age, who came to this country in the month of May, 1867. She is very ignorant, like the most of her class, but quick to learn anything required. Previous to her leaving her native land, she had, for a short time, lived in a gentleman's family as a "maid of all work," and she has always been healthy with the exception of a severe attack of fever occurring a few months before she left home. By a correspondence with the gentleman in whose service she had lived in Ireland, we find that nothing remarkable was ever discovered concerning her, except that at one time she had been a somnambulist, but seemed to have recovered from her tendency to sleep-walking.

Immediately upon her arrival, she went to live with a very respectable family in one of the larger towns in Massachusetts. At this time she appeared to be in perfect health. She performed the duties required of her in a most acceptable manner, and nothing whatever in her appearance or behavior excited particular remark. She seldom left the house, and, at the time when the occurrences we are about to describe took place, she did not have the acquaintance of six persons outside the family. She had lived in this situation about six weeks, when, upon the 3rd of July, the bells hanging in the kitchen and communicating with the outside doors and chambers commenced ringing in an unaccountable manner. This would occur at intervals of half an hour or longer, during the day and evening, but not during the night. It was at first attributed to the antics of rats upon the wires. An examination showed this to be impossible; though, to put the matter beyond doubt, the wires were detached from the bells; but the ringing went on as before. These bells hang near the ceiling of a room eleven feet high. They never rang unless the girl was in that room or the adjoining one, but were often seen and heard to ring when different members of the family were present in the room with the girl. The ringing was not a mere stroke of the bell, but there was a violent agitation of all the bells, such as might have been produced by a vigorous use of the bell-pulls, had they been connected. A careful examination by the writer and others showed that there was no mechanism or other appliance by which the ringing could be produced. A few days after the bell-ringing commenced frequent loud and startling raps were heard, which seemed to be on the walls, doors, or windows of the room where the girl might be at work. The noises thus produced were quite as loud as would ordinarily follow a smart application of the knuckles to any article of wood. They were heard by all the members of the family, and many others whom curiosity prompted to come in for the purpose of verifying, by their own senses, what they were slow to believe. These occurrences increased from day

to day, and became a source of great annoyance. The girl, ignorant as she was, and naturally superstitious, became very much excited; and it was with the greatest difficulty that she could be kept in a comparative state of calmness during her wakeful hours, while in her sleep at night she was continually raving. She wept very much, protested that she had no action in the occurrences, and begged of the family not to send her away, for she had not a single friend in the country to whom she could go, and none of her countrymen would take her in, for the matter had already become notorious, and they shunned her as they would the Evil One himself. Several applications were made by professed Spiritualists, offering to take the girl, and provide for her; but it was not deemed advisable to place her under such questionable supervision. It was finally decided to retain her, and try to endure the disagreeable phenomena which, as will be seen, were only the beginning of troubles.

It should be stated that the raps referred to followed the girl from room to room, and could be heard in her chamber at night, when she was found to be in a profound sleep. Thus had matters gone on for nearly three weeks, when occurrences of a more extraordinary character began to take place. Chairs were upset, crockery-ware thrown down, tables lifted and moved, and various kitchen utensils hurled about the room. No particular record of these occurrences was made until August 1st; after which time, and until the phenomena had entirely ceased, accurate daily memoranda were noted, from which some extracts are here taken.

On the 5th of August, Mary was washing clothes, when a bench, having upon it two large tubs filled with water, was suddenly moved several inches. The lid of a copper wash-boiler was repeatedly thrown up, when the girl was not near enough to touch it. These occurrences were observed by different members of the family.

August 6th, Mary was ironing. The table at which she worked continually lifted itself, and troubled her so much that she took her work to another table, where the same operation was repeated, and her flat-iron, which she left for a moment, was thrown to the floor. This annoyance was always repeated whenever she worked at ironing, and more or less at other times. It was seen by all the members of the family and other persons. The writer saw the table thus lifted when neither the girl nor any other person was near enough to touch it. It has happened when a child nine years of age was sitting upon it, and also when persons have tried to hold it down. This lifting propensity seemed to communicate itself to everything movable. The covers to the wood-box and wash-boiler were constantly slamming. A heavy soapstone slab, one and one-half inches thick, weighing forty-eight pounds, which formed the top of a case of drawers, was often affected in a similar manner.

On the 6th of August, as Mary was putting away the "tea things", and about to place a metallic tray filled with dishes upon this slab, it suddenly flew up, and struck the bottom of the tray with such force as to upset the dishes upon it. This was seen by one of the family and frequently occurred afterwards. The stone would also often be thrown up violently when Mary was at work at the sink near it. On the last occasion that this happened, August 25th, the writer was seated near to it, and watching for the movement, which had been repeated several times within an hour. Suddenly it raised itself and fell with great force, breaking in two through the centre, Mary at the moment being in the act of wringing

out her "dish-cloth." Soon after, one half of the same was thrown to the floor; and the fragments were thrown out of the house on the ground, where they remained quiet. This peculiarly active stone, it should be added, had a few days previous beer taken from its place, and laid upon the floor of a room adjoining, with a heavy bucket placed upon it; but, as the same movements continued, it was replaced in its position for the purpose of noticing the effect, and with the result before stated. It had also, at one time, been fastened in its place by wooden clamps, which were forcibly torn away. It is moreover worthy of particular notice, that another soapstone slab, in which the copper wash-boiler is set, and which had become loosened from the brick-work, was split and thrown to the floor in like manner; showing that the force, whatever it may be, has a striking effect upon this kind of material. A piece of the same, weighing several pounds, was also thrown into the kitchen from the wash-room, no person being in the latter room at the time. A common cherry table, standing against the wall in the kitchen, often started out into the room, and at one time was hurled completely over upon its top.

On the 20th of August the table movements occurred many times. On this day a large basket filled with clothes was thrown to the floor. A small board, used for scouring knives, hanging against the wall, was thrown quite across the kitchen. The doors were constantly slamming unless locked or latched.

August 26 and 27 were very *stirring* days, there being hardly a half hour of quiet. The rappings (which occurred daily) were particularly vigorous on these days. The chairs, and other movables, were thrown about; a large wash-tub, filled with clothes soaking, was thrown from the wash-form to the floor, and emptied of its contents; a stool, having upon it a pail filled with water, moved itself along the floor; a porcelain-lined kettle, standing in the sink, was lifted over the side, and dropped upon the floor. The movable furniture in the girl's room was so much agitated, that, with the exception of the bedstead, it was all taken from the room for the sake of quiet.

The foregoing are a few only of the various phenomena occurring from the 3rd to the 27th of August, there being but one day during the whole time when nothing of the kind took place. On the date last mentioned the girl was sent away for two days, to observe what the effect might be.

On the evening of the 29th she returned, and reported that she had not seen or heard anything unusual during her absence. It should also be remarked that the family experienced no trouble while she was away. But, within two hours after her return, the demonstrations again commenced.

It is needless to follow them further in detail. It is sufficient to say that similar scenes to those of the previous days and weeks were daily repeated from the date of her return until the night of September 12th, when her nervous system succumbed, and she was suddenly seized with a violent attack of hysteria. During the paroxysm, which continued two or three hours, she was in an unconscious state, and could be restrained upon her bed only by the combined strength of her attendants. After the subsidence of the paroxysm she slept quietly until morning. For several days she remained in a very excited state, and on the nights of the 15th and 17th there was a return of the paroxysm, but without a loss of consciousness. These attacks were not characterized by any very peculiar symptoms, excepting, perhaps, a very distressing sensation referred to the base of the

brain. From time to time she would seize the hand of her attendant, and press it upon the back of her head, and at the same time complain of strange noises. She also had severe attacks of bleeding at the nose, which seemed in some measure to relieve her.

From the date of her prostration until her removal to an asylum, on the 18th, no phenomena occurred.

At the end of three weeks she was thought to be sufficiently recovered to return to her work; and pity for her condition, as well as a curiosity to observe if the phenomena would return, induced the family to receive her back to service again.

She returned in a very happy frame of mind, and comparatively calm; but it was noticed that she was quite nervous, and would start suddenly at any little noise at all resembling the rappings or movements of furniture which had formerly so much annoyed her, and driven her to the verge of insanity. But none of the phenomena ever again occurred. She seemed very well, grew very freshly, and performed her duties with alacrity. Being desirous of learning to read and write, a member of the family undertook the task of teaching her.

She proved a very apt scholar, and made remarkable progress. At times, however, she complained of great distress in her head; but nothing of a serious nature occurred until some six weeks after her return, when, on the night of the 28th of November, she had an attack of somnambulism, it being the first instance of the kind since coming to this country. She arose and dressed herself, went to the room of her mistress, and asked permission to go out to clean the outside of the windows. Her condition was at once discovered, and she was with some difficulty induced to go back to bed. She remembered nothing of this in the morning. On the following and for five consecutive nights this was repeated. At about the same hour of the night she would get up, go down stairs, usually in her night-dress, with no light, and go about her work. She would sweep rooms, dust clothing, scour knives, go out of doors (cold weather as it was) and brush the steps, sit down in the darkness and study her reading and spelling lesson, and finally, in an hour or two, return to bed. On the fifth night, however, nature gave out, and she again passed into the condition of hysteria. She was again conveyed to the asylum, where she now remains, though she seems to have entirely recovered, and is there employed as a housemaid.

So much for the facts in the extraordinary case,—facts well attested and beyond contravention. As to a theory of the "moving cause" we have none. But we now proceed to give results of observations and experiments bearing upon the case, referring their explanation to those competent to give an opinion. At an early stage of the phenomena we sought to trace their production to electricity, and the results of some experiments seemed to give support to this theory. It has already been stated that the rappings were repeatedly heard in the girl's room by the members of the family who went in after she was asleep. The noises seemed to be on the doors, and sometimes on the footboard of the bedstead, and at times, as they came

very loud, she would start in her sleep, and scream as though in the utmost terror.

Conceiving the idea that the sounds might be produced electrically, the writer caused the bedstead to be perfectly insulated by placing the posts upon glass. The effect was all that could be desired. Although the raps continued to follow her all day from room to room and to her chamber at night, yet, so soon as she was fairly in bed, everything of the kind ceased. For six weeks or longer the bedstead was kept thus insulated; and no raps were ever heard, except once, when an examination showed the insulation to be destroyed, one of the posts having slipped off the glass. It was replaced with the same effect as before. Another experiment, similar to the one described, was tried. The cherry table in the kitchen before alluded to, at which Mary took her meals, was nearly always agitated when she sat down to eat. At such times, also, the rappings were very loud and frequent, troubling her so much that she had no desire to eat. On one or two occasions this was peculiarly the case, and a remedy for it was sought in insulation. The table and her chair were placed on glass, but before she was ready to sit the former suddenly jumped off the insulators, but was at once replaced, when she took her seat, and was able to finish her meal in peace, there being no movements and no raps. This was afterwards repeated with the same success. It was evident that, whatever force this might be,—whether electricity or not,—there did seem to be some sort of attraction between the girl and these inanimate objects of wood, stone, iron, and other material which set them in motion whenever she was near them, and they were not insulated. In this connection it should be noticed that the movements of furniture, &c., seldom occurred in rooms with woollen carpets on the floors, but were mostly confined to rooms with bare floors or oil carpets and matting. The raps, also, were more frequent and louder in such rooms. In the daily journal which was kept the state of the weather each day was carefully noted, and for a time it was thought that the phenomena were much more frequent on a clear day than on a damp or sultry one; but a careful study of that record shows that some of the most marked and violent demonstrations actually occurred on very rainy days, though the latter were generally more quiet than days of fair weather. Thus it would seem that the phenomena, though appearing in some degree electrical, did not in all cases follow the known laws of electricity.

The writer has heretofore stated that he is a thorough sceptic concerning the so-called doctrine of Spiritualism. The same may be said of every member of the large family (ten persons) in which these things occurred. With the exception of the girl herself, no one of the household ever became in the least degree nervous, much less inclined to believe that the spirits of the departed had returned to earth only to make their presence known by means so palpably ridiculous.

But the Spiritualists, of whom there are many in the community where these occurrences took place, became very much exercised about the matter. The family were excessively annoyed at frequent applications from

this class of persons for the privilege of coming in to witness the "manifestations", as they call them, and to see the girl. But not one of them was ever admitted, nor has the girl every yet held any communication with a person of this character. Of Spiritualism she had never heard in the old country, and, when any one spoke of "mediums", she seemed to have an idea that they were something dreadful to contemplate. But although no Spiritualists were invited to enlighten us, we did on three occasions hold "circles" among ourselves, being willing to test the matter.

At such times, seated around a large dining-table with the poor simple-hearted and terror-stricken girl in the midst, we in all seriousness went through the farce of inviting communications from the spirits present. Occasional raps were heard, questions were put, and the alphabet used, after the most approved manner of those mysterious circles, but without ever eliciting the first gleam of intelligence; and the conclusion was reached, that, if there were any spirits present, their education must have been sadly neglected while on the earth, and that no improvement had been made since they passed into the other world. But this folly was soon given up, having only resulted in highly exciting the girl, whose nervous system had now reached a terrible state. Day by day she became more and more excited, and rapidly lost flesh. She would complain of great distress in her head and of great noises in her ears. At times she would sink into a sort of lethargy bordering upon the "trance state". But she still kept about her work. One of the ladies of the house was in the habit of going to church to practise organ-playing, and sometimes took Mary to "blow", with which she was quite delighted, but the great difficulty at such times was to keep her awake, the music made her so sleepy; and this peculiarity was noticed, that, so long as the organ was played softly, she was wakeful, and performed her part at the "bellows," but, when the loud playing commenced, she invariably became sleepy, and the failing wind would soon give notice that she had sunk into slumber. At night, in her sleep, she would sing for hours together, although she had never been heard to sing in her wakeful moments, being in a very unhappy frame of mind.

We have spoken of her somnambulistic habits. To this should be added still another accomplishment, that of "clairvoyance".

The most marked instance of the latter was shown in a declaration by her, that a young lady member of the family, who had been absent in a distant city for several weeks, was sick. She seemed in great distress of mind about it, but was assured that she had just been heard from, and was quite well. But she would not be quieted, and declared that the young lady was ill, and suffering much from a very bad sore upon her hand. And this proved to be exactly as she stated and is only another evidence of this extraordinary power, of which science now allows the existence, though it cannot fully explain it. These things are mentioned here simply on account of the possible bearing they may have on the physiological aspect of this remarkable case.

The question may be asked, Why, during the long continuance of these strange phenomena, which occurred nearly every day for a period of

ten weeks, was no scientific investigation instituted? We answer, that such a one was sought for by the family and others interested. At the end of four weeks from the commencement of the phenomena a plain statement of facts was made in writing, and submitted with proper indorsement to two of the learned professors of one of our educational institutions, with the request that some proper person might be sent to witness and experiment. To our surprise the communication was treated with contempt, and returned with the statement that we were being imposed upon; that such things could not take place save through the agency of some person; they advised constant watchfulness in order to discover the "trickery". As may be supposed, after meeting with such a rebluff, a second attempt to invoke the assistance of these wise men would not soon be made.

However, acting upon the only advice they did volunteer, "constant watchfulness" was maintained; the girl being watched in every available manner to detect the tricks, if any were attempted. It is sufficient to say that the question of her honesty and innocence in the matter was put beyond a shadow of doubt. It was at this time that a daily journal of the occurrences was commenced, and continued so long as the phenomena lasted and from this journal the instances noticed in these pages are taken.

In justice to another professor of the institution mentioned, it should be said, that, having incidentally heard of the case, he expressed a wish to have an investigation made, and directed two of his students to make arrangements to witness the phenomena; but unfortunately the proposition came too late, as, before the arrangements could be made, the phenomena had already ceased, and the girl was prostrated as before stated. A detailed statement was made, however, and submitted to this gentleman, containing a copy of the daily journal of events, to which he gave careful attention, and accorded to the writer two long interviews upon the subject. He seemed greatly interested, and did not deny the possibility of the phenomena at all, and regretted much their abrupt cessation, which precluded an investigation. It was hoped that, when the girl returned, there would be a recurrence of them, to afford this investigation, though the annoyance to the family was great. The fact that they did not return is as strange as that they ever occurred at all. Upon the girl's return, all the conditions appeared to be the same. As has been stated, her nervous condition was bad, and grew worse, until she was again prostrated; but there were none of the noises and movements as before. For the benefit of the incredulous, who may say that a knowledge on her part that an investigation was to be had prevented the repetition, it should be remarked, that such knowledge was kept from her, though she had known of the first application that was made to have the matter looked into by scientific men, and sometimes asked when the "sanctified" men were coming to put a stop to the troubles.

No one can regret more than the writer that the application was so disdainfully treated; though an extenuation of the action of these men is found in the fact that they had previously been most egregiously humbugged by what they supposed to be cases similar to this. Still, we cannot

but feel that perhaps the opportunity for a valuable addition to scientific discoveries was lost.

We believe that the day will come when such occurrences as are herein described will be as satisfactorily explained as are now the wonders of electricity. Whether it shall be soon or late depends upon the willingness of learned men to treat seriously phenomena which they now almost universally denounce as imposture and trickery, without having examined into them. That they are not of every-day occurrence does not argue that they do not occur. That they are usually so mixed up with the humbugging tricks of the so-called Spiritualists as to be difficult of elucidation we will allow; but when a case is presented of the character of the one under consideration, entirely free from surroundings calculated to produce distrust, we contend that it is a subject worthy the study of any man.

In closing we would say, that not from any wish to give notoriety to the case herein described has this article been written, but with the sincere hope and desire that, as times goes on, and other cases of a like nature occur, this record may be of some service for comparison, or perhaps may in itself induce competent men to undertake an explanation with which the world will be satisfied, and which may save from the pernicious doctrines of Spiritualism and from our insane asylums thousands who are now hopelessly drifting in that direction.

The above concludes Mr. Willis's story in the *Atlantic Monthly*. It will be observed that many of the "classic" features of poltergeists, as reported from all over the world for centuries if not for millenniums, are present in the narrative: a girl in her teens, probably of nervous if not hysterical temperament; sudden onset of mysterious happenings; ringing of bells; raps; movement of objects; upsetting of furniture; throwing about of household objects and their occasional breakage; no sign of intelligent action, but at the same time no physical harm to anyone; sudden cessation of phenomena. The fact that the occurrences reported by Willis conform so completely to the familiar pattern adds a measure of credibility to that furnished by the author himself.

It might be mentioned in passing that in another respect the case illustrates the classic history of such phenomena: namely, in the reaction to them of the learned institutions which ought to be eager to investigate. It is known that the "educational institution" whose two "learned professors" treated the invitation to investigate with contempt was Harvard University—already pursuing its classic course in such matters. To Harvard's credit it may be said that there has often been one member of the faculty, as there was in this case, willing to risk the scorn of his colleagues by undertaking a serious inquiry. And here we come, finally and most regrettably, on another feature all too classic in the study of supernormal phenomena: by the time the competent outside observer arrives the phenomena have ceased!

It is not the purpose on this occasion to appraise the evidential worth of the Willis narrative. One possible point of attack by the sceptic may, however, be indicated. This lies in Willis's complete silence regarding the *other* members of the household. We never learn who was present when phenomena occurred, or who was absent, or where they stood if present or absent. We are merely told that the family was a large one, containing ten persons. In such a family it is likely that at least half were sons and daughters. From the reference to "a child nine years of age" and to "a young lady member of the family" (whether this was the same as the one who practised on the church organ is not clear), it is fair to conclude—what would in any case be probable—that not all the offspring were mature. This circumstance makes it possible to imagine—though only by over-riding explicit statements by Willis in a number of the most striking incidents—that one of the children, or perhaps two or more in concert, whether actuated by pure mischief or by dislike of the maid, caused the phenomena. The fact that the phenomena seemed to center around one who was obviously innocent, instead of around the perpetrator, as is usual in fake poltergeist cases, would only have made detecting the real source more difficult.

Another circumstance which the Podmorean critic might insist points in the same direction is that the phenomena did not recur after the maid had her first attack of hysteria: making it possible to suggest that mischievous children desisted when they found that their pranks were having unexpected serious consequences. An alternative or possibly supplementary deduction of the same kind could be wrung from the coincidence of the cessation of phenomena with the anticipated arrival of an outside investigator; we are told that the maid was not informed of this, but presumably the members of the family knew. Willis gives no sign that he directed his attention to anyone but the maid.

However, in this as in other respects the reliability of Willis's narrative depends on the character of the man; whether he was likely to have overlooked so obvious an explanation must be judged from the data available concerning his prudence and common-sense; to this we will now turn. Dr. Richardson communicated with a niece of our author, Miss Margaret W. Fosdick, at present in charge of the public library in Fitchburg, who was able to supply abundant data. Her letter of June 28, 1935, to Dr. Richardson, illustrating the family's attitude in later years, may be quoted from:

I wish I had something to add to the magazine article. Of course it happened long before my time and my only recollection is hearing them speak of it occasionally, and I fail to recall anything not included in Uncle Henry's account. I am sending you a reprint of the paper written by Mr. Currier for the Historical Society at the time of my uncle's death. I think this will give you a good idea of his character.

Several times I heard him speak of his disappointment that Harvard College, to which he wrote during the time of the peculiar happenings, made no effort to investigate the matter until after the maid had left. She herself was much upset over the whole thing, and I think they felt that indirectly it hastened her death.

The paper read by Frederick A. Currier before the Fitchburg Historical Society, a copy of which Miss Fosdick has furnished, contains a complete biography of Henry Augustus Willis. It is needlessly detailed for complete quotation here, but the following excerpts contain the most relevant material:

It is a grand and delightful thing to be able to say of any man, that he has left the record of a noble life, that his whole career was one of usefulness and that he won and maintained, through a long life, the respect, honor and trust of those with whom his lot was cast. This and much more can be said of Henry Augustus Willis, the first president of this society. Born in Fitchburg on the 26th day of November, 1830, when it was only a small country town of about 2000 people largely given to agricultural pursuits, making it his home for his entire life, he saw it grow to a city with 20 times as many inhabitants, with diversified manufacturing interests. In this growth and development, from the great range of his activities, he had exerted an important and healthy influence. For more than 50 years he had been one of the dominating personalities of this community and few men of his generation have done so much towards the upbuilding of the city. Ever ready to do his part, during the best years of his life, he gave freely of his energies and abilities to the public welfare, and by his independence of thought and speech, by his conscientious and unremitting devotion to the best interests of Fitchburg as he saw them, his name has a permanent place among those of her sons who in life were justly entitled to be known as her foremost citizens. By his fidelity in positions of great financial responsibility and public trust, he did much in establishing and maintaining a high reputation for the character of the business and public life of his native town. . . .

The home of his boyhood days was in a house on Main street, on land where the Fitchburg Savings bank building now stands. Attending the public schools and Fitchburg academy, his alma mater was the Lawrence academy of Groton, for which he retained a life-long affection. After passing a year on a farm for the development of an already strong constitution, on his 21st birthday he took up his life work and commenced his more than three score years' connection with the banking interests of Fitchburg by entering the Rollstone bank as a clerk, six years later becoming cashier and 15 years later president of that institution, and served as president for 31 years. Had Mr. Willis lived less than three months longer, he would have then completed 50 years of continuous service as the directing head of the Worcester North Savings institution, of which he was one of the founders, its treasurer for 44 years, and president for six years. This institution was his dearest interest in life, and he watched over its affairs with wisdom and sagacity, putting into it the strength and solidity of his own character. His reputation for prudence, honesty and integrity were a guarantee that the funds of neither bank would ever be used for any rash venture, with his approval. It was undoubtedly largely due to this confidence in him that during the many critical financial periods of the last 50 years, the stability of neither of these banks was ever questioned. To these institutions he gave the best part of his life, devoting himself heart and soul, and has left behind him a record for honorable dealing, strict integrity and rare financial management. . . .

His personality has touched so many sides of the complex social and industrial life of our city. In spite of the great responsibilities of his financial interests which came in the public mind to be so closely identified with him, we find him intimately connected with the benevolent, charitable and educational life of our city, giving to each of them the same intelligent and clear-headed treatment, based on the best principles of business and industrial training.

His life-long residence in Fitchburg and complete identification with her interests, led him to love the place of his birth and take a pardonable pride in everything that made for her moral, religious and economical betterment. He took a deep interest in

public affairs and an active part in all public movements. Positive in his convictions, impatient of shams and pretense, he never hesitated to express his opinion concerning subjects or individuals, when he felt it his duty so to do. As a good citizen, he could always be depended on to cast his vote for what he deemed for the best interests of his town, state or country, and to varied and extended public service he gave conscientious attention. While not an office seeker, he was called by his fellow townsmen to many important duties, representing the town in the Massachusetts legislature, and during the Civil war he was a member of many of the committees of the town for the care of her sons who had gone forth to preserve the union. He was the last survivor of the committee for erection of the soldiers' monument. When the city government was inaugurated, as the first president of the common council, his rare executive ability and wise counsel were of the greatest value in the formative days of the new government. His 17 years as city treasurer were distinguished by the same careful consideration for the duties of that office as he gave to his own private affairs. . . .

At other times and places fitting tributes will be offered to his 28 years' trusteeship of the Burbank hospital, from its inception, to the councils of which he gave more than a proportionate share of his time, so closely filled with a multitude of duties. He was a frequent visitor to the hospital, and his 22 years' treasurership was a work of love and devotion and of very great advantage to the institution. I shall leave for others to speak of his 55 years as a trustee of the Fitchburg public library, and 20 years' chairmanship of the board. He was not only a director of its destinies, active in promoting its many utilities, but also a discriminating benefactor of the library and art gallery. He gave many hours to its welfare and its prosperity and growth in usefulness was very near to his heart.

For so many years a recognized financial leader in a large manufacturing community, his advice and judgment was much relied on and consulted. When we consider the number and diversified lines of business in which he was a factor, we realize more than ever the strong grasp he had of business management, not only in banking but also in the manufacturing industries of Fitchburg. He was interested in a large number of our most successful business enterprises, giving his influence and financial aid to extending and enlarging our local industries. One of the active promoters of street railways of our city, for 23 years he was the president of the Fitchburg & Leominster Street Railway company and very active in its management.

As one who from boyhood had been deeply interested in everything relating to history and traditions of Fitchburg, he welcomed and assisted in the formation of the Fitchburg Historical society. For the first 10 years its president, he gave to it his enthusiastic support and to his influence in no small degree was due the high standing of the society enjoyed in the minds of the public. His generosity in a very large measure made possible the erection of its building in which he took great pride. He remained an active member of the executive committee to the day of his death, and was in close touch with everything connected with the work of the society. He evidenced his desire and appreciation of the society by a remembrance that will assist in carrying on its work for many years to come and bring to the minds of its members during its existence his generous personality. He had a wonderful memory of men and events with which he had been conversant during his long years of business and social activity. . . .

He wrote with simplicity and directness of expression. The clear, crisp language in which he wrote was indicative of a keenly perceptive observation and made others see what he saw, and brought him beside the reader in the vision he wished to express. He was a student during his life and a fine French scholar and kept up his reading of the best literature of that language. From his boyhood he had been a great reader, especially of biography and history and of the best current literature, and his mind was a storehouse of information obtained therefrom. . . .

He was an extensive traveler for rest, study and recreation, having visited a large

portion of this country and made several trips to Europe. Those who had the pleasure of being his traveling companions will not soon forget the delightful associations in his company in those hours of relaxation from business cares. . . .

No one could be brought in contact with him in business or social affairs without being impressed with his firmness, justice, sincerity and fearlessness. No one ever did or could question his honesty or integrity. His conservative nature and training prevented his hastily endorsing new enterprises without a careful investigation on his part of the business. His was an open mind, ready to learn of the modern problems and opportunities of today and their outlook for the future. But his judgment when formed was very positive and not easily changed from any course he had decided on.

The extent of his familiarity with the details of the many different things he was closely associated is surprising. He wanted to know for himself the working forces of everything he had to do with. He never mistook assertion for performance of duty and was usually able to quickly separate the wheat from the chaff of life. He cared most for the essentials of living, for truth, for manhood and for service. Reserved rather than demonstrative, in face and bearing he could never be taken for less than a gentleman of the old school.

There was an air of solidity about him that gave one a feeling of confidence in his reliability. He was distinctly typical of that sturdy, independent, self-reliant manhood so common, yet so remarkable, during the first three quarters of the 19th century which had so much to do with making New England what she is. . . .

Though not in the best of health for some months, he retained his mental vitality in full measure and was able to visit his place of business within a week of the end. . . .

The death of Mr. Willis occurred only in 1918, when he was in his eighty-ninth year, so that had Barrett reached him at the time of his inquiry in 1911 his statement could have been obtained. While the absence of this later statement is to be regretted, it is unlikely that it would have added anything of value.

The omitted portions of Mr. Currier's paper contain accounts of Willis's ancestry, of his literary activities—he published two books on the history of Fitchburg as well as other historical studies and a quantity of miscellaneous essays and newspaper articles—, and of his multifarious contributions to the charitable, financial, political, literary, and social life of his town. The total picture is that of a most distinguished and intelligent gentleman, independent in his judgments but noted for his prudence and sagacity.

Making all allowances for the graceful language appropriate to a memorial tribute by a friend and colleague, it seems impossible to doubt that Henry Augustus Willis was a man of the utmost reliability, who enjoyed the respect of all his fellow-citizens in a large community and occupied positions of trust among them throughout his long life. And this in turn would seem to make it all but impossible to doubt that his narrative of 1868, which he never disavowed but on the contrary was known to vouch for through his remaining fifty years, was a careful record of events that really happened.

CORRESPONDENCE

June 5, 1935

To the Editor,

Sir:

This note is to record the passing of T. A. Scott, of Boston, Massachusetts, known as "Tom" Scott to his friends.

Mr. Scott had a career typical of Americans. He was born of good stock, Irish ancestry, but he began almost at the lowest rung of the ladder. With practically no education except that obtained as a result of tireless ambition, he started as a driver of a cart and a dirt farmer besides. He then grew along to a motor truck, but loved his flowers and garden products between times.

When many years ago the "*Banner of Light*" in Boston went out of existence, Tom Scott took it on under the name of "*Banner of Life*". It was hard work to revive the paper, but he did so, at practically no profit. He has often told me that for years he not only went out to get his spiritualistic news, but also took it to some garret where he had a hand press, set up his news, and then delivered his papers by hand to subscribers and members of the Spiritualistic Colony here in Boston. Every year or two he would get a better—though still second-hand—press, finally reaching a power press.

When the end came he had the *Banner* at last able to pay expenses, and he was planning this month to get married and retire to his garden of growing things.

Tom Scott was a rugged individual, a straight shooter, ever ready to defend the cause of Spiritualism, and afraid of no man. Of such men there are too few. To know Tom Scott was to love him and admire him. I have little doubt that he knows more about things now than we do.

L. R. G. CRANDON, M.D.

Boston, Massachusetts

To the Editor.

Sir:

Perhaps I may be given space to add a postscript to my article which you published in the July issue, "The Fiftieth Anniversary of the A.S.P.R." I made mention there of Professor H. Carvill Lewis, the geologist, who met Professor Barrett at the Montreal meeting of the British Association, 1883, and invited him to speak on psychical research before the subsequent Philadelphia meeting of the American Academy for the Advancement of Science, of which he was Secretary. This invitation provided an essential link in the chain of events leading to the founding of the A.S.P.R.

My article then states that "Professor Lewis himself never took part in psychical research or the American Society". This is not quite accurate. It is true that Lewis played no further part in the A.S.P.R. after, as it were, setting it on its way. But I was quite forgetting that he later made a most valuable contribution to psychical research, which was published in the English *Proceedings*. Lewis happened to be in London in the autumn of 1886 when the S.P.R. was preparing its celebrated exposure of William Eglinton, the slate-writing artist who was the favorite "medium" of the day; an exposure that resulted not only in the prompt retirement from business of that gentleman, but in establishing the canons of evidence for physical phenomena.

In this work Lewis played a distinguished part. He attended two seances with Eglinton, recording his experiences in a report which is a masterpiece of keen observation and subtle analysis, likewise of effective presentation. As well for this negative

work as for his "positive" contribution to the founding of the A.S.P.R. does the memory of H. Carvill Lewis deserve to be held in high regard by psychical researchers. His death a year and a half later deprived our science of an invaluable worker.

There is another footnote that might be added to my article, should you have the space, concerning an interesting but little-known episode in the formation-period of the English Society. In reviewing the documents on the history of the S.P.R. I was surprised to find how little cognizance is there taken of the fact that through Henry Sidgwick organized psychical research preserves a link with the response evoked in intelligent minds by the first news of the "Hydesville manifestations" and the resulting eruption of mediumship throughout this country and, with but little delay, overseas. Sidgwick was but a boy of ten in 1848, but at Rugby in 1854 and '55 one of his masters was E. W. Benson, his cousin and later, when Benson married Mary Sidgwick in 1858, his brother-in-law. Benson, who became the noted divine and finally Archbishop of Canterbury, had come to Rugby after becoming a Fellow of Trinity College, Cambridge, in 1853. While at Cambridge Benson was one of a brilliant group of men who were seriously impressed by the reports of the early Spiritualist activities. They formed a society in order to explore the subject, in 1851. The history of this society is obscure: its membership has never been published, and even its name, if it had any, is unknown; it was popularly called the "Ghost Society" or "Ghost Club". The heading on its circular read: "Circular of a Society, Instituted by Members of the University of Cambridge, England, for the Purpose of Investigating Phenomena Properly Called Supernatural." Besides Benson, the chief instigator seems to have been B. F. Westcott, the theologian and Biblical scholar, later Bishop of Durham. Westcott apparently wrote the society's circular and served as its Secretary, even after he went to Harrow as assistant master in 1852. Among the members were J. B. Lightfoot—also later Bishop of Durham—F. J. A. Hort, the Biblical scholar, and others of similar eminence or future eminence.

The circular which the Ghost Club issued, in an endeavor to collect well authenticated cases of "supernatural" occurrences, is a remarkable document which deserves a prominent place in the history of psychical research. (It was reprinted by Robert Dale Owen in *Footfalls on the Boundary of Another World*, 1859, and also by Sir William Barrett in the *Journal of the S.P.R.*, April, 1923.) Its statement of the case for the pursuit has never been surpassed, and its elaborate "temporary classification of the phenomena about which information is sought" reads like the working program of the most sophisticated of modern researchers. Unfortunately the actual work of the club came to very little—perhaps owing to the quick dispersal of its founders—and of what work it did no records were preserved. It was still in existence in some form when Sidgwick reached Cambridge, as he became a member; though so far as the facts are known he may have constituted the whole Society simply by being in Cambridge and being interested in the subject through his boyhood acquaintance with Benson (by 1860, the year after he obtained his degree, he was almost certainly the only person at Cambridge known to be active in the subject, Westcott sending him from Harrow a belated return from "the old 'ghostly' circular"). The Ghost Club served its purpose, however, in awakening Sidgwick to an interest in the subject which he did so much to advance.

It is surprising, and regrettable, that no psychical researcher of antiquarian tastes has ferreted out the story of the Cambridge Ghost Society; if indeed this is now possible. The fullest account available is still that of Owen in his book of 1859. Barrett's note of 1923 adds little to Owen, and is wrong in its dates. He was apparently under the impression that the Society was formed in 1856 or '57, instead of "the latter part of the year 1851", as Owen was told by a leading member; his error led him to speak of Westcott being appointed "assistant master of Harrow School about or a little before 1860," when actually Westcott left Cambridge for Harrow in 1852.

PHILIP H. JUDSON.

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RECENT EXPERIMENTS WITH FORTHUNY

By CHARLES RICHEL

[*Editorial Note.*—After an interval of several years, published accounts of the psychic work of the French sensitive Pascal Forthuny are again becoming available, showing him to be still possessed of the powers with which he began to interest psychic researchers in 1921. As many of our readers will know, Forthuny's specialty is to circulate among a group consisting chiefly of entire strangers and to produce for a number of them facts gathered in no explicable fashion from their personal histories: sometimes facts of deep emotional or biological significance to them, sometimes trivial, tangential details: but with a recurring and often sustained degree of accuracy that places him among the most fluent and reliable psychic subjects yet found. Instead of disturbing him, audiences stimulate Forthuny, so that some of his most brilliant successes have occurred before several score persons. He has done no less well before small and carefully selected groups, as in the private circle gathered by Professor Richet for the experiments recorded below.

It may be recalled that Forthuny was well known as a man-of-letters and journalist before his supernormal powers revealed themselves. The latter event occurred only when he was nearly fifty years old, in a manner that has often been told. He had been attracted to psychic questions by an unexpected seizure of "automatic writing" some months after the death of his son in 1919. The writing took a conventional spiritistic form but contained no definite indications of supernormal knowledge. After six months it suddenly ceased. A year later Forthuny happened to be visiting the Institut Métapsychique when its director Dr. Geley was about to test a psychometric sensitive with a folded letter. Forthuny reached for the letter, remarking jokingly that it should not be hard to say something

relevant about any object whatsoever, and proceeded to parody, as he thought, the manner of clairvoyants. His remarks turned out to be definitely applicable to the letter in his hand, and he was immediately tested with other objects. To his own stupefaction—when he was convinced his friends were not turning the joke on him—his comments became more and more circumstantially accurate with each unknown object handed him; before the afternoon was out he was launched on his psychic career.

Several accounts of Forthuny's phenomena have been published; the most complete being Dr. Osty's articles in the *Revue Métapsychique* of 1926 and his book of the same year, *Une Faculté de Connaissance supra-normale: Pascal Forthuny* (Alcan). The longest report in English appeared in this JOURNAL, from the pen of René Sudre: "A New Clairvoyant", February 1926 (Vol. XX, p. 65). Harry Price's "International Notes" department in the JOURNAL for March and June of the same year likewise reported Forthuny incidents. Two articles have been published in the S.P.R. Proceedings: "The Visit of M. Pascal Forthuny to the Society in 1929", by V. J. Woolley (Vol. XXXIX, p. 347); and a section in Theodore Besterman's "Report of a Four Months' Tour of Psychical Investigation" (Vol. XXXVIII, p. 474). The material of the present article appeared in the *Revue Métapsychique* for March-April of this year.]

In reporting the following experiments with Forthuny, recently conducted at my home, I shall make use almost exclusively of the stenographic notes taken during the seance. This will permit me to calculate with some precision the chance-probability of Forthuny's statements. The reader will be able to judge the accuracy of the responses made as if he had been present.

There were nine experiments altogether on this occasion, but I shall omit four of them; these were not entirely erroneous, but they were less than conclusive. The other five, to be given here, contain extraordinary clairvoyant achievements. The point in such matters is not to draw up statistics of "successes" and "failures." One single experiment that succeeds, as Bergson has shown so clearly, is worth more than twenty-five half-successes, and counterbalances three hundred failures.

Needless to say, the persons to whom Forthuny spoke were absolutely unknown to him. Likewise the details he supplied were absolutely unknown not only to Forthuny, and myself, but also to practically all of the persons who were present.

I shall not dwell on psychological details—interesting though they often are—but concentrate particularly on the names and places mentioned accurately. The chance-probability of saying such-and-such a name can be computed in a very definite manner. Though it hardly matters whether one estimates it as one in fifty, one in a hundred, or one in two hundred, if the final figure is one in ten thousand, one in a hundred thousand, or one in a million.

Experiment I—The Turgot Case

Here follow the stenographic reports, which I have not expanded or edited in any way:

The first person whom Forthuny addresses is Madame de V.

FORTHUNY: "Suzanne. Do you know a Suzanne, Madame?"

MME DE V: "Yes."

FORTHUNY: "Something takes me to Verdun, to the East. Not for Suzanne herself, but for something that concerns her closely."

MME DE V: "Not so far as I know."

FORTHUNY: "You ought to know about it. Has she sent you a piece of poetry? Written you about a work by a foreign poet? Spoken of a foreign author? Have you had occasion to exchange ideas with her about a foreign author?"

MME DE V: "It is possible, but I don't connect that with Suzanne."

FORTHUNY: "Has this Suzanne talked to you about a foreign work of art?"

MME DE V: "It is quite possible, but I do not recall it at the moment."

FORTHUNY: "I see the rue Turgot, going uphill."

MME DE V: "Turgot was one of my ancestors."

FORTHUNY: "A chateau in Berry. There are one or two trunks in a garret, or in a part of the chateau that seems to be a lumber-room. It is not in an unexplored part of a library. There are some documents. Not documents belonging to Turgot, but to Vergennes."

MME DE V: "Yes."

FORTHUNY: "And Necker?"

MME DE V: "Yes."

FORTHUNY: "In two trunks. You know the trunks?"

MME DE V: "No."

FORTHUNY: "Of Vergennes and Necker. Where is the chateau?"

MME DE V: "There are at least three manors in the region."

FORTHUNY: "In a section in the central part of France: Vergennes, Turgot, and Necker. Vergennes. Not a great many, but still quite a number. Well, then, do you know the Vergennes family?"

MME DE V: "No, I don't."

FORTHUNY: "Odon. Don't you know an Odon de Vergennes? Odon de Vergennes comes to me nevertheless. Cleu . . . climat . . . Criss . . . Don't let me get too far off on a wrong track."

MME DE V: "You're getting all this not directly from me, but you are speaking of things handled just a little while ago. A collection of interviews, souvenirs, being handled by persons related to me. I can't put you in any closer contact, but I know they are in my personal atmosphere, only because I've been thinking of them."

FORTHUNY: "Remember this much: in a manor there are two trunks in which there are papers of Vergennes, of Necker, very certainly."

MME DE V: "All this is connected with an elderly relative of mine, whom I knew nothing about until he entered my life three weeks ago. He is an extraordinary old archivist who has collected a series of documents concerning all my family and his."

FORTHUNY: "Relating to Miromesnil, certainly." [Note: Armand Huc de Miromesnil was one of Turgot's enemies, then Necker's.]

MME DE V: "I am particularly interested in Turgot, and I often think about him."

Now let us examine the chance-probability in this experiment. Let us attach no importance to the word Suzanne; it is likely that everyone knows at least one Suzanne. Nor to "Verdun". But let us take up the words "rue Turgot". What is the chance-expectation of mentioning the rue Turgot, a little street which has only twenty-nine house numbers, sixty telephone subscribers? About one chance in three thousand.

What we have is this: there was one three-thousandth of a chance of saying "rue Turgot". Forthuny said it.

As a matter of fact Mme de V. does not live in the rue Turgot, but what is more interesting than living in that street is that she is the great grand-daughter of Turgot.

The connection between Forthuny's addressing Mme de V., and the fact of his speaking of Turgot to her, admits of an extremely slim element of chance. In allowing a probability there of one in three thousand, I think I am well within the bounds of truth.

But let us go further. I have not taken into account the chance-probability involved in the letters of Vergennes, Necker, and Miromesnil: that these letters should be together in two chests in a manor in Berry hardly represents, taken altogether, more than one chance in ten. Turgot, born in Paris, died there. He spent some time as a commissioner at Limoges. Berry, therefore, had no apparent connection with him.

If we allow the odds of one in three thousand for the rue Turgot, and one in ten for the manor in Berry, where the Vergennes letters are, we reach a chance-probability of one in thirty thousand—a probability that chance can give, most certainly, just as it could give one far feebler still!

Experiment II—The Koster Case

One of my friends was to come to this gathering. He was detained, and wrote me to say so. He is a Dutch naval officer named Koster. I put his letter on a chair, folded, then give it to Forthuny. He takes it in his hand without looking at it and says at once:

"This is a man connected with a government, in a place where there are a lot of people. It is not a peaceful place from which he writes. It is a place where there is excitement, movement, bustling around on duty. There's work going on there. This man comes and goes all day long; that is to say the atmosphere around him is never the same, and one might say that the rooms he goes into all smell different. He goes from one place

to another; this place smells of gasoline, this one of—what? Linseed meal, herb-tea? . . . Is he a doctor?

"I get a pain (indicating) there. He is a man . . . it doesn't take any extraordinary sense to say that this man is remarkably intelligent, because he is one of your friends and they are all intelligent . . . but he is nevertheless a remarkably intelligent man. I go for a moment to Belgium.

"Among the members of his family there was one who was famous in the past . . . a designer, a painter. Wait, I go to Belgium again. The first thing that impresses itself most clearly upon me is that this concerns a forceful man, a man who had a sort (is it all right to say this?), a sort of crisis of conviction, a crisis about the orientation of his whole life, who has had a crisis which he has come through, and which you helped him through with your advice. A state of preoccupation. But he is a husky fellow ('un costaud'). He is a man of great strength. Coste, Costes? He isn't the aviator, Costes, is he? Coster? . . ."

PROF. RICHET: "It is Koster."

FORTHUNY: "Wasn't there a Belgian artist named Koster? It is quite possible that I may know a Koster, and this is the same one, and that I know his profession. He doesn't know me, but Paris is not large: let's see if I know him, by any chance. . . Yes, I know a Koster who was a painter . . . an engraver or a painter . . . No . . . the profession, I can't get it. . ."

Without cutting or adding to it, that is the stenographic report of my words and those of Forthuny, from which we will work out an estimate of chance-probability.

The chance-probability of saying Coste, Coster, Costy, *costaud*, when Koster is the correct name, is slight. I shall evaluate it as one in a thousand. To say that he came from Belgium when he really came from Holland gives a chance-probability of one in fifty; the combined chance-probability in this experiment comes out at one in five thousand. With the odds previously given (one in thirty thousand) the total figure becomes: one in a hundred and fifty million. These are of course rather arbitrary figures. Nevertheless I believe them to be well within the real ones.

Experiment III—The Betime Case

One of my friends, a Brazilian engineer, came to the seance with his wife. Both speak French beautifully. Forthuny said at once to Mme Betime: "You have come by ship from Rio de Janeiro?"

The chances are twenty to one against supposing that, in spite of the absence of almost any trace of accent, Forthuny should have assumed that he was dealing with a woman from Brazil. If M. and Mme Betime had not spoken, the possibility would have been even more remote.

Addressing Forthuny, I say: "The lady is a Brazilian, but what country did her father come from?"

The reply, without hesitation, was: "Her father comes from the eastern basin of the Mediterranean; I should say Syria." Now, Mme Betime's

father was indeed a native of the eastern side of the Mediterranean basin. Against all likelihood, the father of this Brazilian woman is an Armenian. The odds here could be evaluated as one in a hundred, and for the two responses combined: one in two thousand.

But there is better to come. Let us consult the stenographic record. Addressing M. Betime, Forthuny says:

"Things are going better for you, sir. Now, you are a fine man. You are that essentially, but you give me a feeling of illness here (indicating) to some degree. I do not say appendicitis, or liver trouble; I am not judging by your color.

"Something wasn't right, about two years ago. You are better as far as health goes. You've rounded a bad curve. You are coming back, but you still give me a feeling of illness in this region (indicating). Something that was not . . . or if it is not in the physical plane—I'm not finding a loop-hole—then it is in the moral plane. This is the state of affairs: I wanted to say, and I was mistaken, that physically you were badly treated, then were cared for, improved, not entirely cured but now much better and on the road to recovery. That isn't the case?

"I transpose it to the moral plane, keeping the same outline. For two years and a half . . . I'm adding six months to the time . . . there was something like a spiritual illness: by that I do not mean a mental illness; it was something that preyed upon you, a weariness so profound that it made you ill, a trouble for which you couldn't find any solution, that you saw no way to escape."

As a matter of fact. M. Betime was stricken with an intestinal condition from which he had suffered a great deal, and for which, since reaching Paris, he had consulted nearly all the doctors in the capital.

M. Forthuny continued:

"Will you permit me? I am looking at a hand (I don't read palms). I ought to see a gold ring on this hand. Don't you wear there (pointing out another finger) another ring than the one you are wearing?"

Reply: "No."

As a matter of fact. M. Betime had formerly worn another ring, a wedding ring that he had taken off because it had cut into his finger. But perhaps it may have left a mark; therefore we shall not attempt to evaluate the chance-probability in this statement.

FORTHUNY (pointing to a finger): "What I am seeing doesn't let me distinguish a coat of arms. But there is one. Haven't you worn one there? Well, assuming that to be a fact, there is another. You are qualified to bear heraldic arms through two branches, that is, from each side of your family; one of those qualifications was directly transmitted to you, and the other could be coming to you, for example, from your mother's side. Your hand suggests to me the mother's side. I'm going to try to do something absurd, but the absurd often succeeds: I want to describe the look of the coat-of-arms we are talking about. There is one that I didn't see at first. I'm trying to find another, here, which as I say comes

from the maternal branch. It is very simple, more so than the first. I won't use heraldic language, I don't know the science of heraldry. I'll describe it in ordinary language. If we imagine a shield of this form (indicating by gestures). It is bare, you might say, except for bands."

M. BETIME: "I've never concerned myself about the coat-of-arms. I keep this because it came from my father. It is impossible for me to know exactly, but perhaps one can verify details later on. I come from a leading family of the Empire, that went to Brazil. I don't know its coat-of-arms."

FORTHUNY: "But it would be fascinating to look it up. What I see is: gold and silver, in vertical bands."

M. BETIME: "I may be able to verify it."

FORTHUNY: "It would be very kind of you if you would come back some day with the design of this coat-of-arms: without crest, without anything at all, except gold and silver, nothing else. Will you remember that, if you ever have time to look it up? It would be very interesting to find out if I've said the truth, shed some light! No, it isn't silver and gold; I correct that: silver and blue, without crest, without anything more than I have described."

When it was verified, the ring described corresponded with the colors, silver and blue, in plain bands, of the family of Mme Betime. After much groping, Forthuny had succeeded in describing it: silver and blue, without crest, which did indeed correspond to the coat-of-arms of Mme Betime.

At this point Forthuny turned to Mme Betime:

FORTHUNY: "Some days ago, a man who is a widower was speaking to you, and he talked especially about his wife."

MME BETIME: "I don't know whether he is a widower, but I can find out."

FORTHUNY: "Does the name Athanasio mean anything to you? A servant? A man who has been in service in the country somewhere, and who has become insane? Haven't you any recollection of a servant who went insane?"

MME BETIME: "Yes. But his name is not Athanasio."

FORTHUNY: "But he went insane?"

MME BETIME: "Yes."

FORTHUNY: "In the city . . . and he was taken back to the country."

MME BETIME: "No. He ran away to the country."

FORTHUNY: "But he left the city?"

MME BETIME: "Yes."

FORTHUNY: "Is the name Marino? Tell me the man's first name."

MME BETIME: "Edmondo."

FORTHUNY: "Why have I been trying to find an Anastasio? Have you seen something very large burning in front of you? Now there is a different scene. Yes . . . have you seen something immensely large burn

down? An enormous fire which devoured the whole front panel of something in a city? As if various walls caught fire from each other?"

MME BETIME: "No."

FORTHUNY: "You were not born in October?"

MME BETIME: "No."

FORTHUNY: "A hot-tempered person, very angry . . . ten minutes, a quarter of an hour, an hour . . . a violent scene . . . someone walked over the debris . . . a movie scene . . . Candido? A man who was saved by your family, a man who had been . . . it's all like the movies . . . let's see . . . a man overwhelmed, knocked over, injured, an accident at work, not a domestic, but an occasional servant. Candido, taken to the hospital through the efforts of your family, cared for, later cured. Do you not recall that?"

"I see some land belonging to you, and no longer belonging to you, on the shore of the ocean."

Before going on with this matter of the seashore, I must mention a letter which Mme Betime wrote to me:

"Actually, I saw a dreadful scene of truly abnormal violence, which affected me deeply. It also left a great deal of moral debris. As for the servant named Candido, there was one of that name in our family; however, we cannot truly evaluate the chances of this because of the other incorrect names which were given. And the same thing holds for the scene of violence."

Let us consider these details then as cancelled.

Forthuny continued as follows:

FORTHUNY: "On the seashore there was a long strip, one part of which, at the end, turned inland and made an elbow. But the strip was right at the water's edge. All this has been sold. Now there is a great public promenade there, arranged for the benefit of the city. Doesn't this recall some memory?"

MME BETIME: "Yes."

Mme Betime wrote me about this as follows: "My father was the contractor for the great avenue that cuts off the sea from Rio de Janeiro. At the place on the sea from which the stone was brought to build the avenue, my father bought some land. On one part he built houses, on the other part was built the avenue which links Flamengo Beach and Botofogo Beach."

FORTHUNY (continuing, without Mme Betime's having said anything): "Always the seashore and the water. This part is at the rear, like this (indicating). All this is now sold; a large public promenade now. What is there in this story of land sold by you?"

MME BETIME: "An avenue was built on family property which as a matter of fact was sold, and was turned into a public promenade."

The possibility of chance here is very slight, nevertheless we shall evaluate it at one in fifty.

MME BETIME: "My father-in-law was the contractor for this work."

FORTHUNY: "Didn't he fall, get badly hurt? A wound of some kind?"

MME BETIME: "He is dead now."

FORTHUNY: "A fall or an accident struck him down?"

[He had in fact had a fall, but not a serious one.]

FORTHUNY: "Was he the victim of a sudden accident?"

MME BETIME: "He died of a congestion."

FORTHUNY: "Not an accident? Something that falls. . . Now I see, since we are speaking of him, outside of the city; let us turn away from the shore, and leave the city. Here is a place where he might have taken advantage of something: a transaction by which he could have—if he had had the courage—set up a company to acquire land, ten times over between 1906 and 1907, but he has nothing there today. Do you recognize nothing?"

MME BETIME: "No."

FORTHUNY: "Pandas? Candido comes back to me. One last fact which you can answer about at once. A nun was burned? The idea of fire obsesses me . . . a nun burned . . . or in an accident with fire . . . a nun . . . Theresa? A victim of accident through fire? Does this mean anything?"

MME BETIME: "No."

FORTHUNY: "I see a convent burned down and a public garden in its place. One more question before leaving your country: Have you written to the wife of a member of the Brazilian Academy, Madame? A sociologist and author of a book on evolution?"

MME BETIME: "No."

FORTHUNY: "Pelotas? In Pelotas I see things cut in two, shall we say; political friendships, judges, lawyers. Have you been in a lawsuit?"

MME BETIME: "No."

Pelotas is actually a little hamlet in Rio Grande near the office in which M. Betime works. The name Pelotas offers a very small scope for chance—perhaps one in fifty. Let us consider the chances in all this:

1. Mme Betime, as coming from Rio de Janeiro: one in twenty.
2. Mme Betime's father, native of the Mediterranean: one in a thousand.
3. A servant who had become insane: one in five.
4. The building of an avenue (well described): one in fifty.
5. The name Pelotas: one in fifty.

The chance-probability for the whole experiment is about one in two

million. And if we add this third experience to the preceding two, we obtain a figure almost astronomical: one in five trillions. This would seem to indicate a practical certainty that chance alone could not have made Forthuny choose the words reported here. Omitting previous sets of experiments, which were no less remarkable, let us continue with the present one.

Experiment IV—The Solesmes Case

FORTHUNY (addressing Monsieur X): "Monsieur, you were recently in a discussion in which you showed a very obstinate spirit when it came to admitting facts. You took the position of a complete reactionary. Not wishing to concede anything. One has the right to be reactionary. You reacted. There were a number of you? I hear a lawyer speaking for all of you in reactionary terms, 'reacting'."

M. X: "Yes."

FORTHUNY: "And also, don't I see you walking in a park with a monk, going up a path behind your companion through the leaves, and he is saying to you: 'That's splendid; now you understand, have finally seen the path, the way'? It was an evening, no—a morning, very important in your moral life. A sort of 'summing-up' that was done there with this priest. In a lovely place against a background of trees in autumn coloring on the golden fleece of fallen leaves; it was, as I say, very beautiful, and you were aware of it. You separated there, at the end of the aisle of trees, when the path turned like this (indicating) about a sort of large court. You grew several years in the moment of that interview. Does this mean anything to you?"

M. X: "I do not know whether it has the importance you attach to it."

FORTHUNY: "But the episode did make a profound impression on you?"

M. X: "It was on a visit to Solesmes. It's about a conversation with the librarian of Solesmes, who is very intelligent."

FORTHUNY: "He spoke to you not only of his books and manuscripts and of the past . . . which was important enough in its way . . . but you brought away a sort of direction, a direction in life, from this discussion. He showed you a book in a slip-case—the *ex-dono* notice was on the outside. He drew it out like this (indicating) and said: 'Look at this. The moving things about this book are the marginal notes and the *ex-dono*.'"

M. X: "That is correct."

FORTHUNY (summing up, to Prof. Richet): "I said, You had a conversation with a monk and this conversation had a certain value for you from the viewpoint of the 'arrangement of your life'. I added: this man (who it seems was the librarian of the Abbey of Solesmes) showed him around among the books, and particularly put into his hands, drawing it from the case, an old volume of which he emphasized the price, the value, not the commercial price, but the bibliophilic value, in connection with which he said to him: 'Notice that the moving thing about it is this:

the marginal notes and the manuscript mention of the *ex-dono*, and it was correct."

M. X (supplying details): "It was an antiphonal; it had marginal notes, and the monk did emphasize that."

FORTHUNY: "Was there not a presentation notice?"

M. X: "I don't know."

FORTHUNY: "Do I hear the name Bars? Returning from this visit, do you recall having plunged at once into the affairs of life only to be quickly hit, injured, wounded by a mistake, a disappointment that was awaiting you and that you did not expect? About a plan that was not realized, or a hope that foundered?"

M. X: "There are always those!"

FORTHUNY: "Well, didn't you hear that one of your friends was ill, or had drowned, or something quite similar?"

M. X: "Yes, very shortly afterwards, as a matter of fact."

FORTHUNY: "He died somewhere far away?"

M. X: "In Indo-China."

FORTHUNY: "Jean? Wasn't Jean his first name? And didn't he want—apart from what he did regularly, professionally—to take up either play-writing, or poetry, or song-writing?"

M. X: "Perhaps you are confusing this personality with another?"

FORTHUNY: "C, capital C. Is that the one who is dead?"

M. X: "No; Jean is correct, but it's about another."

FORTHUNY: "But Jean is interested in music, poetry, folklore. His writing is like that of Francis Jammes or Paul Fort?"

M. X: "Yes."

FORTHUNY: "To a certain extent, in some ways, it stems from works that are linked to a traditional kind of poetry."

M. X: "That is correct."

FORTHUNY: "It isn't like Rimbaud, or the *Bateau Ivre*, but it has the air of a rondel."

M. X: "Of a ballade."

FORTHUNY: "All right, of a ballade. It's in that spirit. Ah! Now here is Marseille, Provence, all the Midi. I'm doing a bit of geography just now—for pleasure, and to get my bearings."

We must note that in this fine experiment, of which I have given the entire stenographic report, there was no "floundering" as there was in the preceding one. Everything was perfectly exact. Let us estimate the chance-probability:

1. Conversation during a walk in a large park, with a religious: one in twenty. The park and its landscape of large trees are exactly described (the word Solesmes and the identity of the librarian were supplied by M. X).

2. The librarian, as Forthuny stated, possessed an ancient book in which there were important notes. The chances involved in these mar-

ginal notes, and in the book being taken from a slip-case, are very difficult to evaluate. If we allow one chance in thirty, we ought to be easily on the safe side.

3. The death of a friend in Indo-China, by drowning, far away: one in ten.

4. Jean's name, and his work in poetry, in writing ballades: one in ten.

The combined probability: one in sixty thousand. A very slight chance-expectation, to be added to the preceding estimates. We arrive at figures more and more astronomical.

Experiment V—The Case of the Egyptian Falcon

Here is an admirable experiment in clairvoyance, with no "floundering". What does the stenographic report give?

FORTHUNY: "I see one of your friends or one of your relatives somewhere in the Louvre, very usefully engaged in arranging, in classifying . . ."

M. B: "That is correct."

FORTHUNY: "Is it some one in your family?"

M. B: "It is I, myself."

FORTHUNY: "You are in the Louvre?"

M. B: "Yes."

FORTHUNY: "I'm glad to know that. Curiously, the name Chennevière comes to me."

M. B: "He is a former colleague."

FORTHUNY: "Chennevière . . . but he left you in some wordy fashion, very talkative, if I may say so, expounding some sort of plan he had for which he wanted to borrow your collaboration."

M. B: "No."

FORTHUNY: "It is a project touching a question relating to the arts; and he often spoke to you about it, saying, 'It's too bad', in a somewhat whining tone and manner: 'It's too bad, I haven't time.' And then he went off, a little like Don Quixote."

M. B: "The term Don Quixote exactly suits him. He was truly a sort of Don Quixote. He was my colleague at the Louvre, but we were not in the same department."

FORTHUNY: "I don't want to give your name, or that of anyone, because I was an art critic for a long time, and, Heaven knows, I'm no stranger at the Louvre; so if I should give the name of any of the executives there, I'd be suspect, for I've known a lot of people there. It's a delicate matter for me to continue talking of the Louvre, because from now on I might be drawing on my memories. I'm going to pass on to a field without connotations for me, as I don't feel very sure that I didn't already know what I told you. On other territory I shall be totally un-equipped and we shall be able to try for evidence that will be either good or bad. I'll go on without waiting.

"In a house belonging to you, an apartment or a house in the country,

wasn't there this odd circumstance, that a bird of prey was brought in and hung on a wall, stuffed, and then it was found to be badly prepared so that it became a nuisance?"

M. B: "That happened to one of my friends, not to me."

FORTHUNY: "And it wasn't a bird, it was a dog. They had to get rid of it, because, as I say, it became a nuisance."

M. B: "That is correct."

FORTHUNY: "Little details of this sort are more interesting than big ones. It doesn't happen to everyone that he wants a dog stuffed and then has to get rid of it. However, I can tell you more, something else that comes from the Museum. I couldn't know this. It belongs in the category of little facts that are typical, because seemingly insignificant.

"I'm talking about a kind of compilation—fairly small in size—which was lost and has just been found. It was the beginning of a list, a very well made summary, as if by a competent person, a scribe; a 'drawing-up' of things under various entries. The whole thing is about a former way of classifying one whole section which had been upset, changed around. This register was found among other registers, in fact inside of another register."

M. B: "That doesn't mean anything to me."

FORTHUNY: "It was a small register about this size (indicating) and in it was drawn up the order of re-entry and inscription, and then it was lost for several months. This caused great annoyance. Then it was found in another collection—in a larger register."

M. B: "It might be something that happened in Chennevière's department, but I have no knowledge of it."

FORTHUNY: "Now, I see a metal object which has come into your hands. It is rather small in size, and it has suffered some damage; as if a foot has been broken. That is too bad, but it can be mended."

M. B: "That is true. It has happened several times, but recently it happened again."

FORTHUNY: "In this particular case it is a metal object with green rust on it, like the rust on many antiques that have been dug up; and on top there is a hole, toward the front. And I'm right in saying, something about a damaged foot."

M. B: "That is correct. I brought a bronze falcon from Egypt. When I brought it to Paris to exhibit, it was covered with verdigris—there were flakes of it. The thing is now completely restored, thanks to M. André."

FORTHUNY: "Was it the left foot?"

M. B: "Yes, the left claw."

FORTHUNY: "And there was a hole in the neck."

Let us estimate the chance-probability of this fine experiment. First we are much surprised at the correctness of Forthuny's first words to M. B. "One of your friends," he said, "is engaged in classification at the Louvre." Actually it was M. B himself who was so engaged. But Forthuny, as he himself remarked, had visited many people at the Louvre, so that

strictly speaking it is possible that he had seen M. B there. Although this is rather unlikely, let us be conservative in our estimating. If Forthuny had never entered the Louvre, the chance of exactly hitting upon M. B's profession would have been about one in five hundred. It is better to disregard this slight chance in spite of its credibility. Forthuny himself pointed this out.

But besides that he spoke of the stuffed bird hanging on the wall, the bird or rather dog that had to be disposed of because it became a nuisance. Although this was not at M. B's home but that of a friend, the fact is none the less remarkable. Chance-probability here, one in twenty. And then a beautiful feat of clairvoyance: the description of a metal object having a green rust, an antique object. And M. B had brought from Egypt a bronze falcon covered with verdigris. Forthuny added two other details: the left foot of the falcon had been broken, and there was a hole in the neck. Astonishingly accurate details. Chance: one in one thousand, at least. It would have been one in a million if we could be certain that Forthuny had never seen M. B at the Louvre.

Let us summarize these five experiments.

1. In addressing Madame de V., the great grand-daughter of Turgot, Forthuny spoke of the rue Turgot, of Vergennes and Necker, of documents placed in a chest in a chateau in Berry.

2. He gave Koster's name at the time he was dealing with Commandant Koster.

3. He told Madame Betime that she came from Rio de Janeiro, that her father was born in the eastern basin of the Mediterranean. He spoke of the village of Pelotas near the factory managed by M. Betime.

4. He told of a servant who had become insane.

5. He told M. X of a walk in a park with a monk who drew an ancient book out of a slip-case.

6. He told M. B of a stuffed dog which had been thrown out, and of a metal object covered with verdigris, and of which the left leg was broken.

These facts are all accurate. It is not possible for anyone who is sincere to invoke chance as the explanation of these replies. Previously, at the first of Forthuny's seances at my home, we witnessed astonishing feats of clairvoyance. This second seance was even better supplied with them, and if to these two seances we add all that has been reported by Dr. Eugene Osty in the book which he has devoted to Pascal Forthuny, we can affirm that there are in this extraordinary man phenomena of perception that cannot be attributed to chance—still less to fraud.

BODY AND SPIRIT

A New Conception of Man As Seen by a Scientist

By JOHN J. O'NEILL

Eras are ushered into history bearing the mark of particular events. Sometimes the event is the publication of a book. A book has recently come from the press that is destined to stand as a marker of a distinct change in the attitude of scientist and layman toward a phase of the nature of man which has been shrouded in mystery, because neglected, and has been made the victim of all the varied manifestations of ignorance. The book is titled *Man the Unknown* and comes from the pen of Alexis Carrel.*

The author is a scientist of first magnitude, a member of the elite of the intellectual world. As a biologist he stands in the front rank of those who are striving to penetrate the greatest of all mysteries, the nature and mechanism of life. He is a member of the Rockefeller Institute for Medical Research and was awarded the Nobel prize in 1912. Dr. Carrel is the scientist who nearly a score of years ago, started growing in a test tube a small piece of embryonic chicken heart tissue and has succeeded in keeping it alive. It is flourishing today, with all of its original vitality, far beyond the period of bodily existence of any chicken. This is an experimental demonstration of his claim that the living cell is potentially immortal and, given the right environment, would live forever. With this in mind the more recent accomplishment of Dr. Carrel, in providing a method by which whole organs from the human body can be supplied continuously with a proper internal environment, takes on a new significance. (There was associated with Dr. Carrel in this work Charles A. Lindbergh, the famous aviator.) Dr. Carrel does not hesitate to embark on an experiment to demonstrate that the human body possesses potential immortality.

This brief reference to just two of the high spots in the career of Dr. Carrel gives a fleeting glimpse of the calibre of the man who has produced *Man the Unknown*. This book would have entitled him to a generous share of fame even if he had no other accomplishments on his record, but a volume such as this could not have been produced by anyone who has not delved deeply into Nature's secrets and who is not endowed with a vision that distinguishes the genius from the plodder.

Dr. Carrel describes his book as a defense which the biologist offers for the failure of science to explain man more completely and satisfactorily than he has thus far been able to do for the layman. Nevertheless, the

*MAN THE UNKNOWN by Alexis Carrel (HARPERS, \$3.50).

average layman will be astounded by the vast amount of knowledge which has been achieved concerning the nature of man and which Dr. Carrel describes in a free-flowing literary style.

The book stands as a challenge to man to re-examine the whole structure of the civilization he has built and the environment into which he has built himself, as well as the direction into which he is forcing his evolution. Dr. Carrel faces all issues squarely and does not pull his punches in stating his conclusions. His frankness is refreshing. No reader is likely to find himself in complete agreement with Dr. Carrel and no reader will fail to be stimulated by the courageous foray which Dr. Carrel has conducted into the ranks of the ignorant, the peddlers of half truths and those who fail to couple their knowledge with wisdom.

Those who have been interested in psychical research will be greatly encouraged by the message which Dr. Carrel brings to them. This encouragement will be carried not so much by what he says concerning "metapsychic" manifestations but principally by his attitude toward all supernormal phenomena. He accepts this field as one in which the phenomena are susceptible of investigation by scientific methods. He thus gives the weight of his prestige to acceptance of the field of psychical research as one in which any scientist can labor without losing caste and without being labeled unorthodox.

"Clairvoyance and telepathy are a primary datum of scientific observation" "Clairvoyance appears quite commonplace to those having it. It brings to them a knowledge which is more certain than that gained through the sense organs" "It is certain that thought may be transmitted from one person to another." There is no equivocating in Dr. Carrel's statements. He finds facts worthy of a fair statement and makes it.

Discussing miracles, he states: "The most important cases of miraculous healing have been recorded by the Medical Bureau of Lourdes. Our present conception of the influence of prayer upon pathological lesions is based upon the observations of patients who have been cured almost instantly of various affections such as peritoneal tuberculosis, cold abscesses, osteitis, suppurating wounds, lupus, cancer, etc. . . . The only condition indispensable to the occurrence of the phenomenon is prayer."

Dr. Carrel does not take us into his confidence in the matter of his beliefs as to the mechanism by which prayer produces miraculous cures. A prick of pain and the subject knows he is cured, even though the wounds may take a few days to heal. Elsewhere in the volume he gives us his observations on mysticism and mystics and also the marvelous properties of the cells and tissues which compose the body. The reader is furnished with ample material for construction of hypotheses. The most obvious one indicated is that the factor which we describe as soul or spirit has access to the agent that directs the development of the body from the time it was a fertilized egg and to which many things are possible that are not within the control of the higher centers of consciousness.

The reader must furnish his own picture of the marvelous entity, the

human individual. A wide array of elements for constructing the picture are made available. The reader can allow himself plenty of latitude in setting the limits to the possibilities that are latent in this individual without exceeding the limits which Dr. Carrel puts down as the bounds beyond which science cannot go with present knowledge.

Dr. Carrel would make available to psychic researchers a human individual possessing dimensions, real and intangible, that are quite beyond those which the average biologist would specify.

"Perhaps the frontiers of the organs and of the body are not where we believe them to be located," writes Dr. Carrel. And in a later chapter he describes the intangible extensions of the personality: "If we could visualize those immaterial links, human beings would assume new and strange aspects. Some would hardly extend beyond their anatomical limits. Others would stretch out as far as a safe in the bank, the sexual organs of another individual, certain foods or beverages, perhaps to a dog, a jewel, some object of art. Others would appear immense. They would expand in long tentacles attached to their family, to a group of friends, to an old homestead, to the sky and the mountains of their native country. Leaders of countries, great philanthropists, saints—would look like fairy tale giants spreading their multiple arms over a country, a continent, the entire world. . . ."

There is a very close similarity between these words of a high priest of orthodox science and those of researchers in the field of supernormal manifestations. The late Kilmer, who described the human aura in his book, *The Human Atmosphere* would have found much cause for satisfaction in Dr. Carrel's pronouncement.

And there is very little fundamental difference between Carrel's description of the stream of blood flowing in the air which builds a blood vessel around itself, and the descriptions by psychic researchers of the externalizations of bodily substances, called ectoplasms, which shape themselves into various forms.

Likewise, the links which Dr. Carrel describes very closely resemble those which clairvoyants describe as structure which they observe joining each of the sitters and medium in a seance circle and entities which they observe building up in the room.

Dr. Carrel takes a safe position by declaring, in a footnote, that these "psychological frontiers of the individual" are merely suppositions, but adds that even as such they should be useful in encouraging further experiments, "with the techniques of physiology and physics."

Eddington, the famous British scientist, startled some of us a few years ago by describing a kind of time that could flow backward and would be consistent with the mathematical constructions of the cosmologist and atomic physicists who work in a four-dimensional universe and who sometimes require eight dimensions to describe so simple a phenomenon as the collision of two particles of matter.

A position equally advanced is taken by Dr. Carrel. He states: "We may suppose that telepathic communication is an encounter beyond the

four dimensions of our universe between the immaterial parts of two minds". . . . "Thought is not confined within time and space". . . . "There is, in certain individuals, a psychical element capable of travelling in time. As already mentioned, clairvoyants perceive not only events spatially remote, but also past and future events."

If we follow Dr. Carrel along this line of reasoning, it leads us to a situation in which we view the human being as the material crystallization of an abstraction in pure thought form that must have a counterpart reality in another realm that is not easily accessible to the thought processes of our so-called higher centers of consciousness but is in very close working harmony with subconscious elements in the human organism. We would be like islands in the ocean, a material phase visible above the water, while the foundation reaches down to an invisible ambient sphere in which first causes and ultimate purposes work out their intersections.

This hypothesis calls for a universe that is dualistic in its nature, if judged from a viewpoint that requires a distinction between the material and the immaterial, the tangible and the intangible, body and soul, matter and mind. There are, however, according to Dr. Carrel, no grounds for making a distinction between two simultaneous phases of the same entity. The soul, he declares, cannot be considered as something distinct from the body.

The manifestations of the mind, he holds, have become inexplicable as a result of the acceptance of the dualism of Descartes that separates body and soul. The converse is that if we accept man as a unified entity encompassing body and soul, as diametrical phases of each other, the phenomena which he exhibits will become explicable. To the worker in the psychic research field this is "a consummation devoutly to be wished."

There is nothing new about this conception of man, but it has much to commend it. To those who prefer the materialistic viewpoint the physical phase can be stressed and to those who prefer the spirit hypothesis the soul phase can be stressed. The linkage between the two phases can be accentuated or minimized to whatever extent experimental evidence requires. In the present state of our knowledge of psychic phenomena such an elastic and convenient framework is very useful for co-ordinating acquired knowledge and projecting experimental programs.

Dr. Carrel has performed a lasting service in presenting this outline of man. Anyone who fails to read it will be quickly left behind the van of progress because Dr. Carrel's views are bound to leave some distinct impressions on the future of psychic researchers.

A STRIKING EXAMPLE OF MEDIUMISTIC DRAWING

By MARK W. RICHARDSON, M.D.

The drawing which accompanies this communication was presented to the writer several years ago by Dr. Gustave P. Wiksell, then a resident of Massachusetts. The history of the drawing is given in Dr. Wiksell's letters which are submitted herewith. Furthermore, the reference in these letters to the Cram family led me to confer with Mr. Ralph Adams Cram, whose letter gives interested and interesting comment on this most remarkable artistic production. The original picture is somewhat larger than the photograph, being 8 x 10. The paper is slightly yellowish in tint and the pencil used must have been rather soft though sharply pointed. To get a proper photograph was extremely difficult, and Mr. B. K. Thorogood is to be congratulated on his final success in getting a good reproduction.

December 19, 1930

Dr. Gustav P. Wiksell
459 So. Orange Drive
Los Angeles, Calif.

Dear Dr. Wiksell:

... Some months ago I tried to write to you to inquire more definitely the circumstances surrounding that spirit drawing which you kindly gave me. All that I could remember is that it was done by a medium and in a very short period of time. The picture has been very much admired and I should like, if possible, to have more details as to the method and other circumstances of its construction.

With very kind regards, I am

Sincerely yours,
(signed) MARK W. RICHARDSON, M.D.

Los Angeles, Calif., December 26, 1930

Mark W. Richardson, M.D.
Boston, Mass.

Dear Doctor:

Yours of 19th inst. at hand. The spirit picture was done in the dark by controlled hand of the medium in the house of a Mr. Cram of Hampton Falls, father of Cram the great architect. My father-in-law, Dr. W. L. Johnson (of *The Educator*), was the one who sat in the seance and received the picture which was symbolic of his life. That is all I remember of it. Lots of that sort of thing was done by spirits in the old days. Perhaps they are too busy now!

Yours truly,
(signed) G. P. WIKSELL, M.D.



Mediumistic drawing made at a single sitting,
probably about 1860. In the possession of
Mark W. Richardson, M.D.

Boston, Mass., May 31, 1935

Dear Dr. Wiksell:

I am trying to prepare for publication the spirit drawing which you gave me several years ago. One important point remains in doubt. The picture seems to have been done at a single seance. Have you any idea as to how long it took to make it?

Yours very sincerely,
(signed) MARK W. RICHARDSON, M.D.

Los Angeles, Calif., June 3, 1935

Mark W. Richardson, M.D.

Dear Doctor:

All I can tell you is what Dr. Wm. L. Johnson (of *The Educator*) told me; that the pencil work was done in the dark and in a very short time. The seance was at the house of Mr. Cram. Dr. Johnson at that time was a dentist in Exeter.

I remember the doctor said that no mortal could do such a piece of work in less than a day.

(signed) G. P. WIKSELL, M.D.

21st January, '35

My dear Dr. Richardson:

Yes, I remember very well the investigations into the phenomena of spiritism that my father carried on, chiefly in the house of my Aunt, Mrs. John Cram, just across the road from my father's place. I took part in several of them. The medium was, as I remember, a very respectable woman from Exeter, not a professional but a friend of my Aunt. I do not remember her name. This must have been about 1890 I should say.

I also remember that there were certain "spirit" drawings, but I do not think they came from this particular medium.

There was one curious drawing in pencil, somewhat resembling frost-figures on a window in winter. This very much antedated my experience. It hung in my father's library when I was a small boy and was the object of great wonder and admiration on my part. This drawing disappeared years ago: I wonder if this is what you have? I know nothing of its origin, but it must have been made at least seventy-five years ago.

My father was not a "believer" in the spiritist sense, but he was a great—though unknown—philosopher and therefore very much interested in this particular mystery. He admitted the authenticity of most of the phenomena but refused to accept the spiritualists' interpretation of them.

Very truly yours,
(signed) R. A. CRAM

BOOK REVIEWS

AN ENGLISH OCCULTIST

THE INVISIBLE INFLUENCE, by Dr. Alexander Cannon.
(Dutton. 1934. 168 pp. \$1.50)

POWERS THAT BE, by Dr. Alexander Cannon.
(Dutton. 1935. 221 pp. \$1.50)

All of us who are interested in psychical research are continually on the alert for books of two kinds: first there are those books which will enlarge and clarify our own knowledge of our subject; second, and perhaps even more important to us, volumes which we can recommend to those who are at the cross-roads of scepticism and belief, who would become adherents and students of the most baffling and fascinating problems of our time if they could be truly persuaded that there was matter there to be examined. For ourselves, we are satisfied that psychical research is a vital inquiry; some for one reason, some for another, we have been persuaded that we are not deluded in thinking that the wonders reported by the ancients, the phenomena which take place in our own day, not only occurred and occur constantly but that they are worthy of examination. We do not need reports of further wonders for our own confirmation—although, indeed, such reports often deepen our understanding; so we tend to ask of books which do report such wonders, that the tone, the evidence, the proofs which are adduced, should be above criticism, for if not, they may alienate possible adherents, and embarrass the serious student.

The two books above, by Dr. Alexander Cannon, present a problem to the serious researcher. In *The Invisible Influence* we find records of marvels galore: of a corpse brought to life by the Dalai Lama; of an Adept travelling many miles from his body to call for the author's lost trunk; tales of levitation and of Black Magic. Unfortunately, however, this is not the book to give a sceptical friend, or even a well-disposed inquirer. Although Dr. Cannon begins his pages with "This book has been written to prove that there exists in this mighty world in which we live, an Invisible Influence that rules our daily lives", there is not a sentence in the book which can be called "proof" in the usual meaning of that word. Dr. Cannon has many degrees; he is a doctor of medicine; he is entitled, as he reminds us again and again, to be called a man of science. Yet he seems to hold the strange idea that the unsupported word of one man is to be called "proof". Tale after tale unrolls; we look in vain for the name of one competent witness to testify that there was no possible source of

delusion, no suppression of relevant detail, no "improving" of a story. Dr. Cannon's companions on his mystical journey in the Orient are spoken of as "The Sage", "The Knight Commander", "Colonel X", "A general in the British Army." Surely a man of science knows that such titles unaccompanied by actual names not only do not strengthen his case but materially weaken it!

There are other items which weaken this book. If an author speaks continually of Jesus, the *Nazareen* Yogi, if he makes such an error as to exhort his readers to "Fear not thineself!", we are justified in feeling some doubt as to the accuracy of his observations in lines other than philological. Dr. Cannon shares with many writers on such subjects a tendency to try to frighten, almost to bully, his readers into accepting his unsupported word, hinting that those who are reluctant to accept unsatisfactorily supported relations of the occult are bound by materialism, confusion, or the powers of darkness.

Now it should be plainly said that many readers are quite willing to believe that such matters as Dr. Cannon reports can and do take place, and such persons are not properly classified in being grouped with "sceptics" when they feel that he has not adduced the type of evidence needed to carry his own reports of wonders from the side of those which are highly dubious or only faintly likely over to the side of well-attested phenomena which demand conscientious examination. An inexpert writer may be forgiven for using ineptly archaic turns of phrase in his effort to convey the full weightiness of his subject, but no careful researcher will be hurried into accepting as "proved" the report of any phenomenon which is not presented together with the witnesses to it and a full record of the evidence.

In his second book, *Powers That Be*, Dr. Cannon is more fortunate. Indeed, this is so much better than the first that the claims of *The Invisible Influence* are strengthened by it. A compilation of the author's speeches, a series of talks called in England the Mayfair Lectures, it has had the advantage of some editing, and the inclusion of appendices of press-items, etc., which go far to give weight to somewhat extravagant claims.

There are chapters on telepathy, meditation, Black Magic again, and hypnotism. They bring little news to the instructed reader, and there are, occasionally, rather dangerous items in them. (The system of breath-control called the "One-Four-Two", for instance, has long been recognized as something which should not be experimented with except under the expert advice of a teacher.) But the book carries on every page the imprint of a forceful personality, and it is likely to have a wide audience. For this reason it seems well to counsel those who are likely to be asked for their opinion on the questions which it raises to take the trouble to read *Powers That Be*, so that they may be on the alert to point out the errors and reinforce the truths which will be disseminated by this book.

V. S. M.

FAMOUS MEDIUMS IN REVIEW

THESE MYSTERIOUS PEOPLE, by Nandor Fodor, L.L.D.
(Rider, London. Price here, \$2.75).

In April and May of 1934, there appeared in the *Bristol Evening World* a series of articles on mediums of the past and present which have here been gathered together and issued as a book. In short compass, and in clear, readable style, the stories of Madame d'Esperance, of D. D. Home, Stainton Moses, the Fox sisters, of Mrs. Piper, Mrs. Leonard and many others are told over again for the benefit of those who have never heard of them or know them only by inaccurate rumor. There is not much here that the serious student of psychical research does not already know, but the book might be valuable, perhaps, as a novice's introduction to a fascinating field of study. In addition to its interesting stories, the book gathers impressive evidence that matters go on which are little understood even today—and that is always a service.

Dr. Fodor's point of view, as is well-known from his frequent contributions to *Light* and from his useful *Encyclopaedia of Psychic Science*, is friendly rather than sharply critical in estimating the validity of claims for supernormal phenomena. As long as the world remains obdurately blind this attitude is of course necessary and useful. The generously inclined, when they are honest and well-informed, can do much to offset the blighting effect of the willfully sceptical and ignorant. Their writings form essential documents for serious students of psychic matters, even those who hold that the more stringent the rules and the more careful and complete the statement of circumstances, the sooner will our subject achieve acceptance among the general body of students. And Dr. Fodor has shown, and shows in this book, an instant readiness to discard or reserve judgment on cases where serious question has been raised. He is a valuable guide to modern psychic science, with the added virtue of effective popular presentation.

H. S. N.

CORRESPONDENCE

To the Editor,

Sir:

Under the form of a review of my book, *Wish and Wisdom*, P. H. J. relieves himself of an opinion upon my views of psychical research, which do not there appear for the (to me) obvious reason that they do not belong there. I am not primarily interested in the veridity of the phenomena with which certain of the chapters deal; nor in the problem which provokes P. H. J.'s comments. My interest is in the psychological trends that give origin to a wide array of beliefs, including some that fall within the province of psychical research.

I am accused of placing "side by side" issues of very different standing, with the implication that some of them being fraudulent, all are. They are side by side only in the sense of being within the same covers. The implication is not relevant, and so is not made. "Psychometry and ectoplasm are placed on the same footing." I devote a good many pages to showing that they are not, but not with reference to "genuineness", as that has slight bearing on my thesis.

It is indeed hardly short of absurdity to take a book, the purpose of which is plainly stated to all who can read: namely, to survey with an analysis of the argumentation therein, prevalent thought-habits of mankind (in other words, a source-book of the mental panorama in erratic aspect), and comment upon it in regard to one interest which enters tangentially. I believe that the major interest in these phenomena is in *how they arose*, not in their *evidential value under modern techniques*, a question, however, which at the proper time I should not be averse to considering.

Stated more curtly, my book *does not consider* the thesis which some upholders of psychical research defend. Neither does the N. Y. Telephone Directory, yet it is a very useful book. I am reminded of an agent who sold a washing-machine on trial to a woman who upon his return made all sorts of irrelevant objections. Finally, in exasperation, he said: "It is quite true, Madam, that this machine will not fetch potatoes from the cellar."

P. H. J. indulges in some readings of my traits; he fares little better than some palmists and graphologists who have made the same attempt. He ascribes to me a taste for meddling in "the occult". Unless I grossly misunderstand my psychical research friends, they would resent that term as applied to their occupations. But that, too, is irrelevant. I now await a review of my book as a cook-book or as a treatise on Marxianism; it fails lamentably in these respects also.

I am told that I should have considered Pagenstecher *et al* as being more impressive for psychometry than its actual founders Buchanan and Denton. I am sorry, but I cannot change history; that is how it began. Moreover, P. H. J.'s disdainful reference to "Buchanan and Denton, the last century amateurs whose work has not been taken seriously from that day to this" is in an embarrassing relation to a statement of Dr. Pagenstecher, who regrets the neglect of the pioneering Buchanan and Denton and trusts that his (Dr. P.'s) experiments "shall be the cornerstone of the building of verification of the phenomena observed by Buchanan and Denton, and give to their names the lustre they deserve and to their doctrines the range they call for. If this should be my lot" he writes "I would think myself well paid." I found the story of the "amateurs" more pertinent to my purpose and strangely similar in temper—varying in technique somewhat—with that of the latter-day professionals. Dr. Pagenstecher's contribution presents the same completely uncritical attitude toward the alleged revelations, the same inability to understand the fundamentals of evidence. I could have used the Pagenstecher material, without changing anything in my account.

JOSEPH JASTROW

[The review to which Dr. Jastrow refers appeared in the June issue of the JOURNAL. Our reviewer writes as follows:]

Dr. Jastrow is more than welcome to such comfort as he can draw from Dr. Pagenstecher's opinion of Denton and Buchanan; especially since it leads him to make explicit confession that he cannot distinguish between the psychometric work of Denton and Buchanan, and the work of Pagenstecher and Prince. As that was the point of my review, the rest of Dr. Jastrow's letter would seem to be irrelevant—not to say hardly short of absurd.

Dr. Jastrow thinks it was irrelevant and absurd to discuss his attitude toward the subject-matter of psychical research when reviewing, in a psychical research journal, a book in which he discussed a wide range of psychical phenomena from a definite point of view, one of hostility and the incompetence born of prejudice. Such a contention is characteristic of Dr. Jastrow's utterances on this subject. He seeks to show the irrelevance and absurdity of such a review by ringing further changes on a specious line of argument he has often used before. Put into plain words Dr. Jastrow's argument runs thus: "I am not discussing the evidential value of your claims for supernormal events: I am merely trying to show how you came to accept such impossible occurrences as genuine." Probably even in this form the strategem will still seem a respectable one to Dr. Jastrow.

Dr. Jastrow does, indeed, kindly offer to settle down to a discussion of the "veridity" (one knows what he means) of evidence for the supernormal, but it is doubtful that anyone will urge him further, at this late date. Dr. Jastrow has but one method of discussing the evidence for psychic phenomena, a method he has employed for going on half a century and can hardly be expected to relinquish now. When psychical researchers are able to find a normal causation for the facts presented, Dr. Jastrow avails himself of their work and points to the deceived as examples of "the will to believe" (could anything be more absurd than that phrase from William James, in such a connection, in the mouth of Joseph Jastrow!); and when psychical researchers are unable to find any normal causation, but on the contrary with infinite pains demonstrate that every possible avenue of normal agency has been blocked, then Dr. Jastrow blandly remarks that "the conditions were unsatisfactory" and points to the *researchers* as examples of the will to believe.

That is Dr. Jastrow's whole method; his whole contribution—for it is his very own—to the science he has steadily written on these many years. It is this method he employed in compiling the "source-book of the mental panorama in erratic aspect" which I was reviewing, as well as in all his earlier utterances on the subject. Dr. Jastrow finds it "irrelevant" to mention such matters, but it will always be relevant to point out disreputable tactics, insolence, and bigotry when they are paraded.

P. H. J.

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Vol. XXIX, No. 10; October, 1935

EXPERIMENTS IN PSYCHIC PHENOMENA

By WASABURO ASANO

Editorial Introduction.

We publish below a translation from the Japanese of an article by Dr. Wasaburo Asano which appeared in a Japanese magazine devoted to science. This article is interesting for several reasons. In the first place, it gives his impressions of phenomena occurring in England and America from the Japanese standpoint. Also, it gives additional evidence in regard to certain mediums who have been much discussed and in whom much interest has been shown. Moreover, it supplements the information in regard to several important happenings at Lime Street.

Dr. Asano's presence at Lime Street was briefly mentioned in the JOURNALS for the months of August and November 1929. He attended two sittings at Lime Street, held on November 17th and 18th, 1928. According to the JOURNAL, Dr. Asano was the founder of a psychical research society in Japan.

His account of the first sitting shows that when some telekenetic incident occurred, Dr. Asano asked in Japanese who it was. After one or two tries he discovered that he was talking to a friend of his who had died in Japan two years before. This friend spoke to him at some length in Japanese. Certainly there was no one present at that sitting except Dr. Asano who knew anything whatsoever about the Japanese language. This incident is inexplicable on any normal basis.

Another striking incident described by Dr. Asano shows that at the same sitting he prepared fourteen cards on which were written in Japanese the numbers from one to fourteen. He kept possession of these cards. Evidently with no preliminaries in regard to them, Walter asked him to hand him cards from his pocket one by one. Dr. Asano picked out one

card and left it on the table for about ten seconds and repeated this with three others. Dr. Asano asked Dr. Rogers to keep them. After the sitting, Margery wrote out these four numbers correctly in Arabic figures. Valiantine wrote them out correctly in the Japanese ideographs. Mrs. Litzelmann, who was in Cambridge, wrote them out likewise in ideographs.

Here we have a case in which the operations were carried out in a language unknown to anyone involved except Dr. Asano. Dr. Asano himself having picked the cards out at random did not know what was on them. It seems impossible to explain away these circumstances in any normal manner. At least, we never have seen an attempted explanation that is even plausible.

In the JOURNAL for November, 1929, regret was expressed that we did not have Dr. Asano's comments and impressions in regard to these seances in order that they might be published. We are very glad to supply that omission at the present time.

* * *

Communication with the Psychic World, Mediums

Although there may still be some who scoff at the idea of a psychic world, the foundation of psychic science built up in the past few scores of years is now solid enough to meet any criticism. When we speak of the psychic world, it may be needless to add, we do not conceive of anything like Christian paradise or Buddhistic Nirvana. It suffices, for general purposes, to visualize it as a realm around and within the material world, a realm of ether as physicists conceive. Thus, the material world overlaps the psychic world. It is a mistake to suppose that the two are scattered here and there on the same plane.

If we understand the psychic world to be a world of inner experience, a world of infinitesimals, it is easy to see that we cannot communicate with it bare-handed, so to speak. Even radio-waves do not come within the realm of our sensory experiences without an antenna and a receiving apparatus. The same is true in regard to the psychic world.

Though we have not yet advanced far enough to conduct our communication with the psychic world by means of mechanical apparatus alone, we do have a considerable number of persons who are naturally fitted for this communication. They are what we call "mediums".

A medium is a person who has the peculiar sensitivity to mediate between the human world and the psychic world. In a negligible degree, almost everybody possesses this sensitivity, though it is better to have none unless it is acute. Unfortunately, we have too many unsatisfactory mediums in Japan. Western countries, especially England and America, have developed far superior mediums through long years of experience.

Since the task of a medium is communication with the psychic world, the training consists in eliminating the consciousness of the medium himself so that he becomes a delicate, living machine. We call the stage of

perfection "the divine status" or "the state of concentration." There are a variety of methods of training, varying according to countries and sects. But we shall not go into the subject, since it is too technical.

I attended the World Psychic Conference in September of last year (1928) at London. In course of that trip, I made experiments with many mediums in England and America. Therefore I am fairly confident that my account is quite new in material and accurate in description.

Psychic Photography of Mr. Hope

Let us first choose the topic of psychic photography as a representative psychic phenomenon of scientific interest. This involves the psychic utilization of the sensitivity of films—sensitivity which surpasses human sight. It commenced its development almost seventy years ago, and even in Japan we have one or two mediums for this purpose. But the most notable of all is Mr. Hope of Crewe, England. Last year on August 19th I went to Crewe from London, accompanied by Dr. Taminosuke Kume and his sons, and experimented with Mr. Hope with great success. We carried two dozen plates from London in a sealed envelope. We placed them on the table and "magnetized" them. That is to say, five of us, including Mr. Hope, laid our hands on the films for about five minutes while Mr. Hope closed his eyes and uttered some phrases resembling prayer. After this, one of us (first, Dr. Kume's son, and then myself) went into a dark room, opened the envelope, and put the plates into holders after marking them with a pencil. Mr. Hope's method of photography was an extremely simple one. He followed the ordinary method of photography except that he seemed to concentrate for a while as he took the rubber-ball in his hand and laid his other hand lightly on the outside of the camera. After the photograph was taken, we took the plates by ourselves into the dark room and developed them without letting Mr. Hope touch the negatives at all.

We examined the negatives and found both on Mr. Kume's and on mine, fairly distinct faces of Japanese women whom we recognized.

Mr. Hope's method of photography is such a simple one. But the result is amazing. Since he started psychic photography twenty-five years ago, tens of thousands of people have come to experiment with him. Among them there were a large number of scholars like Dr. Crookes who made a careful examination of the apparatus, but no one has made Mr. Hope stumble. Also there are several thousands of people who have had likenesses of their husbands or sons (whom they lost in the World War) reproduced on photographs in the hands of Mr. Hope.

Most psychic photographs are in the form of portraits of the dead before their death, but once in a great while we observe a facsimile of the actual handwriting of the deceased on the photograph.

How, then, do we account for this phenomenon of psychic photography? We are not yet adequately prepared to answer the question. In general, however, a psychic photograph is not the result of a peculiar

technique of a medium himself but that of a technique of a resident in the psychic world standing ready behind the medium to execute his function. It will still be a long time before such a technique is acquired by us and becomes a part of our science.

Physical Phenomena of Mr. Lewis

It is Mr. Lewis who as a medium impressed me most during my sojourn in England. He is especially noted for "physico-psychic phenomena", such as moving of material objects, playing of musical instruments, or in general, showing the influence of psychic power over matter. It is noteworthy that there is a large number of mediums of this kind in Europe and America at present. It may be that the residents of the psychic world are choosing this much plainer field in order to reach the masses, inasmuch as laymen find it easier to study than the much more delicate mental operations.

It was September 7th of last year (1928) that I attended one of Mr. Lewis' experiments. The place was the British College of Psychic Science conducted by Mr. and Mrs. McKenzie. Participants included Mr. Grimshaw from the United States and Mr. Hall from London and totalled almost a dozen. Preparations were adequate and thorough. Mr. Lewis was subjected to a thorough physical examination, and the laboratory was sealed at the door. Then Mr. Hall and I were chosen to execute the function of binding the medium to a chair with a rope ten yards long. First, we tied his right wrist to the right arm of the chair, brought the rope around the back of his body to his left wrist, tied it to the other arm of the chair, and then his arms, neck, and legs were bound tightly and completely several times. It took approximately twenty minutes to finish the preparation.

"Please take your seats around the medium in a circle," Mrs. McKenzie commanded then, "and please alternate seats between gentlemen and ladies, hold your neighbor's hands, and please sing. Ready? I shall put the light out."

It is customary to put out the light in this kind of experiment in physical phenomena. The reason is not that the rays of light are in the way, but that the heat which accompanies rays prevents the cohesion of ectoplasm.

We waited hand in hand for about ten minutes in the dark, when the experiment began to take shape. First of all, a bell on the table began to ring, then a hand-organ began to play music by itself, as it were, floating freely around our seats. By means of a phosphorus light in the room, we could observe distinctly a white wrist of a woman. Then a necklace on the table left its original location and placed itself on the neck of my neighbor, a young woman. Suddenly a doll fell on my knees. Artificial flowers scattered themselves in various places. And many other things occurred in rapid succession.

But the most remarkable feat of all occurred when Mr. Lewis' coat

was stripped off his body through the rope and was blown outside the circle we formed. Then we put the light on, and observed the medium in the state of coma, bound as before, but audibly snoring.

"How is it possible that a coat is stripped through a rope?" you may ask. Residents of the psychic world explain this as an instance of skillful manipulation of two functions, dematerialization and materialization.

'Direct Voice' Phenomena in Japanese

The commonest psychic phenomenon in Europe and America in recent years is what is called "direct voice". The number of mediums for this particular phenomenon is now probably close to one hundred. This phenomenon is not like "Miko-kuchi-yose" in which the medium himself speaks, but it is the one in which the spirit of the dead speaks in the atmosphere with the same voice that he used when he was alive. In Japan cases of this kind are rather rare, though we find a primitive type among "Mikos" in Korea. But in the United States the "direct voice" phenomenon is rapidly becoming a commonplace.

During my tour through Europe and America last year, I tried experiments with about ten mediums. One of the most remarkable was the case of Mr. Valiantine. Just as equally remarkable was the case of Mrs. Crandon or "Margery" who has rapidly risen in prominence as a medium in the last few years. Her deceased brother Walter, speaks "out of the air", fluently, as if alive, for an hour or even two. Such a striking phenomenon promises the practical use of *direct voice* in the future: we may be able to call upon residents of the next world for consultation—or even crack jokes with them.

Last November (1928) when I was in Boston, I was fortunate enough to have the opportunity to experiment with Mr. Valiantine and Mrs. Crandon in the same room, and observed a most remarkable demonstration. The voice of a Japanese spoke to me in my own tongue. I shall quote essentials from the notes I took at that time.

"17th 8:30 p.m. All sat down in the laboratory with Margery in the center in front of a small table. To her left sat Valiantine, then Asano, Dr. Rogers, Judge and Mrs. Cannon, Dr. Johnson and Dr. Crandon. As soon as we were in red light, Walter's whistle was heard in the air about four feet from the medium's mouth. Then a husky youthful voice said "Hello". The majority of those present responded in an intimate manner to Walter's greeting. At 9:10 p.m. an aluminum trumpet which was placed on the floor near the table started to rise in the air and touched my shoulder lightly three times. I immediately asked in Japanese "Who is it?" The answer, coming through the trumpet, was too low at first, and I could not understand it. But after asking again and again, I realized I was talking to the spirit of Yukichi Naganami who died in Osaka two years ago. He gave me a few messages and disappeared after saying 'Thank you, good-bye'."

The "direct voice" phenomenon is a kind of partial materialization.

Best result is obtained in the dark, although red light is permissible. It is generally the case that the spirit who appears for the first time has some difficulty in this "direct voice" phenomenon. So it is all the more remarkable that Naganami's spirit succeeded in speaking Japanese in Boston. A trumpet is used only when the voice is too low. After a spirit gets accustomed to the phenomenon, a trumpet is no longer necessary.

It has been proved already, and requires no more proof, that "direct voice" is independent of the vocal mechanism of a medium. Among many methods of proof, the apparatus used at Mrs. Crandon's seems to be the most conclusive. The apparatus consists of a glass mouth-piece connected by rubber tube to a U-shaped test-tube in which liquid is contained. This liquid is affected the minute the medium utters a word.

A Fingerprint of a Spirit

The problem of "survival of an individuality after death" has in the past attracted the serious attention of modern psychic research specialists. Since either answer to the problem, negative or affirmative, has a very important bearing on other matters, the opposition has been extraordinary energetic. But a most important evidence for the theory has recently presented itself in Boston; namely, a fingerprint of a spirit made in the laboratory of Mrs. Crandon whom I mentioned above.

The materialized spirit of Walter, the deceased brother of Mrs. Crandon, began to mark his thumb-print on dental wax in August of 1926. Since then approximately one hundred and fifty of such prints have been made. After examining these prints, specialists agreed that all of them were of one and the same person, though some of them were convex, some concave, and some were mirror-prints, a kind of print which the human hand is incapable of reproducing.

Furthermore, if we compare this finger-print of Walter's with those of the medium and of observers, the only resemblance we find is that Mrs. Crandon's has 45% resemblance and her mother's 70% resemblance, presumably due to blood-relationship. Such a case of resemblance is only a natural thing from the standpoint of dactylogy.

The above fact alone is sufficient to enable us to infer the authenticity, but it was discovered in May, 1927, to make the case all the more certain, that those prints mentioned above were exactly identical with that of Walter's lifetime. Seventeen years ago (or in 1912) Walter met on a train trip an accident which cost his life. Since the last thing Walter touched in his home was a razor, his mother kept it ever since in the razor-case as her son's remembrance. She recalled it in 1927 and asked the New York metropolitan police to examine finger-prints on the razor. The thumb-print of Walter's right hand discovered on the razor was identical with that which has been produced after his death. Authentic dactylogists of many other countries concurred on this point.*

*[Mr. Asano goes slightly beyond the facts here. The prints found on Walter's razor were too indistinct to permit complete comparison with the seance prints. But to the extent that comparison was possible, the two sets of prints have been pronounced to be not inconsistent.]

Last year (November 18th, 9:00 p.m.) I had occasion to have three thumb-prints made by Walter. The process is extremely simple. We prepare two pans, one containing hot water and the other cold. When the wax becomes softened in the hot water, Walter himself raises it out of the pan onto the table and marks his thumb on it. His materialized hand was visible distinctly under the red light. Since Walter himself dips the wax in the cold water pan to harden it, all I did was to receive the product from his hand when it was done.

How are we to account for this? You can give your own answer. But undoubtedly this is a rarest piece of evidence for the theory of the survival of individuality.

Cross Correspondence in Japanese

Here is another interesting experiment conducted at Mrs. Crandon's house.

Thanks to the kindness of Dr. Crandon, Margery's husband, who brought together for me three famous mediums, when I visited Boston last November, I was able to conduct a number of interesting experiments in a very short time. Above all, psychic correspondence in Japanese was of especial significance. The mediums were Mrs. Crandon, Mr. Valiantine (both of whom were at Dr. Crandon's), and Mrs. Litzelmann to whom connection was made from Cambridge by means of telephone.

Materials for my experiment consisted of fourteen cards on which were written in Japanese the numbers from one to fourteen, one on each card. I shuffled them and put them in my pocket. The time was November 17th, 8:30 p.m. The mediums were put into the state of trance, and I took my seat next to Mrs. Crandon.

As soon as we put the light out, Walter's spirit began to speak out of the dark.

"Mr. Asano, please hand me the cards in your pocket, one by one."

I picked one card at random and gave it to him and he returned it to me after ten seconds. We repeated this four times, that is, Walter saw four cards. I asked Dr. Rogers to keep them.

Walter, then, apparently communicated the numbers by some method to three mediums, departing from the room for a couple of minutes when he went to communicate to Mrs. Litzelmann.

When we were told by the spirit of Walter that the communication was completed, we adjourned the meeting into the study downstairs. And then, Mrs. Crandon and Mr. Valiantine wrote automatically at different tables the communications they received from Walter. The answer of Mrs. Litzelmann, who was in Cambridge, was received by Dr. Rogers over telephone.

The numbers which I picked at random, as we found out later, were: four, ten, thirteen, and three. All the mediums answered them correctly. Mrs. Crandon had translated them and written them in Arabic numbers, whereas two others copied ideographs without knowing their meanings.

There are four observations that occur to me in connection with the above experiment.

(1) Since the specific numbers were not known to the proposer himself (in this case, myself), we cannot account for it in terms of telepathy.

(2) Is not Walter alive in the psychic world, inasmuch as his spirit was able to communicate the numbers which were unknown both to the mediums and to the proposer?

(3) How could Mrs. Crandon, without the knowledge of Japanese characters, understand the meaning of the ideographs?

(4) Will the time not come when we will use psychic communication when telegraphs and telephones are not available?

It is high time for everybody to take up these problems more seriously.

There are many other psychic experiments I have taken part in. But I shall have to omit them on this occasion. Although the above is only a rough sketch of recent developments in the field of psychic research, I hope that I have succeeded in conveying the idea of how much progress has already been made.

We have still a long way to go and our interest is all the more stimulated by the backwardness of the subject in this country. May there be many enthusiasts along this line in Japan!

(Translated by Shigeto Tsuru)

WILLIAM JAMES AND PSYCHICAL RESEARCH*

By RALPH BARTON PERRY

James's interest in "psychical research" was not one of his vagaries, but was central and typical. He grew up in a circle in which heresies were more gladly tolerated than orthodoxies. Men like his father and his father's friends, who were attracted to Fourierism, communism, homeopathy, women's rights, abolition, and spiritism, were not likely to have any prejudices against mediumship, clairvoyance, mesmerism, automatic writing, and crystal gazing. From his youth James contemplated such "phenomena" without repulsion and with an open mind. (See, for instance, his review of Epes Sargent's *Planchette*, written in 1869.)

Psychical research was only one of many examples of James's fondness for excursions to the scientific underworld. This general sympathy with every line of inquiry, however speculative or irregular, that might by any chance throw light on the nature of man is illustrated by his early interest in phrenology. In the *Principles* he rejected phrenology as a theory, but admitted it as an art. He had also a passion for physiognomy, collected portraits of his friends and of celebrities, and attempted to read the character from the face. Symptomatic of this same intellectual bohemianism was his interest in "the Welsh fasting girl," reported in 1870 and called to his attention by Garth Wilkinson. And when, in 1879, he prepared a course of lectures on "Exceptional Mental States," he devoted considerable time to a study of demoniacal possession and witchcraft.

James's freedom from prejudice against theories or sects of dubious repute was converted into something more positive by his chivalry. He not only tolerated, but *preferred*, the despised and rejected—in movements as well as in men. Orthodox science was a symbol of arrogance and vulgar success, disposed to exaggerate its claims and to abuse its power. In any dispute between science and a weaker brother in which it appeared that science was the aggressor, James would invariably be found intervening. Hence he proposed as a suitable motto to Myer's posthumous work the scriptural passage, "And base things of the world and things which are despised hath God chosen, yes, and things which are not, to bring to naught things that are."

A number of reasons accumulated to confirm this early and general predisposition in favor of psychical research. As one who approached psychology from the side of medicine he gave attention to the pathology of mind. Then, during the memorable winter of 1882-1883, he met the

* From *The Thought and Character of William James*, by Ralph Barton Perry. Published by Little, Brown and Company in association with the Atlantic Monthly Company. Copyright 1935 by Henry James.

Englishmen who were the founders of the new Society for Psychical Research. Gurney, Myers, and Sidgwick became his intimate friends, and loyalty to them implied loyalty to their cause. He thus became a partisan of psychical research, both as officer and as soldier in the ranks. Passing on to more important reasons, there was a relish for the non-normal which was deeply rooted in James's genius and philosophy. He was confident that orthodoxies, respectabilities, schematisms, unities, architectural symmetries, always missed the native quality of existence. One cannot be at the same time fastidious and profound. His was the philosophy of the strong stomach and the thick skin, capable of encountering the untamed, unrefined, and unselected. Not only did James refuse to disparage any doctrine because of the "abnormality" of the channel by which it was communicated, but he inclined to regard normality in the hygienic or social sense as tending to shallowness and conventionality of opinion. In any case, it generated an intellectual prejudice. The following paragraph was written in 1897 as part of a lecture on "hysteria":

"There is a deep and laudable desire of the intellect to think of the world as existing in a clean and regular shape. The mass of literature, growing more abundant daily, from which I have gathered my examples—consisting as it does almost exclusively of oddities and eccentricities, of grotesqueries and masqueradings, incoherent, fitful, personal—is certainly ill-calculated to bring satisfaction either to the ordinary medical mind or to the ordinary psychological mind. Everything here is so lawless and individualized that it is chaos come again; and the dramatic and humoring and humbugging relation of operator to patient in the whole business is profoundly distasteful to the orderly characters who fortunately in every profession most abound. Such persons don't wish a *wild* world; a world where tomfoolery seems as if it were among the elemental and primal forces. . . . So the universe of fact starts with the simplest of all divisions; the respectable and academic system, and the mere delusions. Thus is the orderliness which is the great desideratum, gained for contemplation."

James felt that the critics of psychical research, like Stanley Hall, were obeying the dictates of a "theoretic creed," while he, on the other hand, was "baldly empirical." The rejection of phenomena for methodological reasons is an inversion of the rightful priority. We should never regard phenomena as "impossible." Furthermore, as we have seen, James hoped that psychical research, like other studies of abnormal phenomena, might throw light on the central constitution and deeper causes of human nature. Instead of being rejected as unscientific it should be welcomed as affording promise of a psychology that might be really scientific.

James also saw in psychical research the possibility of a more kindly treatment of suffering humanity. It puts a more benign interpretation on certain phenomena, such as possession, witchcraft, hysteria, or disorders of personality. They are no longer punished or reprobated, or held to signify moral evil. "Looking directly at the facts makes the Devil's

sphere seem less broad and deep." Unquestionably, too, psychical research was connected in James's mind with the possibility of mental healing, and this, in turn, with his own personal sufferings and recoveries. He frequently attempted such cures himself. The following exchange of letters with Myers is interesting on several accounts, but it is introduced here because it reveals a connection between James's interest in psychical research and his own therapeutic experiences. James has been invited to become president of the Society for the year 1894, and has begged off on the score of ill-health:

Cambridge (Eng.), Nov. 16, 1893

My dear James:

I am very sorry that you are feeling ill; but a touch of something is mixed with my sympathy that I may as well have out. It seems to me that your mental and physical disorganisation and decay is never by any chance perceptible to anyone but *yourself*; and moreover, that when you are actually in the presence of friends you are able to make an effort (if such it be) which presents you to them as a source of wisdom and delight—"as light and life communicable"; which makes them rather wish that they were even as you, than grieve over any hidden malaise within you—and yet it seems to me that you lack one touch more of *doggedness* which would render you of even more helpfulness in the world than you are. Why on earth should you not in *public* matters act upon other people's view of you and not on your own? We all wanted you to place your name at our head—we should have been satisfied, however little you had actually *done*; why not have let us have our way? To underrate one's own importance in the eyes of others may be (though rarer) as great a nuisance to them as it is to *overrate* it. We must not push you further now; but I warn you that we shall ask you again another year, and that unless we have evidence to your decrepitude from someone besides *yourself*, we shall then take it somewhat unkind if you won't oblige us!

Mrs. Piper is all right—and the universe is all right—and people will soon pay up more money to S. P. R.—and an eternity of happiness and glory awaits you—and I am sure Mrs. James would agree to much in this letter—and the dear spirits are hovering around us in the Summer Land. Yours always,

F. W. H. MYERS

Cambridge, Dec. 17, 1893

My dear Myers:

I telegraphed you this morning "James accepts"—the Presidency of the S. P. R. being understood. This is in consequence of a letter from Pearsall Smith informing me that the Council still desire it and regard it as a matter of importance. They are bent on having a King Log, so they shall be humored. I had no idea, when I got your first invitation, that it was a matter of the slightest real *importance*, or so regarded by any of you; and I much regretted to perceive, from your reply to my own

letter of declination, that the latter, so far as you were concerned, had been a genuine disappointment. Since however in that reply you treated the refusal as definitive and implied that its consequences were then evolving, I have let the matter drop from my own attention. . . . To tell the truth I supposed the true inwardness of the offer to lie in your friendly wish, yours and the Sidgwicks', to pay me a compliment; which friendly wish I thought almost as well acknowledged by "declined with thanks" as by "accepted".

My state of mind is also revolutionized since that time. I had a pretty bad spell, and know now a new kind of melancholy. It is barely possible that the recovery may be due to a mind-curer with whom I tried eighteen sittings. What makes me think so is that I am enjoying an altogether new kind of *sleep*, or rather an old kind which I have been bereft of for so many years that I had forgotten its existence, and considered myself sleeping as well as I ought to, and told her so, when I went to her, saying my only trouble was my mind . . . Two . . . other cases of brain-trouble, intimate friends of mine, treated simultaneously with me, have entirely recovered. It is a good deal of a puzzle. I should like to get this woman into a lunatic asylum for two months, and have every case of chronic delusional insanity in the house tried by her. That would be a real test, and if successful would *have* to produce some effect. I may possibly bring it about yet!

My college work is all-engrossing, as ever. For a presidential address, even, I should be at a loss for matter. When, by the way, is such a thing due? Here nothing goes on but Mrs. Piper—*toujours* Piper! I wish we could unearth a little variety. I appreciate your strictures . . . as to the absence of doggedness in me, but you must remember that tenacity like *yours* is what puts you in the *immortal galaxy* which I have already previously enumerated, and that if it were a common possession, you would lose your distinction Yours ever,

WM. JAMES

The ultimate result of James's treatments were almost invariably negative, and the theories by which mental healers supported their practices were entirely repugnant to his mind; but belief that help for suffering mankind *might* be hoped for in that direction was to him a sufficient reason for giving psychotherapy of every sort a fair opportunity to prove itself.

Finally, we have to note that for James the idea of consciousness "beyond the margin" or "below the threshold" was a metaphysical hypothesis of the first importance. This hypothesis afforded an experimental approach to religion, and constituted the only hopeful possibility of giving scientific support to a supernaturalistic faith.

The Society for Psychical Research was founded in 1882, the year of James's residence in London and of his close contact with those who, like Gurney, Myers, and the Sidgwicks, were primarily responsible for its success. James became a member in 1884, and remained a member until his death. He was a vice president for eighteen years, and president

in 1894-1895 and 1895-1896. The American Society was founded in 1884, and like the parent society it borrowed repute from the distinguished names of its officers and members. In 1884, James wrote: "We are founding here a 'Society for Psychical Research,' under which innocent sounding name ghosts, second sight, spiritualism and all sorts of hobgoblins are going to be 'investigated' by the most high-toned and 'cultured' members of the community." Such men as Stanley Hall, E. C. Pickering, H. P. Bowditch, C. S. Minot, W. Watson, J. M. Peirce, Asa Gray, W. T. Harris, Simon Newcomb, G. S. Fullerton, and Josiah Royce, as well as James himself, were among the early supporters and workers. It published its *Proceedings* once a year and continued to do so through 1890.

James's idea of the policy which should govern a Society for Psychical Research is stated in a letter of 1885: "I take it the urgent thing . . . is to ascertain in a manner so thorough as to constitute *evidence* that will be accepted by outsiders, just what the *phenomenal conditions* of certain concrete phenomenal occurrences are. Not till that is done, can spiritualistic or anti-spiritualistic theories be even mooted. I'm sure that the more we can steer clear of theories at first, the better . . . 'Facts' are what are wanted."

During the next few years James himself investigated and reported on such topics as hypnosis, mediumistic phenomena, and automatic writing. In 1889, he became the American representative of the committee formed by the International Congress of Experimental Psychology to make a census of hallucinations. Early in 1887 Richard Hodgson came over from England as permanent secretary of the American Society. But the burden upon James continued to be heavy,—a burden upon his purse as well as upon his time,—and in 1890 it was decided to unite the American with the British Society, Hodgson to maintain an office as that Society's representative in Boston. It was in this mood of retrenchment that James heard from Davidson of steps taken to promote the work in New York:

Cambridge, Dec. 13, 1890

My dear Davidson:

I have just seen Hodgson who gives an account of what seems to have been a very enthusiastic meeting, and shows me your proposed circular—telling me with some disappointment, which I confess that I share, that you seem rather to be forming an independent New York organization. I beg you to do nothing conclusive until you have carefully weighed the following reasons . . .

(1) The only Society worth lifting one's finger for must be one for *investigation of cases*, not for theoretic discussion—for *facts*, and not yet for *philosophy*. The name "S. P. R." has been sadly discredited by certain literary and spiritualistic societies in western cities.

(2) Investigation demands someone who will give his whole time to what is mainly drudgery. Hodgson now gives all his time, and employs a clerk in addition . . .

(3) Suppose that in New York you could find a worker of the sort required, it would be a sheer waste of his power to work *independently* of Hodgson,—they ought to share their materials and divide their labor . . . The great use of the English Society in my eyes is that it is a central bureau in charge of proved experts, towards which all threads converge, thereby providing for a maximum of facts behind conclusions.

(4) A *separate society* in New York would be a sort of fire in the rear, competing with us for evidence, and interfering in other ways . . .

(5) But you don't mean a separate society of course. You mean, I suppose, a branch coördinate with what you supposed to be the Boston branch, and founded as a concession to local pride, with a view to rousing more New York enthusiasm.

(6) To this I say, "there is now no Boston branch." When the American Society for Psychical Research was founded, local branches were formed in New York, Philadelphia and Boston (the Society was organized in *Philadelphia*, as a matter of history. The Philadelphia branch died first, then the New York branch, and a year ago the Boston branch died, leaving its members all over the country to join the London S. P. R. if they would. The London Council simply continued to keep their *office* in Boston. I am sure they would be too happy to move it and Hodgson to New York, if someone else there proved a genuine investigator, or if money were forthcoming. . . You must remember that *every* considerable donation which we have had since the beginning has been from Boston, with one exception from Philadelphia.

(7) If the New Yorkers are willing to give money there is one way, and only one, in which *at present* it seems to me to be likely to do much scientific good, and that is paying for experimental or observational work to be done by Hodgson on people at a distance, covering, *inter alia*, his traveling expenses.

(8) It seems to be quite absurd, when our existing organization just as it stands is crippled for this (its *most* important work) for lack of funds, to rally a crowd of people to the cause, and then divert their funds into any other channel.

I trust therefore, in conclusion, that your committee will not think of recommending anything but an enlargement of the American branch as it stands, and a disbursement of donations thereto . . . Don't, for Heaven's sake, get people to subscribe the precious dollars, and then go to work to reduplicate machinery which already costs far too much. . . . You couldn't inflict a worse blow on the cause . . .

Please read this letter to your committee. I cannot but think that what I say ought to carry a good deal of weight. I care nothing myself for either Boston or New York, but I do care to make psychic research *effective*. For that, there is but one way, strengthen the existing organization . . . Too busy for more! beloved Tomasso! Yours ever,

W. J.

James's correspondence with Myers during this period reveals the pressure of his duties and the somewhat ruthless demands made upon him from across the water. Thus Myers wrote on January 12, 1891:

"I have read Vol. I and part of Vol. II of your *Psychology* with deep interest, and much admiration. I am extremely glad that you have written this big and good book, and I trust that it will become both bigger and better in many a future edition . . . I believe that with a view (a) to the good of mankind (b) even to your own ultimate fame, it is essential that a main part of your energy shall henceforth be devoted to these S. P. R. inquiries. As a professional psychologist you can work them in with admittedly orthodox speculation far more easily than (say) a physiologist like Richet. You can take things in your psychological stride at which the physiological horse will shy for many a year to come . . . I do not regret your efforts—I don't mind your having to speak constantly at meetings, to interview informants, to write letters, etc. . . . You may not *like* it, but I am sure it is the right thing! And far more important than teaching students ordinary textbook facts. Don't kill yourself—lay as many golden eggs as you can—but never mind if the S.P.R. does give you a great deal of trouble. It is out of that trouble that your main usefulness and fame will spring . . .

"Not one single member of our small group (Richet and I count up less than twenty in all the world)—the group who are going for the discovery of this century, viz., scientific proof of man's survival—not one single member, I say, is on the whole so well situated as you for the successful pushing of the inquiry. Remember that in spite of our individual inferiority to Darwin, our collective work is far more important than Darwin's: in so far as the evolution of a boundless spiritual future is more important than the evolution of a finite terrene past."

In the margin of this letter James wrote: "Myers is the stuff out of which world-renewers are made. What a despot!" His reply indicates that while he could admire Myers's single-minded devotion to the cause he could not emulate it:

"I always feel guilty in your presence, and am, on the whole, glad that the broad ocean rolls between us for most of the days of the year . . . I find . . . that *narratives* are a weariness, and I must confess that the *reading* of narratives for which I have no personal responsibility is almost intolerable to me . . . Of course I wholly agree with you in regard to the *ultimate* future of the business, and fame which will be the portion of him who may succeed in naturalizing it as a branch of legitimate science. I think it quite on the cards that you, with your singular tenacity of purpose, and wide look at all the intellectual relations of the thing, may live to be the ultra-Darwin yourself. Only the facts are so discontinuous so far that possibly all our generation can do may be to get 'em called 'facts'. I'm a bad fellow to investigate on account of my bad memory for anecdotes and other disjointed details. Teaching of students will have

to fill most of my time, I foresee; but of course my weather eye will remain open upon the occult world."

The vicissitudes of the American Branch of the Society, and James's responsibilities and discouragements, appear in a letter to Sidgwick:

Cambridge, Nov. 8, 1895

My dear Sidgwick:

I wrote Myers a hurried line two days ago to say that Hodgson had arrived here without funds, and that the treasury of the branch was empty. I wrote Myers in the early summer that the estimated deficit for 1895 would be \$1000. . . . I can advance money for pressing needs. The circular for a "fund" will be issued after the Piper *Proceedings* appears. I myself hope little or nothing from it—but miracles sometimes happen and the only thing is to try. I still believe that you will have to decide finally whether to stop the branch here or contribute at least \$1000 a year. I fear the Eusapia business may prove a blow to our prosperity for a while, even though Hodgson's withers are unwrung thereby. It has been a bad blow to my own faith in expertness and the effects of education in these matters, to see Lodge and Myers so precipitate in publication, not to say conclusion. You, as usual, have saved yourself by holding your tongue, and nobody, not even I, knows what you thought, and I have understood all along that Mrs. Sidgwick was in doubt. The worst of it is that the rabble that now catch up the laugh would have been the first to be deceived had they seen the phenomena. . . . I shall try to get out some remarks that may serve as a presidential address, and have them in your hands early in January. This is a somewhat autumnal letter. The November wind rustles the dead leaves, and the springtide is far away!!! If only we could get up here some variation upon Piper! Best regards to you both, from yours always truly

WM. JAMES.

How unfailing was the enthusiasm of Frederic Myers, and how difficult it must have been for any friend to fall away so long as he was alive, appear from the pair of letters which follow. Myers was at work on the volumes which appeared in 1903 under the title of *Human Personality and Its Survival of Bodily Death*. His mind naturally reverted to the autumn of 1893 when he had visited James in his Cambridge house for the study of Mrs. Piper, that "insipid Prophetess" who played so important a part in the unrolling "drama" of psychical research.

Cambridge, Jan. 19, 1897

Dear Myers:

It is long since I have written you a word of friendliness. The struggle for existence seems to reduce all of articulation to the mechanical expression of immediate wants. But now that the New Year is beginning, I feel moved to waft toward you a sentimental greeting. How goes on the book? The great book, I mean, on "Subliminal Consciousness"?

I can warrant an immense sale for it in this country. Not a week passes that I don't get either a verbal or written inquiry as to what I think of Hudson's *Law of Psychic Phenomena*. That wretched abortion seems to have had the greatest literary success since *Trilby*. It evidently supplies a need which must be supplied in some way, and which your forthcoming book will supply in a worthy way. I am more and more persuaded that times are ripe for you to make a great impression. But publish the volumes separately, tone down your transmundane enthusiasm in the first one, and reserve all lyrical outbursts for the last pages of the second; where they will crash in with full effect, the reader having been unsuspectingly led up from one step to another until at last the full view bursts upon his vision, and he finds that he must take it in. Hodgson's devotion to Mrs. Piper is a real monstrosity of patience. From the neuro-pathological point of view I should say that he was now in the stage of complete systematization of his delusion concerning Phinuit, George & Co. It is now a scaffolding of interlinked hypotheses, and speaking seriously, there is no doubt but on his ordinary friends he makes this impression. In strict science I imagine the work now being done is the most important that yet has been done by him. But it is fearfully tedious to a mere hearer, and I am much afraid will get few readers careful enough to do justice to all points it covers. . . .

I am in better accord with my duties this year than for many a year past, have got rid of all practical psychology and am having a seminary in Kant for the first time, which I enjoy. I have just finished correcting the proofs of a little volume of collected essays, which I will send you as soon as it appears to put upon your shelves. (*The Will To Believe and Other Essays*.) You have probably read them all already. I groan constantly at my inability to read much or to remember anything. But what's the use of complaining? Schiller spent the Christmas holidays with us, and I find him a most peculiarly delightful fellow. His philosophy and mine run abreast in an altogether gratifying way to me. Good-bye, old boy. . . . Please give my very best regards to Mrs. Myers, to whom my wife would send hers if she were in the house, and believe me, *cher maître*, always affectionately your disciple and friend.

WM. JAMES.

Cambridge (Eng.), Feb. 3, 1897

My dear James:

All your words are stimulating and delightful:—all your advice is good! I wish that there were more people like you, and that I were one of them! I like to think of you as untired and unworried, and sailing smoothly along the current of your blest Eternity. I also am happy;—too happy, I fear!—in danger of losing strength and fibre among soft affections and prosperities of earth, and a too luxurious and contented hope of heaven. I feel in myself the growth of the characteristic vices of the new era of revelation—a tendency to a quietism without sanctity, and a gnosticism without intellectual effort. As the great deliverance ap-

proaches me, I find myself already watching with a sombre exaltation the symptoms of decay, and saying inwardly:

But since the longed-for day is nigh,

And scarce a God could stay us now;

till the anticipation takes me prematurely from labour into a land of dreams. . . .

I have had (two) pleasures lately connected with America. One, a delightful time with your brother at Aston Clinton, where in a long walk together I seemed to be allowed somewhat nearer to him than heretofore. Another, the appointment of Lyman Gage, whom I really loved when at Chicago, to the Secretaryship of the Treasury. . . . And meantime the great Piper dream unrolls itself, now not without responsive psychological contribution (as Hodgson will tell you) from this side of the Atlantic also; and we hear from the mouths of sucklings, and in broken stammer, the first authentic message from outside the sphere of earthly air. Beneath a strange disguising these are mighty days; remember them well! for we shall be called upon to tell the story long hence in an unimaginable world.

Kindest, warmest remembrances from us both to your wife! I shall not forget her gracious welcome on September 9, 1893, when in the midst of all her fatigue and her settling down after long absence, she accepted as guests not only Richard Hodgson and myself, but also that insipid Prophetess, that tiresome channel of communication between the human and the divine. . . . Yours always,

F. W. H. MYERS

During Myers's last illness the two friends were much together. In 1900 they were fellow guests in Richet's chateau at Carqueiranne in the French Riviera. When Myers died on January 17, 1901, in Rome, James and his wife were staying at the Hotel Primavera with him.* After Myers's death James's first thought was to exalt his memory. He regarded Myers's speculations as "fragmentary and conjectural," but "laborious and praiseworthy"; and "knowing how much psychologists as a rule have counted him out from their profession," he felt the more impelled to offer his personal tribute. Thereupon he prepared one of his characteristic memorials, entitled "Frederic Myers' Services to Psychology," in which he both praised Myers and at the same time restated his views of psychology. Myers, he said, was a leader in the new "romantic" school of psychology: "The menagerie and the madhouse, the nursery, the prison, and the hospital have been made to deliver up their material. The world of mind is shown as something infinitely more complex than was suspected; and whatever beauties it may still possess, it has lost at any rate the beauty of academic neatness."

* Dr. Axel Munthe, who was also present and describes the scene, says that James sat just outside the door, overwhelmed with grief, but waiting with notebook and pencil to receive the message that Myers had promised to send after his death. *Story of San Michele*, 1931, 371-3. The reader who would like to form his impression of "spirit return" as applied to James himself may read "From William James," in *Unpopular Review*, IV (1915).

Myers was not only a representative of this new and freer spirit in psychology, but created a bold hypothesis, that of a wider subliminal and extra-liminal consciousness, of which "the whole system of consciousness studied by the classical psychology is only an extract." He had shown great power of generalization in bringing under this unifying conception a wide range of phenomena, including "unconscious cerebration, dreams, hypnotism, hysteria, inspirations of genius, the willing-game, planchette, crystal gazing, hallucinatory voices, clairvoyance, thought-transference, even ghosts and other facts more doubtful." But while James felt the liveliest sympathy with this hypothesis, which was so like his own, and with its author's promiscuous and robust interest in living nature, he was nevertheless quite aware that the foundations were insecure. As he remarked, apropos of the posthumous work on *Human Personality and Its Survival*, "the piles driven into the quicksand are too few for such a structure."

James never abandoned psychical research. In 1909 he published the most ambitious of all his investigations in this field, a voluminous report on "Mrs. Piper's Hodgson-Control"; and later in the same year, and less than a year before his death, he published a popular article entitled "The Confidences of a 'Psychical Researcher.'" Such, in brief, is the history of James's participation in psychical research. What was his conclusion?

In the first place, it is important to remember that for James this more or less extra-scientific domain of investigation was continuous with psychopathology and abnormal psychology. He had seen phenomena such as hypnotism, hysteria, and multiple personality removed from the realm of charlatanry and superstition and brought within the pale of science; and he saw no reason why the phenomena that were still outlawed should not undergo a like change. In the late autumn of 1896 he began a course of eight lectures on "Abnormal Mental States" before the Lowell Institute in Boston. The subjects of the lectures were: "Dreams and Hypnotism," "Hysteria," "Automatisms," "Multiple Personality," "Demoniacal Possession," "Witchcraft," "Degeneration," and "Genius." These lectures were never written out, but the notes that remain indicate the wealth of their material and the profusion of concrete illustration with which they were made palatable to the audience. He made the following allusion to the field that lay beyond:

"(I am) at the portal of psychical research, into which I said I would not enter. But I suppose that it would be over-cautious in me, and disappoint some of my hearers if I did not say here frankly what I think of the relations of the cases I have dwelt on to these supernatural cases. I put forth my impression merely as such, and with great diffidence; the only thing I am absolutely sure of, being the extreme complication of the facts.

"Some minds would see a marvel in the simplest hypnosis—others would refuse to admit that there was anything new even if one rose from the dead. They would either deny the apparition, or say you could find

a full explanation of it in Foster's *Physiology*. Of these minds one pursues idols of the tribe, another of the cave. Both may be right in respect to a portion of the fact. I myself have no question that the formula of dissociated personality will account for the phenomena I have brought before you. Hypnotism is sleep. Hysteria is obsession, not by demons, but by a fixed idea of the person that has dropt down—Janet's phrase suffices here. But to say that is one thing and to deny any other range of phenomena is another. Whether supernormal powers of cognition in certain persons may occur, is a matter to be decided by evidence. If they can occur, it may be that there must be a chink. The hypnotic condition is not in itself clairvoyant, but is more favorable to the cause of clairvoyance or thought transference than the waking state. So alternate personality, the tendency for the self to break up, may, if there be spirit influences, yield them their opportunity . . . and if there were real demons, they might possess only hysterics. Thus each side may see a portion of the truth."

What he had to say on this subject in the *Principles* is contained in the chapters on "Hypnotism" and on "The Consciousness of Self." Hypnotism he treats as an acknowledged fact. Here James argues that the explanation by suggestion will not suffice, and defends the Salpêtrière theory of a specific state of trance as necessary to account for the subject's hyper-suggestibility. In connection with "The Consciousness of Self" he discusses dissociation, somnambulism, hysteric anaesthesia and amnesia, multiple and alternating personality, subconsciousness, and trance phenomena. It is in this context that he declares himself persuaded that the mediumistic control may be "different from any possible waking self of the person." Here is the breach or "chink" through which such hypotheses as telepathy, clairvoyance, and spiritism may enter. It is thus essential to the understanding of James's interest in psychical research to bear in mind that he regarded it as an extension of abnormal psychology and psychopathology.

There remains the question of James's final verdict on the residual, the "supernormal," phenomena. As compared with the average man he was rather more than less sensitive to the vulgarity and scandal which frequently attended mediumistic and spiritistic "manifestations." He was perfectly aware of the imposture that was commonly practised, and regarded the greater part of the alleged revelations as "rubbish". He was especially disgusted and disillusioned by the seances held with Eusapia Palladino, the Italian medium who visited New York in 1909.* Writing the following year to his friend Theodore Flournoy, James said: "Eusapia's visit to America has not been a success from the point of view of investigation. Poor Carrington had to promise her enormous pay, and to raise the money he had to give sittings to every idle rich person who asked for them, hoping to invite some serious experts gratis with the surplus.

* Brought by Hereward Carrington, James had become interested in her through Richet when he occupied the latter's chateau in 1900.

But the experts became suspicious of him, and six or eight of them raised money elsewhere and (had) some sittings by themselves, which in the end ceased without producing any unanimous results. They disagreed as to methods, and made Eusapia angry, and the whole thing 'fell through.' . . . Eusapia's type of performance is detestable—if it be not fraud simulating reality, it is reality simulating fraud."†

Among his friends of the Society James was perpetually expressing not only his weariness of the whole business, but his skepticism. He was especially insistent that the Society should accumulate authentic data and reserve judgment as to their interpretation. Writing to Myers in 1892, he said: "Yours of the 10th received, bristling as usual with 'points' and applications of the spur. This galled jade, however, will not wince. The good years shall devour me, flesh and fell, or ere I write a paper of an expository and historical nature for that Chicago Congress. What we want is facts, not popular papers, it seems to me; and until the facts thicken, papers may do more harm than good. 'Professional' opinion won't be conciliated by popular expositions, but only by S. P. R. *Proceedings*, and my feeling is that you and the Sidgwicks might as well save your thunder."

In 1906, when James was at work preparing his report on the "Piper Hodgson-Control," he felt only doubt, which he expressed to Flournoy: "I have undertaken to coördinate a lot of stuff that is now coming out through Mrs. Piper, purporting to be from Hodgson, in order to make a report. There is a great amount of subliminal automatism involved, but I suspect that the residual doubt will always remain as to whether it may not be a very amnesic extract of the real Hodgson trying to communicate. It will be sad indeed if this undecided verdict will be all that I can reach after so many years. *Ars longa*, indeed!"

And yet, in spite of all, James believed. He committed himself quite flatly both in the *Report* and in the "Confidences." It was a belief without proof—the cumulative effect of experiences no one of which was altogether cleared of doubt. "Theoretically" he was, like Sidgwick, no "further" than he had been at the beginning, twenty-five years before. But after long experience, in spite of having become more skilled in the detection of fraud and more apt to suspect it, he "found himself believing" that there was "something in it"—a residuum of supernormal knowledge, a pattern of mentality not admitted by orthodox science; or, if one prefers, a form of "fraud" and "bosh" so voluminous and so characteristic

† This case brought to a head James's disagreement with Münsterberg over the issue of psychical research. James regarded Münsterberg as representing the closed mind of science, while Münsterberg retaliated with the charge of mysticism. Münsterberg's "exposure" of Eusapia appeared in the *Metropolitan Magazine* for Feb. 1910. Royce derived a certain mischievous joy from the spectacle, and circulated the following verses among his friends:—

"Eeny, meeny, miney, mo,
Catch Eusapia by the toe,
If she hollers that will show
That James's theories are not so."

that even under that name it requires an explanation which would violate the categories of established psychology.

Furthermore, James had a hypothesis for which he claimed a "dramatic probability"—an impression of things, left upon his mind by his familiarity with the phenomena. He tended "instinctively to picture the situation as an interaction between slumbering faculties in the automatist's mind and a cosmic environment of *other consciousness* of some sort which is able to work upon them." There is on the subject's side a "will to personate," so that the revelations from his subconscious mind assume the form of a "control" or "possession". Whether there is from without a corresponding "will to communicate", as the spiritists maintain, James hesitated to say. He suggested, following Fechner, that the individual might survive in traces of his action left in the outer world, and that the so-called "spirit" might be a revival of the individual through a systematic excitation of these traces, as memory is revived from an excitation of cerebral traces. This speculation was at best an aid to the imagination. Out of James's experience with psychical research only "one fixed conclusion dogmatically" emerged, namely, that "there is a continuum of cosmic consciousness, against which our individuality builds but accidental fences, and into which our several minds plunge as into a mother-sea or reservoir."

This theory was unverified in any sense that would be acceptable to science. It was unsupported by experiment, and afforded no basis for control or prediction. It left many questions unanswered. But it was the same theory which he had broached in dealing with the topic of immortality, and to this theory he again returned in his final metaphysical and religious conclusions. James accepted it, in short, as a generalization which most nearly satisfied all the manifold requirements of a philosophy, providing both for the facts of experience and for the subjective demands of the moral subject.

BOOK REVIEWS

YOGA AND WESTERN PSYCHOLOGY

YOGA AND WESTERN PSYCHOLOGY, by Geraldine Coster.
(Oxford University Press. 248 pp. \$2.00.)

This small handbook is in many ways so remarkable that it should be on the reference-shelf of those who hope to see a more intelligent and widespread knowledge of psychic matters in the Occident before much time has passed. If there are reasons why the book is not so helpful as its author plainly intended it to be, there is still much matter in it which will repay study, and many suggestions which may be followed down by the individual student according to his comprehension and leisure.

Miss Coster is the author of an earlier work, *Psycho-Analysis for Normal People*, which was, in its way, extremely heartening. In it she gave signs that she realized how extravagant many of the claims and theories of psycho-analysis are, that its field was limited at best, and its successful practice almost entirely dependent on the well-balanced character of the practitioner of this system of therapy.

In her recent book she goes farther, and this is the main reason for its value. It is rare to find a student of that modern "Queen of the Sciences", psychology, who knows that there is an established, ancient, and acute study of the human mind and soul in the Orient. Most of our psychologists have no more than heard its name, and mention that name merely to scoff at it, referring to it as pseudo-mysticism, "resignationism", "escapism", and other terms of contemporary disgust. Yet here is an author who not only knows much about the Indian science of Yoga, but who undertakes a careful comparison of it with the Occidental therapy of the mind; and it is by no means the western attack on the problems of the individual which comes off most frequently as the better system.

Furthermore, the tone in which she writes is admirable. There is none of the cocksureness which riddles most books on practical psychology. On the contrary, Miss Coster shows the true humility of the serious student, nor does she ever arrogate to herself final knowledge or an *ex cathedra* tone. Quite simply she says, in her introduction, "As so often happens when two vast subjects of learning need to be correlated, the work is left undone because each subject is in itself the study of a lifetime, and no one person feels he has sufficient grasp of the two to venture on a comparison . . . One way out of such an impasse is for some individual possessing a partial knowledge of both subjects to have the boldness to make a humble beginning." And with this she sets about the comparison between the mental science of the East and of the West.

Unfortunately, when her generous impulse has been appreciated, her unusual and welcome tone gratefully accepted, there is little more, except for incidental hints here and there, for which we can thank her. For the purpose she assigns herself in her comparative study is one which is impossible of accomplishment: "It may be that the new psychological self-knowledge of the west, strengthened by the old psychological self-knowledge of the east, will eventually give to some people an experimental proof of the reality of the world behind the drop curtain."

Now it is not hard to demonstrate that for such experimental proof "the new psychological self-knowledge of the west" is not only unnecessary, it is a deterrent; nor can these two sciences ever be made to supplement and strengthen each other as the author hopes. For in spite of all the parallels she believes she has found between them, in spite of the many things which the east says to its students and which are said also, though less compactly and expertly, in the science of the west, the two things are essentially incompatible in their aims. This Miss Coster does not see; on the contrary, she is at considerable pains to prove that their aims are identical—a lost labor if ever there was one. In spite of all her lopping off of limbs, her twisting, distorting and crowding the science of the east to fit into the procrustean bed of psycho-analysis, it simply cannot be made to fit; for as is well-known, it is the aim of psycho-analysis to reconcile its patients to the world around them—the very world which the Indian science calls *Maya*, or Illusion; while the goal of Yoga is to divorce or free the soul from its belief in and dependence on the surrounding world. This is more than a difference which can be explained away as due to climate, scarcity of food, unhappy history—the indications which this book throws out very casually and glancingly whenever this fundamental difference seems about to become too intrusive to be overlooked. The differences are so vital and fundamental that no structures erected on them can ever more than superficially resemble each other.

But if this is kept in mind, so that no false hopes of the sort arise from the book's reading, there is much here of value, and not the least valuable item is the fact that this straightforward and admirable author knows that there is a great region of mental and spiritual phenomena which the western world denies or dismisses; she puts in an excellent plea that such phenomena should not be overlooked or explained away. She has obviously submitted herself to the Yoga training, and, in spite of the fact that there is internal evidence that she has not always quite understood what probably came to her largely through the medium of the printed page—as when, for instance, she paraphrases the Indian doctrine of *Savikalpa* and *Nirvikalpa*, meditation with and without "seed", she says in passing "Thus, in concentrating on some object such as seed" and goes on, plainly content that she has adequately covered this extensive field—still she has had experiences which lead her to write courageously, "From my personal experience, small and fragmentary though it be, I am certain that there is a region beyond that painted drop-scene which forms for so

many the boundary of this life; and that it is penetrable and susceptible of exploration."

For such sentences as these the book is worth cherishing. Not all the overestimation of western psychology—or of its future, to be fair; not even the fairly frequent occurrence of the usual occidental mistake of taking the claims made by the Yoga Sutras and their commentators as being largely metaphorical, fully cancel the genuine value of a book appearing at this time—and from such a publisher as the Oxford University Press—which insists on the reality of powers of the mind which most western psychologists today are content to ignore or deny.

V. S. M.

A PRIVATE RESEARCH CIRCLE

DEATH'S DOOR AJAR, by J. V. H. (London: Rider) \$2.00 255 pp.

From South Africa comes a little book which will please many readers for many reasons. The "J. V. H." under the title stands for not one author but three—Mr. and Mrs. Victor James, and a mysterious "H" who has been the scribe for a group investigating psychic and spiritual phenomena occurring through the mediumship of Mrs. James.

The tone of the book is pleasant and cultivated. This group has worked together for so long, received what they justifiably consider such unmistakable proofs of survival and of the communication of friends no longer with them, that the usual defiant or belligerent note which mars a book of this type is entirely absent. Instead we have a friendly record of the sittings which have taken place over a period of years, anecdotes of Mrs. James' personal experience, here and there a document providing confirmatory matter, and chapters on conditions of life in the other world, of the communicators' opinion of such problems as the wisdom of capital punishment, the way to safe-guard circles against imposter-spirits, of the attitude to take in order to receive the best communications. (This circle, for instance, dispenses with the opening prayer and hymns which so many development circles insist upon, feeling that to use them inclines to produce one certain atmosphere, whereas they preferred to go forward in a spirit of straightforward inquiry, letting come what would. Their results have been most fortunate, and the communications received often religious in tone.)

Excellent common sense is used in the short chapter called "Proofs of Identity". The fact that the J. V. H. sitters have invariably demanded the best possible proofs from those communicators who wished to use their circle seems never to have alienated any honest friend or stranger, but rather to have brought those glad to present their "credentials" in a state much like gratitude for this valuable discrimination.

Although this circle has received work of every possible type, from the early table-rappings to direct-voice without trumpet or trance, even the most rigidly scientific reader could hardly fail to find internal evidence

of good faith and alert observation in this book to lift it definitely above the class of document which the sceptic mind finds so worthlessly "credulous". Mr. Stanley De Brath, "in the eightieth year of his age and forty-first year of study", provides a moving foreword.

R. P.

A BIBLIOGRAPHY OF SIR OLIVER LODGE

A BIBLIOGRAPHY OF SIR OLIVER LODGE, F.R.S. Compiled by Theodore Besterman, with a Foreword by Sir Oliver Lodge. (Oxford University Press, 1935. 219 pp.)

Admirers of Sir Oliver Lodge's work in psychical research will want to place this bibliography on their shelves beside his autobiography *Past Years*, and the volume of *Letters from Sir Oliver Lodge* which Mr. J. Arthur Hill published in 1931. The bibliography supplements the two earlier books with the factual background needed to show the range and extent of Sir Oliver's work and present a rounded portrait of a scientific career unsurpassed in our day. Mr. Besterman has done his work with thoroughness and skill, and the publishers have provided a stately format.

Rather curiously, it did not occur to Mr. Besterman, apparently, to consult the index to this JOURNAL, where he would have found a number of items that would seem to belong in his list. The most noteworthy is probably the article on Professor Richet which appeared, in French, in the *Revue Métapsychique* for July-August 1922; this was published in English, together with Sir Oliver's translation of the article to which he was replying, in this JOURNAL for October 1922. Other articles reprinted in the JOURNAL and not found by Mr. Besterman are "The Reality of Our Survival", in *St. Martin's Review*, April 1927 (JOURNAL, July 1927); a letter on Jean Guzik and physical phenomena, in *Light* of October 6, 1923 (JOURNAL, February 1924); and the second part of "The Case for Psychical Research", *The Outline*, December 3, 1927 (JOURNAL, January 1928; the first part is numbered DCCCCLXXXV in Mr. Besterman's list).

Sir Oliver's article on Professor Hyslop at the time of his death is not noticed by Mr. Besterman (JOURNAL, October 1920; different from Sir Oliver's article in *S.P.R. Journal*). Letters from Sir Oliver, also omitted, appeared in February 1910 and May 1922; the latter (which was mentioned in the *S.P.R. Journal*) concerns the Cushman photograph by Hope, which Sir Oliver called "the first psychic photograph which did seriously impress me". The following items in Mr. Besterman's list are not recorded by him to have been reprinted in the JOURNAL: DCCCIII (JOURNAL, November 1923; mentioned in the *S.P.R. Journal*), DCCCXXXVII (JOURNAL, July 1924), DCCCCXI (JOURNAL, November 1925), MLXVI (JOURNAL, November 1929), MXCVII (JOURNAL, November 1932). In the JOURNAL for December 1913 is a lengthy discussion by Professor Hyslop of Sir Oliver's Presidential Address at the meeting of the British Association in 1913, which Professor Hyslop attended.

P. H. J.

JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

NOVEMBER, 1935

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXIX, No. 11; November, 1935

THE MARGERY MEDIUMSHIP: CROSS-CORRESPONDENCES

By WILLIAM H. BUTTON

If two individuals separated in space by many miles, and with no communication with each other by normal means, such as telephone, telegraph, etc., respectively have mental and coincident concepts, each of which in itself is meaningless, but which, when put together form a complete concept, the incident involves psychic elements of the highest order.

If, for instance, a person in New York writes to an acquaintance some miles away or some thousands of miles away, saying that at a certain moment a writer will record the first half of a well-known proverb and requests the recipient of the letter to sit down at the same moment and write out the other half of the proverb, what are the chances that it can be done?

It might be of interest to some of the devotees of mathematical chance to publish indefinite numbers of figures on this interesting problem—and when he had come to his conclusion, he might publish another lot of figures to determine what the chances are that the two individuals involved would each write the respective fragments in a language not known to either. Of course one difficulty would be to determine how many proverbs there are.

If, furthermore, nothing had been said about a proverb but the request had been simply to record any impressions received, then the rest of the figures might be needed.

Such reflections, make a real cross-correspondence of profound interest.

In the first place, the phenomena involved are almost exclusively of a subjective character. No physical phenomena are present unless it be those incidentally appearing in automatic writing.

With these thoughts in mind we call attention again to the wonderful

phenomena of this character that have been produced in the Margery mediumship and recorded more or less at length in the JOURNALS of this Society for the years 1928, 1929, and 1930.

I have several motives in writing this article. In the first place there is a tendency, too much indulged in, to define the Margery mediumship as a mediumship of physical phenomena. This is natural enough for the reason that the physical phenomena have been so startling. But the idea is erroneous. A very large percentage of the Margery phenomena is almost entirely subjective and of the highest character.

Another reason for writing this article is found in the unfortunate prevalence of human forgetfulness. Remarkable occurrences are recorded and after a few years they become embalmed in the literature of the subject and there they end. Such extraordinary happenings should continually be referred to and thereby be kept in mind and given their true place in the development of the subject. And lastly, everything that happens should be recorded that the story may be complete.

The above I am sure is sufficient to justify telling the story of the following remarkable cross-correspondence and kindred phenomena that for some reason have not been published in the literature of this Society although they were published in Italy shortly after the occurrences. But probably not twenty-five per cent of the Margery phenomena have ever got into print.

This episode involved three mediums. Like many others of the Margery cross-correspondences the mediums were Margery at Lime Street in Boston, Sairy Litzelmann at her home in Cambridge four or five miles away, and Mr. Hardwicke at Niagara Falls five hundred miles away.

The episode occurred on May 10th, 1928. There were present at Lime Street a number of ladies and gentlemen, among whom there were Count Piero Bon of Venice and Mr. Paolo Grandi of Boston, two Italian gentlemen of education, refinement and intelligence.

I print herewith the account of these phenomena written by Count Bon, an entirely disinterested observer, and published by him in the Italian psychic journal, *Luce e Ombra*, in 1928. I also print the record of the episode as recorded at Lime Street.

Nevertheless, it seems desirable to state in a more colloquial form just what occurred.

The arrangements seem to have been very impromptu. A few minutes before the sitting at Lime Street, Dr. Richardson telephoned Sairy Litzelmann and asked her to make an attempt at her home in Cambridge to get something at the same time as the sitting at Lime Street.

No one knew that Hardwicke was involved in the situation until Walter announced, during the sitting at Lime Street, that Hardwicke was getting good results at Niagara Falls. What happened was as follows:

Count Bon had prepared a number of cards with Roman numerals on them. Mr. Grandi likewise had prepared cards with numbers written in full in Italian, a language understood by none present except the two



FIGURE 1.

The original numbers and diagrams prepared by the Italians and Dudley.

Italian gentlemen. Walter shortly announced that the sitting would be largely for the benefit of the two Italian gentlemen.

All these cards were put on the table in a closed box. Walter himself selected a number of the cards, gave them to various sitters, and gave the box containing the remaining numbers to Count Bon for safe keeping.

These preparations were made with the idea that later the mediums would write down the numbers which had been selected by Walter and given to various sitters.

Just at this time Mr. Dudley put in his oar. He announced that he had a lot of cards with geometrical figures on them and asked Walter if he would use them also. Walter assented. No one present had heard of these cards. Fig. 1 herewith, shows the original numbers and diagrams prepared by the Italians and Dudley.

Now for the results. After the seance Margery wrote out in Italian the numbers inscribed on the cards by Mr. Grandi. All were correct. First, however, she wrote out the number "1492". A significant Italian-American date! The persons to whom Walter had distributed the numbers produced them and they were identical.

Margery then drew two geometrical figures. These were identical with the two cards produced by Dudley and given into the custody of another sitter. Then Margery wrote in Italian (a language unknown to her) the words, "tanti cervelli" and added "Sarah has the other half", referring to the aforementioned proverb. Fig. 2 shows Margery's writing and drawing.

The Rev. Mr. Smith, one of the sitters, immediately telephoned to Sairy in Cambridge and reported that she had written the following words in Italian: "Tante teste".

Margery's two Italian words plus Sairy's two Italian words constitute a well-known Italian proverb: "Tanti cervelli, tante teste" meaning "So many heads, so many brains".

But this is not all. At Cambridge in mirror writing Sairy had produced the following couplet.

"Columbus sailed the ocean blue,
I cannot draw ships that aren't new."

She had also drawn a rough picture of an ancient ship. Herewith as Fig. 3 is a reproduction of Sairy's writing and the accompanying diagrams.

And to cap the climax, in Buffalo five hundred miles away Hardwicke wrote the correct names of the ships composing Columbus's fleet, and a rough sketch of one of them. The report of Hardwicke's phenomena came immediately by telegraph. Hardwicke also reproduced Dudley's geometrical figures. Herewith, as Fig. 4, are reproduced Hardwicke's writing, figures, numbers and diagrams. The limits of this article do not permit of any complete analysis of these facts nor of any critical discussion of them.

The proverb is a true cross-correspondence. The other phenomena are not strictly so, but are of a kindred nature.

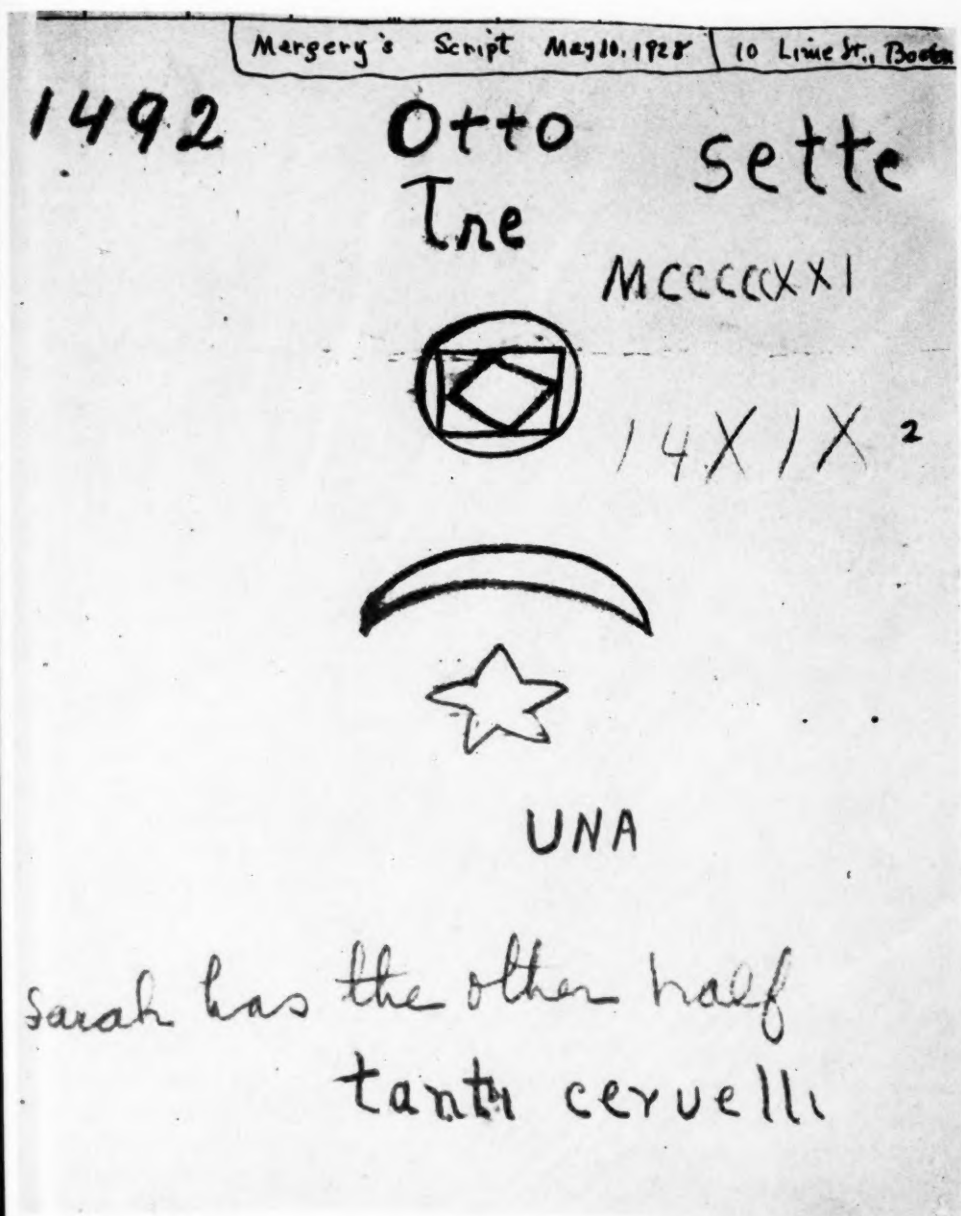


FIGURE 2.

Margery's writing and drawing, May 10, 1928.

THE EXPERIMENTAL CONTROL OF "DIRECT VOICE"

By DR. P. BON

Boston, June, 1928.

I have been in the United States several months. Before my departure from Italy I had never concerned myself with psychic research. All I had read on the subject were some of the works of Flammarion and the two books by Bradley, *Toward the Stars* and *The Wisdom of the Gods*. At the same time, I had begun to follow with the greatest curiosity this magazine [*Luce e Ombra*]. I was here when I received the first issues of it for the current year, and my attention was caught by an article by A. Bruers, "The Crisis of Psychic Research".

In the opinion of Mr. Bruers, at present there are but few people contributing to this kind of work, and this accounts for the lack of information on the subject in present day periodicals. This made me resolve to turn my pen to this subject for the first time, as I believed I could contribute something of value. As I knew, however, that I did not yet possess the necessary qualifications for original work, I chose to limit myself to such statements of fact as are rigidly proven by testimonials and by the authority of others.

I have had the good luck to have been introduced, within a short time, to the principal Psychic circles in the United States and to have come in contact with the best known American mediums. I shall, in the following, endeavor to present an objective record of an experiment which took place recently here at Boston and which may prove of great value in the study of the phenomenon of the "direct voice" coming from the deceased; at least for those persons who have not yet obtained definite proof of this.

The séance took place at the house of Dr. Crandon, at 10 Lime St., Boston, on the 10th of May of this year, at 9 P.M.

Those present were: Dr. Mark W. Richardson, of 117 Lake Ave., Newton Center; Mrs. Richardson; Mrs. R. H. Baker, of Chestnut St., Boston; her daughter; Mrs. Robert Windsor and Miss Brewer, of Boston; the Rev. E. B. Smith, of Los Angeles, Cal.; Mr. Theodore J. Cutting, 425 Beacon St., Boston; Mr. Paolo Grandi, 1211 Commonwealth Ave., Boston; Mr. E. E. Dudley, of 34 Worcester Sq., Boston; Dr. L. R. G. Crandon; myself.

The medium was "Margery" (Mrs. Crandon), whose mediumistic fame is well known in all psychic centers, including those in Europe.

The guiding spirit of "Margery" is her brother Walter, who died at 28, about 15 years ago, as a consequence of a railway accident. This spirit has taken upon himself the task of proving the genuine provenance of the "direct voice" from a disembodied spirit in full possession of its personality—including the powers of intelligence, memory, and free will.

A few of us had been previously asked to bring a certain number of

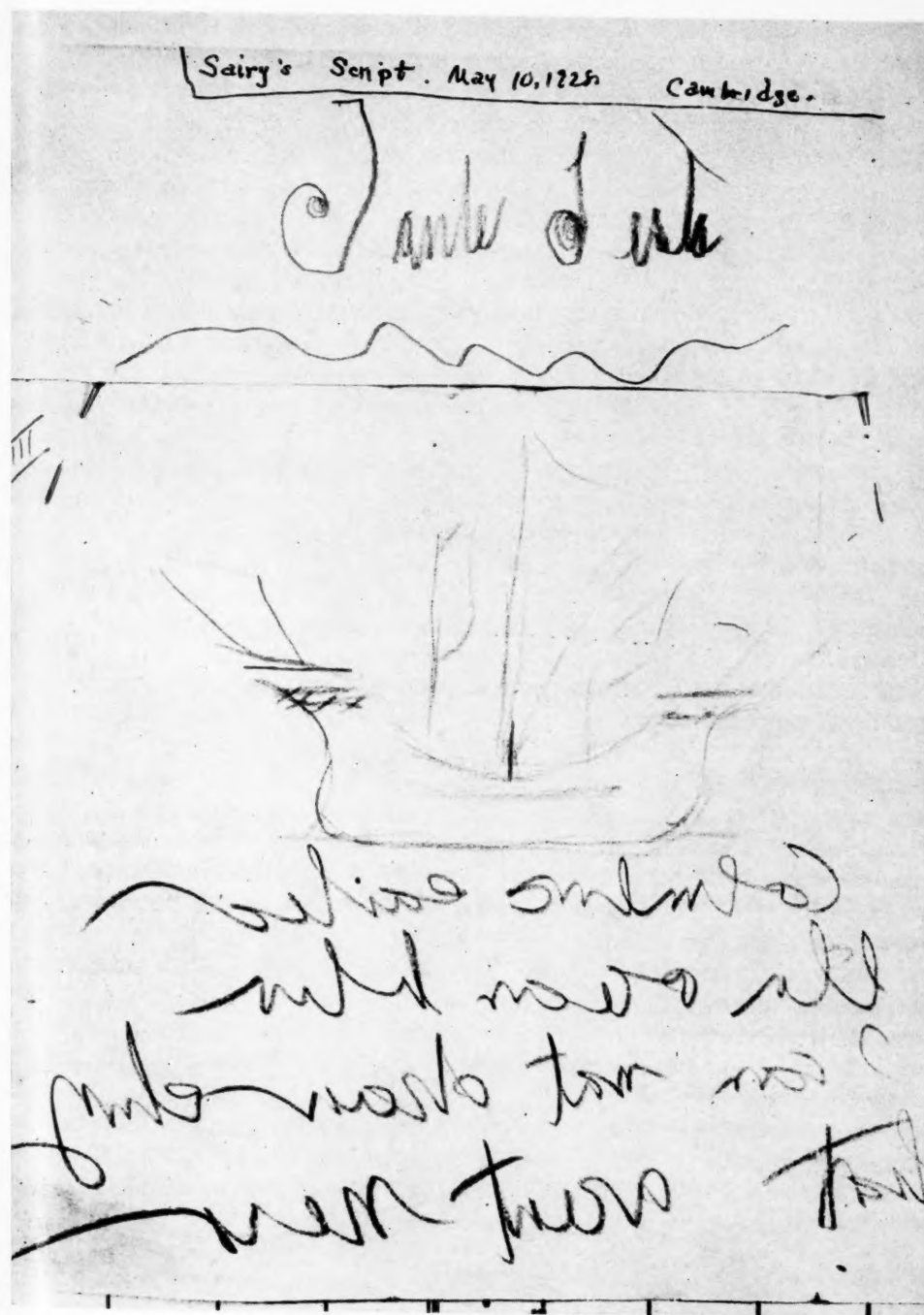


FIGURE 3.

Sairy's writing and drawing, May 10, 1928.

cards on which we were to write numbers. I had prepared a series of such cards on each of which I had written a Roman numeral. Mr. Grandi had another series with numbers written in full in Italian. Each card had been marked by us with a distinctive sign. We put all the cards inside a wooden box in which somebody else also placed some sheets from a calendar. Mr. Grandi was given custody of the box after it had been closed.

When we were in the seance room, Margery took her place in an armchair, and the others sat down around her without any pre-established order. Margery fell into a trance immediately after the lights had been put out, and promptly Walter's presence became apparent. He was introduced to everybody present, and soon began to converse in a light vein, as is his habit, thereby establishing an air of pleasant cordiality in the room. Addressing those present who were Italian, he declared himself gratified by their presence, and by the abundant power which they contributed, and added that his work that evening would be specially intended for them. He asked about the cards that had been prepared, and the closed box was placed on the table. We heard the box being touched and the noise of the cards being stirred, and Walter, who seemingly was looking at them one by one, said jokingly: "I didn't know any language had so many X's in it." He obviously referred to the Roman numerals. Then he asked, "What does X,I,X mean?" To this we answered that it was the numeral corresponding to 19. His comment was "But there are two such signs". I said no, I had only written one. As it happened, when we examined the cards after the meeting was over, it appeared that I had really, by mistake, written the same numeral twice.

Walter's voice was calm and clear, and he often used a small cardboard megaphone. At times he would whistle merrily. He left the room twice during the meeting, for a short while each time. After one of these brief absences, characterized by the fact that our calls were met by silence and by the resumed whistling as though coming from a distance when Walter came back, he said:

"Sairy is working very well. I am trying to make her draw a ship in mid ocean. Hardwicke, also, is arranging something for you." He added that Hardwicke was doing well and soon would have some news for us. By Sairy he meant Mrs. Litzelmann, an excellent non-professional medium of Cambridge (Freshpond P'kway) to whom Dr. Richardson had telephoned a few minutes before the meeting, asking her to have a sitting at the same time as ours, for the purpose of furnishing Walter with additional proof if required. Sairy had consented, and immediately began a sitting with her husband, Dr. E. W. Brown (Revere, Mass.) and Mrs. Brown.

It was learned later that during the same evening the amateur medium Dr. H. H. Hardwicke was holding a séance at Niagara Falls, without any previous agreement with our own Boston circle, in the company of Mr. and Mrs. Kellogg, Mrs. Doris E. Patterson and Mrs. Hardwicke.

Walter continued to talk to all present in a very lively fashion. On one occasion he said "I am getting mixed up with all these X's and V's".

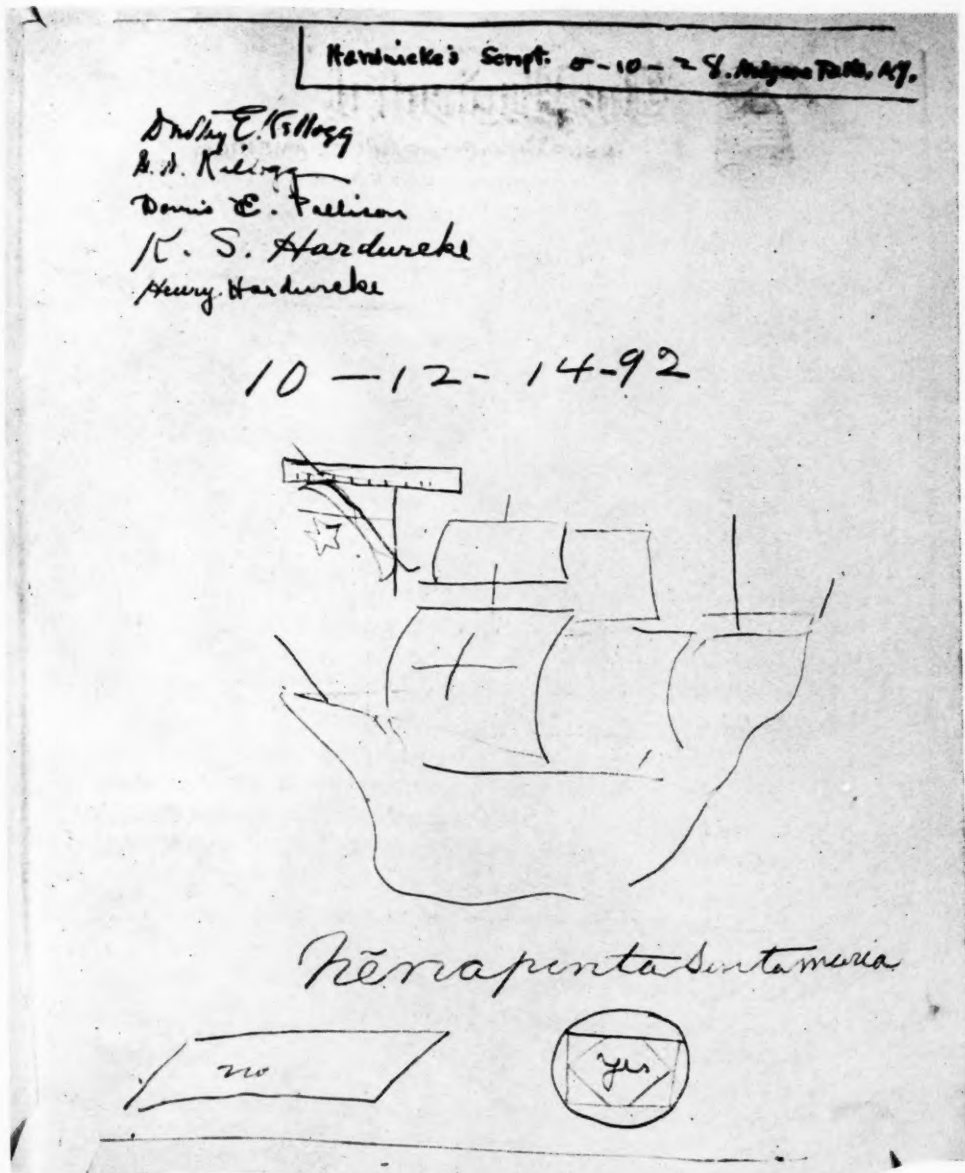


FIGURE 4.

Hardwicke's writing and drawing, May 10, 1928.

He then began to distribute some of the cards and calendar sheets chosen by himself, and telling us to keep them in our pockets; then he gave the box with the remainder of its contents to me and I kept it, closed as it was, until the end of the sitting.

At this point Mr. Dudley asked Walter whether he would like to have some other cards on which he had drawn some geometric patterns, and of which no mention had been made until then. Walter agreed, and a pile of such cards was then placed on the table, out of which Walter chose two which he passed on to Mr. Cutting, while he gave the rest to me to put in the box with all the others.

We will soon see the result of all this activity carried out by Walter in the darkness.

Meanwhile the sitting continued, and Walter asked to have a certain balance which was kept in the séance-room and often used by him in his experiments, placed on the table. This was done, although we had no intention of experimenting with it; but Walter said it would prove useful for what was to happen subsequently.

The red light was put on and the balance was put on the table in the center of us. Mr. Grandi was asked to test it; he placed various weights on its two plates, showing that it worked regularly. Soon after it was seen to oscillate vigorously, and eventually came to rest as though there were equal weights on the two sides, whereas one side was loaded with a weight four times greater than the other. Mr. Dudley took hold of the balance and carried it around the room to show everybody that it continued to be balanced. In the meantime a small white flash-light had been put on, reinforcing the red light and making the interesting phenomenon perfectly visible. Mr. and Mrs. Crandon told me that it had been possible, at an earlier time, to photograph the balance in the same conditions and I was shown the photograph. In this the plate carrying the smaller weight appears loaded with some strange substance, perhaps of ectoplasmic origin.

At this point Walter allowed Margery to recover from the trance and we proceeded to try out under the red lights an apparatus constructed by Dr. Richardson and called by him the "Voice cut-out". This instrument had been shown to all present before the session and we had satisfied ourselves that it was in working order. It consists of a U-shaped glass tube partly filled with water. Two corks, made luminous with radio-active paint, float on the two surfaces of the water. One of the legs of the "U" is terminated by a rubber tube having a glass mouthpiece at the other end. When the mouthpiece is placed in somebody's mouth, any small breath movement or any attempt to pronounce a word immediately causes the two floats to bob up and down. But if one applies a certain pressure on the air in the tube and then blocks the holes in the mouthpiece with the lips and tongue, one is able to maintain one of the corks higher up than the other, but this equilibrium will quickly break down as soon as the contact of lips and tongue on the mouthpiece is interrupted. It is clear

that, under such circumstances, any attempt on the part of the medium to utter a sound would be revealed immediately. Several branches of the main tube make it possible for everybody in the room to make use of the instrument, thus applying the same check to all.

The apparatus was placed on the table and Margery put the mouth-piece into her mouth; then she set the floats at different levels in the manner described. In the meantime Walter took to whistling and talking without interruption, thereby demonstrating that his voice was entirely independent of the medium's vocal organs.

Naturally, in the meantime darkness was reestablished. Walter was joking merrily. He said among other things: "I have worked so much for those two Italians that I need the refreshment of a big plate of spaghetti". To which someone said: "What would you eat it with? A fork?" Walter replied "No, I'd have to use the devil's pitchfork!"

Finally Walter said farewell to those present and departed. The time was 10.25 P.M.

Then another sitting was held in a different room, with lights fully turned on. Margery sat in front of a small table with some paper and a pencil. At 22 mins. to 11 she began to write and first of all she wrote down the number 1492. The person who had the calendar sheets chosen by Walter produced them for inspection and it was seen that their dates made up that very number.

Then Margery wrote in full letters the numbers: 8,7,3,1 in Italian ("otto, sette, tre, una"—this last misspelt for "uno"), and we found that they corresponded to those on the cards prepared by Mr. Grandi which Walter had picked out; then she traced the Roman numeral MCCCCXXI corresponding to that on the card written by himself and chosen by Walter. Margery, in a moment of obvious indecision, had added two of the Cs.

Later Margery drew a circle containing a rectangle which in turn contained a lozenge; then she drew a star underneath a crescent. Both these drawings were identical to those chosen by Walter out of the pile placed on the table by Mr. Dudley who had prepared them, and subsequently held in custody by Mr. Cutting. It is absolutely sure that the cards prepared by Mr. Dudley, Mr. Grandi and myself had not been seen by anyone except by Walter himself in complete darkness before the sitting was over.

But the most interesting performance was still to come, when Margery wrote, in Italian, the following words:

Tanti cervelli

(in English: so many brains), with this annotation: "Sairy (as Mrs. Litzelmann is also called) has the other half". The Rev. Mr. Smith immediately telephoned to Cambridge, to the Litzelmanns, and reported that Sairy had shortly before written automatically the following words:

Tante teste

(in English: so many heads). It is to be noted that nobody present at the Cambridge meeting understood a word of Italian.

These two sentences, which united constitute a well known Italian proverb, thus written simultaneously in Boston and in Cambridge under the evident influence of Walter, represent a clear-cut proof of cross-correspondence.

But evidence reached its highest point later on, when we were informed by telephone from Cambridge that Sairy had drawn on the same sheet, still in trance, the picture of an old-time sailing ship, and under it had written in reverse, so that it could be easily read in a mirror, the following couplet:

Columbus sailed the ocean blue
I cannot draw ships that aren't new.

During the same evening we received a telegram from Hardwicke at Niagara Falls, stating, in accordance with Walter's earlier indication to us, that he had drawn in trance a sailing boat and the date 10-12-1492 (the date of the first landing of Columbus) under which he wrote:

N E N A P I N T A S A N T A M A R I A

that is, Nena, Pinta, and Santa Maria, the names of the three famous ships. When, later on, Hardwicke sent Dr. Crandon the original sheet with the signature of all who had witnessed the writing, we noticed that the medium had also drawn on the same sheet, above the ship and on the side, a star with a crescent, and at the foot of the sheet a circle with a rectangle and a lozenge within each other, exactly the same as those chosen by Walter at Boston among the drawings prepared by Mr. Dudley.

From the bulk of what I have related I can very clearly see an evident proof with regard to the direct voice of the dead, with which the phenomena reported have very close connections.

Fourteen people are assembled in a small room, in darkness, around a lady who has gone into trance. A voice, new and different from any of those present, is heard, and declares itself that of a disembodied spirit. This voice talks, laughs, makes jokes, whistles and can reason as a living person would. It moves within the room, comes nearer or moves away; it follows the conversation held by the people in the room and answers promptly and to the point; it accompanies the movements and gestures of the body to which it should be tied, and makes them apparent, although they themselves are not because this entity can move and pass where a living person could not.

But why believe that such a voice really belongs to someone dead?

Well, it certainly belongs to someone who is endowed with senses superior to ours, with regard to vision at least. In fact, Walter read and commented on our numerals in complete darkness.

But this entity has yet another, and greater, power: it can move instantaneously from one place to the other, so as to be, at approximately

the same moment, at Boston, at Cambridge, and at Niagara Falls. That this is what actually happened, we must admit without reserve, since Walter not only told us what was happening in the various places at that same moment, but he also told us what he was doing through the two mediums sitting there at the same time; which all turned out to be perfectly true.

The plan of the three separate meetings, as it was conceived by Walter, is very significant. Walter had told us that on that evening he would work especially for us Italians. In fact he begins by choosing, as a theme for a simple cross-correspondence between Boston and Cambridge, a well known Italian proverb, "So many heads, so many brains". And then, for an even more spectacular proof, he picks the subject of the discovery of America by Columbus. Than this there was no better theme to be used as a courtesy to Italians amongst Americans. Thus it is that Margery, at Boston, starts the affair off by writing the famous date 1492. Very soon after, Walter causes Sairy at Cambridge to draw a picture of an early ship and writes a couplet under it, of just the jocular type that he would prefer, alluding to Columbus's crossing of the ocean. At the same time Hardwicke, sitting at Niagara Falls, hundreds of miles from Boston, writes the exact date of the discovery of America, completes this with a drawing of a ship and the names of the three vessels on which the crossing was made; and, to further enhance the evidence of Walter, he adds the two geometric patterns exactly similar to those that Walter had chosen a short time before.

Such results do not admit of any explanation that the human mind might suggest, apart from the simple one of spiritualism. We could think of telepathy, for instance. But whose thoughts were there to be transmitted? No one of us had thought of Columbus and no one had planned to have all mediums deal with that subject at the same time. It was Walter who manipulated the cards that were given to him, and picked out the ones that when put together would give the year of the discovery of America; it was he again who of his own free will, announced what he wanted Sairy to do at Cambridge and that Hardwicke also was working for us at Niagara Falls, while we did not even know that he was holding a séance there. In consequence, it was Walter's own thought, if any, that was being transmitted: that is, the thought of a disembodied spirit, and a thought capable of impressing the brain of somebody hundreds of miles away—not just a vague idea of the discovery of America or of an ancient ship, but precise dates and names, and even the exact reproduction of a geometric design.

Such a hypothesis, revealing such immense power of intelligent and conscious will, would, if anything, be even more stunning than the supposition that Walter was at the same time in the three different places; but on the other hand the two hypotheses would merge into one if we could identify the conception of thought with that of soul.

If we look at the proofs closely enough, we find other clues which

enable us to obtain a deeper insight into the problem. It was definitely not a thought bridging distance that compelled Sairy and Hardwicke to draw and write what Walter had devised while operating in Boston; it was his very presence in all the various places that enabled him to obtain such results directly.

As a proof to this, let us go back to the couplet which Sairy wrote under the sketch of a ship: this was not written in the ordinary way, but in reverse, so that it was necessary in order to read it, either to look at it thru a mirror, or to read it from the back of the sheet held against a light. This has happened any number of times in similar cases of mediumistic writing. I myself, at other times, saw Sairy writing in this manner, very quickly and entirely without consciousness of what she was doing, and *she was writing in reverse*. Now this fact seems to me to offer strong evidence of the existence of some bodiless entity independent of the writer, and guiding the writer's hand. One need only think of the extreme difficulty of writing in such a manner, to convince oneself of the truth of this explanation, whereas it becomes strikingly simple if one thinks that if someone is guiding the writer's hand, he would be in such a position as to cause that hand to write in reverse. That is, if the controlling entity is face to face with the writer. And if such was the case when Sairy was writing in Cambridge, the controlling hand was certainly that of Walter, who not long before had announced that very same experiment.

And there is yet another proof of the fact that it was Walter who controlled the three mediums that evening. I have mentioned the fact that Hardwicke reproduced the geometric drawings that had been traced by Mr. Dudley on the two cards chosen by Walter; but I left out a very important detail. When he had to reproduce the circle containing a rectangle, the medium began by tracing the rectangle which, however, came out rather badly; and then, still in trance, he wrote "no" in the middle of it and started all over again, this time successfully, and he wrote "yes" in the center. It is impossible even to attempt any explanation of these facts without admitting the direct and immediate control by Walter. Any other theory would be entirely unsupported.

In London, Valiantine and Bradley have already obtained a phonographic recording of all the voices of controlling spirits, who have willingly assisted in this. This, I think, is a well known fact; moreover, Valiantine, in his Williamsport home, had me listen to records of all the voices that I already knew so well. This fact alone is enough to cause the collapse of innumerable theories based on the unreality of the phenomenon. Just as the camera has recorded the images of ectoplasmic formation and the processes of materialisation, so does the phonograph, without any possibility of auto-suggestion, reproduce the voices of operating spirits.

Margery and her Boston friends have proved with strict experiments that those voices do not depend in any way on the vocal organs of the medium; at least, that is, after a given time, which probably coincides with

the time necessary for the materialization of the vocal organs. This is another important step towards the knowledge of the nature of the phenomenon.

Perhaps one day Walter will be able to tell us exactly how much weight of ectoplasmic matter he needs for the materialization of his own voice. But do not let us run too far ahead! What conclusions have already been reached and proved beyond doubt are enough to outrun any phantasy of the human mind. With his experiments, Walter has given us proof that his voice—which is real enough to be recorded on a phonograph, and as free and independent as that of any of us—belongs to an immaterial entity retaining all the faculties which men have and others still, of a super-human nature; such faculties as can be attributed only to a spirit deprived of his body and living in a sphere far superior to that of living people.

All this we already knew; but it may be useful for others to have given proof of it.

* * *

SITTING AT 10 LIME STREET, MAY 10, 1928. 9:00 P.M.

Present to left: Dr. Richardson, Mrs. Edith Baker, Mrs. Robert Winsor, Miss Brewer, Rev. E. B. Smith (Los Angeles, Calif.), Mr. Theodore J. Cutting, Mr. R. H. Baker (Nicholson's Church), Count Pieri Bon (Venice), Mr. Grandi (Hanover Street), Mr. Dudley, Mrs. Richardson, Dr. Crandon and Psyche.

Just before we sat Dr. Richardson telephoned to the Litzelmanns who were sitting with Dr. Brown and Mrs. Brown at Cambridge for the purpose of cross-correspondence. Count Bon and Mr. Grandi had prepared and brought eight cards, each one having on it either Roman numerals or the numbers spelt out in Italian. Each card was marked with some private mark for identification.

Walter came through promptly, was introduced to everybody and immediately established good humor in the circle. The box containing the cards, made by the Italian gentlemen, contained also 31 day calendar numbers, which had been shuffled by Count Bon, and was in the custody of Mr. Grandi. Now Walter called for it and the whole box was put on the table closed.

One of Walter's first remarks was "I didn't know any language had so many X's in it. (This apparently referred to Roman numerals, as later discovered, on the Count's cards). Then Walter said, "What does XIX mean?" and we told him "nineteen". Whereupon, Walter said, "Then here are two nineteens". This the Count denied. (Later examination after the sitting showed, however, that the Count had, by mistake, made two nineteens in the Roman numerals.)

During the evening Walter made two disappearances and at one of these the usual whistling suction sound was heard. He carried on a lively repartee with the Rev. Mr. Smith and after a while said, "Sairy (Mrs. Litzelmann) is getting on finely. I am going to have her draw a ship on the sea. Hardwicke also will do something for us." (This is amazing because we had no knowledge that Hardwicke was sitting, nor did we intend involving him in the experiment.) Walter went on to say that Hardwicke would do well and that we would hear from him, and added, "I am hazy on these Italian numbers. The language seems to be full of X's and V's. Two of the mediums will contribute to the answer and another one will make the problem."

He now distributed calendar pages and cards thus:

The first two I give to the Chief (Dr. Richardson).
 Mrs. Richardson shall have the next to the last.
 The Count shall have the first of the answer.
 Mr. Grandi shall have the second.
 Parson Smith shall have the last.
 I give the Chief the third one now.
 Dudley shall have the second number.

Dudley asked if Walter wanted the geometrical figure and when he said "yes", the pack was put on the table and Walter selected one and handed it to Mr. Cutting.

Walter now requested the balances, though we had not planned to use them. He said it was necessary for some future reasons. Mr. Grandi, under instructions, put four weights in either pan and one in the other and everyone saw that the balances were functioning. After a period of darkness the scales were seen in good red light, plus white flash-light, to be balancing in static as if equally laden. Next they were seen oscillating with large, slow excursions as if equally laden, and Mr. Dudley picked up the whole scale unit, turned a complete circle with it, and the balances kept in motion while he turned around and while white flash-light was constantly played on the whole unit. It was very impressive.

Walter now let the Psychic out of trance and Dr. Richardson's Voice-Cut-Out machine was used. This had been tried by all the sitters before the sitting and Walter now proceeded to whistle and talk and whistle any tune they asked for while the Psychic maintained the floats in wide separation.

Sitting adjourned downstairs into white light at 10:35 p.m.

Rev. Mr. Smith immediately called up the Litzelmans and took down their report in private (*vide infra*.)

Margery began writing in bright white light at 10:38 and wrote as follows:

1492

OTTO

SETTE

MC CCCC XXI

[Here appear geo-
 metrical figures,
 not reproduced.]

14 XIX 2

UNA

Sarah has the other half.

TANTI CERVELLI

The distribution and the order of distribution and the numbers, turned out to be right in every case. Margery put in two more C's in a Roman numeral, and the mental mistake of Walter's as to whether XIX meant 9 or 90 is evident.

Sairy (Mrs. Litzelmann) sitting at 9:06 p.m. in Cambridge, six miles away, 9:32 p.m. trance came on, shortly afterwards four raps with pencil. 9:32 to 9:45 Sairy in trance did her writing. Two pages supposed to have been dictated by Walter, sheet three supposed to be drawn and written by Sairy's control, Charles Minot. About 10:05 white light. Sairy wrote:—

TANE TESTE

This phrase and the one written by Margery (*vide supra*) together make a well-known Italian proverb:

TANTI CERVELLI
 TANTE TESTE

and may be translated "Many men, Many minds". A beautiful example of cross-correspondence.

Apart from all the numbers another good example of cross-correspondence shows itself when Walter told the Lime Street group that Sairy was drawing a ship at sea. This knowledge concerned only what was going on in Cambridge.

The drawing of a ship by Sairy had underneath it in mirror writing the following:

COLUMBUS SAILED THE OCEAN BLUE
I CANNOT DRAW SHIPS THAT AREN'T NEW.

The ship she drew was an obvious attempt at a drawing of an ancient ship of Columbus's time.

At 12:40 A.M. May 11, 1928 the following telegram was received from Hardwicke:

1928 MAY 10 PM 11:36

NIAGARA FALLS NY

L R G CRANDON

10 LIME ST BOSTON MASS.

TEN STOP TWELVE STOP FOURTEEN STOP NINETY TWO STOP
SQUARE SAILED SHIP STOP DREW RECTANGLE WITH NO ENCLOSED
STOP DREW CIRCLE WITH YES ENCLOSED.

HARDWICKE

8 a.m. May 14, 1928 the original paper came from Hardwicke signed by the following:—Mr. and Mrs. Kellogg, Mr. and Mrs. Hardwicke, and Dorris E. Patterson. It contained the following:—

10 — 12 — 14 — 92

CONCLUSION

This cross-correspondence sitting brings out many points:—

1. A perfect cross-correspondence in the Italian proverb written conjointly by Margery and Sairy.
2. Walter said that Sairy was working on ships and the sea, and now we get from Hardwicke a drawing of a three-masted square regatta similar to that of Sairy's, and underneath it the names of the three ships of Columbus which hook up with the 1492 on Margery's paper and the whole as an act of courtesy to our Italian visitors.
3. Underneath Sairy's drawing was a sample of Walter's poetry.
4. The drawing of the ship apparently arose with Sairy and was transmitted to Hardwicke.
5. Note that Hardwicke made a parallelogram and then was not satisfied with it and put a "No" in the middle of it as if from a direct instruction from Walter. Then he made a correct geometrical drawing and put a "Yes" of approval in the middle of it.

"REVELATIONS OF LOUISE" FIFTEEN YEARS AFTERWARDS

By ALBERT STEVENS CROCKETT

[*Editorial note.*—In 1920 a sensation was created in psychic circles by a book called *Revelations of Louise*, by Albert Stevens Crockett. The book recounted in convincing detail the story of a two months' psychic experience in which mediumship developed unexpectedly in a twelve-year old girl, produced a dramatic series of startling events, and as suddenly vanished. The author was an experienced newspaper man, well known in his profession. Since then his name has become familiar to many of the reading public through his books of reminiscences, *When James Gordon Bennet was Caliph of Bagdad*, *Peacocks on Parade*, *Old Waldorf Bar Days* and *The Old Waldorf-Astoria Bar Book*. In the following article Mr. Crockett gives his later reflections on the singular occurrences of which he was a witness and on the publication of his narrative.]

Fifteen years! A long time to keep one's own counsel on a subject once next one's heart.

When I first wished to publish a book which, for the most part, was pure narrative, and the whole a faithful record of personal experience, my subject had become so unpopular and certain of the experiences themselves were so far outside the average humdrum ken, so really startling and so opposed to what the average person believed possible, that the courteous publisher who had undertaken the publication, began to evince distress after the contract was signed.

"I think, er——" he suggested, "that if you could get a number of men of established reputation and widely known, to say that they believe you to be a truthful person, the battle might be partly won. Otherwise——"

And so a budding author went through the rather humiliating experience of asking men of standing in the community and of more commanding stature, to go on record in his book as sponsoring not the book, but the past credibility and sanity of himself!

But they all performed. When the book was published it bore the desired testimony from Chester S. Lord, who was long managing editor of the *New York Sun*, and George B. Mallon, for many years city editor of that paper; from Adolph S. Ochs, publisher of the *New York Times*; from Charles M. Lincoln, managing editor of the *World*; from John Hays Hammond, famous mining engineer; from Booth Tarkington, from John McE. Bowman, the hotel proprietor, and, finally, from Robert E. MacAlarney, then managing editor of the *Ladies' Home Journal*. The last testified that he had known of the book almost from the day of its incep-

tion, and went so far as to add; "If you say these things happened in the way they happened, I believe they happened in just that way".

To be sure, these men could only testify to my sanity and credibility during the time they had known me—they could not guarantee that something had not happened to me which had swept away my reason and left me a doddering idiot. And some of them, when I disclosed what I was doing, shook their heads.

I admit that what I had written was past average belief. Had I read that book as coming from someone I did not know, I must have proved as sceptical as anybody. Had one of my friends written it, no matter how much I believed in him, I would have begun to doubt. As a matter of fact I had regarded all people who claimed to have had anything like communication with the other world as either cranks, or victims of hallucinations, or dupes; or, if such made money out of what they called "Revelations from the beyond", as just plain crooks. As a newspaper man, I had not only read many exposures of so called mediums; in some of such I had even taken part. Playing on the credulity of the ignorant and the superstitious aroused my indignation. Table tipping, "automatic writing," ouija boards? Bah! mere illusions.

In the main, the book achieved surprisingly favorable reviews. One such, by John Farrar, since become head of one of our largest publishing houses, a clear, sympathetic exposition of the book's contents, occupied the front page of the Sunday Magazine of the New York World, and moreover, was syndicated in newspapers in various parts of the country. The *New York Times*, the *New York Sun*, the *Philadelphia Public Ledger*, the *Philadelphia Inquirer*, the *Baltimore American*, the *Boston Evening Transcript* and many other leading newspapers gave the book long, courteous and dignified treatment. But into other reviews here and there crept notes, not only of disbelief, but of ridicule. None, so far as he could learn, attacked the author's sincerity.

Fresh from the publisher's office, my page proofs corrected and turned in, I was marching up Park Avenue, but treading the Heavenly pavement known only to authors who, after years of unfulfilled ambition, have at last become assured that their offspring is on its way to the public, when I encountered the late George MacAdam, with whom and with Joyce Kilmer, the poet, I had shared a newspaper office for a year or more. I was bursting with my good news.

"You are going to have a book published?" George repeated. "What's it about?"

I told him.

"My God!" he cried. "A man of your training going to publish a book of that sort?"

He actually backed away from me, and stared.

Many a time, until I learned to keep my mouth shut, was that incident repeated in kind.

But, by training, I was a newspaper reporter. I had seen things happen

I had never believed possible. I must tell; I must write; I must catch an edition! What my wife and I had seen, heard and felt, might bring a ray of happiness into lives left desolate through the translation of some loved one. What had saved my wife's reason and restored her health; what had given us courage to take up again the burden of life and carry on, might soothe other sorrowful hearts and assuage a grief that cried out in its agony, "Is this life all?"

In the six short weeks of the summer of 1919, within the thin wooden walls of a tiny bungalow in Connecticut, partly built with my own hands and of which I knew every nook and cranny, I saw a "communication board" give messages startling in reality and in the conviction they brought. I saw tables not only tip, but rise in the air. I saw a stool on which sat a person weighing upward of 120 pounds, lifted in the air more than three feet. I saw a heavy table wrenched from my hands and hurled three yards away. I saw a light table leap from under my hands and land ten feet away, atop a dresser, and on its own legs. And, too, I saw what gave every indication of being the personality of a young girl, twenty-two years old, a beloved step-daughter, take possession of the body of a twelve year old child, her half-sister, and become again one of our intimate family group, in ways of which the child in trance could not possibly know.

In all these sixteen years that have since elapsed, nothing has ever occurred to challenge my sincere belief and that of my wife in the validity of everything that happened during six weeks of July and August 1919.

My wife had divorced her first husband. After our marriage I adopted her two children—a boy and a girl—who thereafter were as my own. Louise grew up to womanhood, the center of a wide circle of friends, not only in the East but in Michigan, where she had spent most of her childhood. Intelligent, merry, charming, she was not only the joy of our own lives, but a dispenser of sunshine to all who knew her. On the eve of graduation from the New York Institute of Musical Art, she developed tuberculosis. For three years, life brought us fear, torment, despair, punctuated by brief intervals of optimism.

But dread had possessed my wife, from the time the physicians told her Louise must give up her studies. She had, besides, the anxiety of a mother for a son who had been sent to France early in the war. During the summer of 1918 news came in one of those brutally brief telegrams issued by the War Department that Louise's brother had been severely wounded in France. Weeks passed before we could obtain further news. The shock and anxiety proved almost too much for Louise. When a cable reassuring us was received, it caused a decided change and the Denver doctor gave us hope. But the improvement did not last.

Louise died on November 9th, 1918—two days before the Armistice was greeted by a joy-crazed world. We laid her away in Woodlawn a few days after the celebration. But no, not herself; only the frail shell that had been hers, went into the grave.

During the days that followed, the mother refused consolation and

languished. Nothing interested her except letters from France. When I returned from my war work in Washington at the end of a few weeks, my wife seemed to be wasting away under grief. The advice given Job might be sound, after all: "Curse God and die!" For what had life left us?

That was my state of mind when coming up from Washington again, I found my wife had made plans of which I did not approve. She was going to see a medium, she told me. I thought she might at least hear something comforting, so I did not demur.

Dinner had been kept waiting two hours when she returned, and fear lest she had met with an accident had made me call up friends, hospitals, and the police department. But the joy in her face when she finally appeared, was worth while. She was sure she had talked with Louise.

Among other things the medium had told her that her first husband had come and besought her to look after his little "dark-haired" daughter. (Louise was fair, with light brown hair). This was the first intimation that Mrs. Crockett had had that her first husband, now deceased some years, had left a daughter by another wife. Through friends, search for the child was immediately begun.

After some weeks, she was found living with her grandparents, in a far western city, and in comparative poverty. My wife immediately began doing things for her; buying her clothes and arranging for music lessons.

The following summer the child was invited to pay us a visit. We were spending the summer in a small cottage, hastily erected at one end of our place in Connecticut, because our big house, built mainly on account of the children, had become unbearable to my wife.

The child came. She was just rounding out her twelfth year, a little girl with black hair and dark eyes, and possessed of a winning personality. Until she received my wife's first letter, she had been quite ignorant that her father had ever been married before and that she had a grown half-brother, and had had a grown half-sister. Of the personality and the tastes of the latter, she could know absolutely nothing.

Through what seemed chance, it developed that the child possessed a rare degree of what, for a better name, I shall call "mediumship". Soon began experiences that actually seemed to take my wife and myself out of the life we were living and give us a glimpse of things beyond. Soon, too, the personality of Louise came back to us, convincing in every characteristic. Almost every night, for weeks, we lived, as it were, in another sphere—a sphere as remote from what had been our life during three dreadful years, as light is from darkness. At the end we *knew* that Louise, though gone beyond, still lived; we talked with her personality just as we had in the happy days that had preceded her illness.

Messages purporting to come from Louise had urged me to write a book. Every night I used to take notes of everything that happened. The next day I would dictate from those notes to my secretary. The result was that within a month after the experiences had ended and the child had gone back to the West, the book was ready for a printer.

But I was not permitted to go on undisturbed. The president of the small advertising company of which I was the vice-president and general manager, grew suspicious. During my absence from the office, he would pump my secretary. One day he went to the man who had put the money into the venture, and announced that I had gone crazy and should be put into an asylum. Alas for him, only months elapsed before he himself was taken to such an institution! Of him, more later.

While I was editing the manuscript I began to feel the need of expert advice. Should I go ahead? I could already hear sneers, jeers, scoffing, and see significant taps of the head. The book might effectually ruin me and my future. The thought gave me pause. In New York, employers do not give jobs to persons believed to be crackpots. Whom should I ask?

I wrote Booth Tarkington, and his reply was stimulative and encouraging. But that was not sufficient assurance. The man of biggest literary reputation whom I happened to know well was Thomas Nelson Page, and to him I addressed myself. This in part was his reply: "Now I am going, as a sincere friend of yours, to make a suggestion to you, and that is—in the literary life one has to stand absolutely on his own merit. That is, the merits of his work. No intermediary whatever is needed for good work and all of the endorsements on earth do not add a particle to its value. Aim at the stars and let her go."

With regard to the text of the book, interested friends advised me of the peril that lay in reproducing the records exactly. Anything that might seem objectionable to persons with preconceived notions as to how a séance should be conducted, should be eliminated; trivial remarks and badinage deleted; everything should be presented in a way that would make the most favorable impression possible, not only upon an open mind, but upon one absolutely shut. "Talk" should be reported only so far as it was dignified, or could be readily understood by any reader. Again, passages intimating that lower animals survived after death, were bound to provoke irritation and even resentment. They also should be deleted. Such "ridiculous entities" as "Indian guides" should not be mentioned at all. They were always bobbing up in psychic books, friends said, and were offensive to most persons, because they were unable to see why "guides" should be Indians!

These matters were given careful consideration. However, any value the book might possess depended, for the most part, on the accuracy with which the happenings and conversations were reported. Life is full of trivial things. Sometimes, if it were not for such things it might prove unbearable. Humor and even fun, are necessary parts of a sane and happy existence. Louise in this life, was a happy person and fond of nonsense. Such trivialities seemed to me often to be more evidential than her personality was present with us than any amount of serious talk. Her little sister had not developed a sense of humor. And that was one of Louise's strong characteristics.

As for messages regarding animals, particularly a curious episode in which a dog figured, and the presence of "Indian guides", I could not delete

them and keep an easy conscience. I decided, and my wife agreed, to leave out absolutely nothing that would contribute either toward, or against the validity of the record.

And as was to be expected, those very points in question became targets for attack and formed the basis of such printed ridicule as the book drew. Nevertheless I still assert that had I left them out or slurred over them it would have been at least decidedly unethical.

Now to get the book published. Twelve months were to elapse, and seven publishers were to sit upon the manuscript in turn, before it got into print. One of the publishers came to see me.

"What this needs," he said, "is an introduction by some one known as an authority on spiritualism."

"But I am not a scientist," I replied. "I have made no investigations. There is nothing scientific about the book. It is just a narrative; a story of things that happened, and put down as they happened. Why should you call an apologist or an interlocutor?"

However, he insisted and sent me to see the late Professor James H. Hyslop. Years before, I had interviewed Professor Hyslop and to a hard boiled reporter he had said something the latter simply could not swallow. A prejudice had always lingered. But Professor Hyslop kindly gave me his best advice—which was the same as that of the publisher. In fact he offered to write an introduction.

But away from him, and the publisher, I made up my mind. The book must stand on its own merits, if such it had. It must go out under no other sponsorship than what testified to my own reputation for honesty.

The seventh publisher agreed to take the book on, and it came out in the autumn of 1920. But during the year spent in trying to find a publisher, many things happened. The most important was that the great "psychic wave" that had swept the world during the great war, had subsided. The reading public had turned again to strictly material things. Letters came from various parts of the country indicating that the book was in some sort of demand, but most of the demand seemed to weigh heavily on the circulating libraries. A friend in Los Angeles wrote that she had been trying for weeks to get the single copy in the possession of the library and that there were now still twenty-one applicants ahead of her.

Of some of the reviews, earlier mention has been made. By far the best summation of the book, in the eyes of the author, was written by Booth Tarkington in the *New York Times* "Book Review". It read:

The Revelations of Louise is interesting as a story—the story of a most strange episode in family life—so interesting in that way, in fact, that if it had been a deliberate piece of fiction I think that I should have read it through at one sitting, as I did indeed read the book, in spite of the protests of overtaxed eyes. But the narrative is true; and, beyond question and without the need of testimonial notes at the conclusion, it bears throughout, the unmistakable stamp of verisimilitude. Any reader will recognize that the author is telling the truth absolutely.

Of course, readers will all retain their rights of interpretation. The con-

vinced "Spiritualists" will accept the author's interpretation, and his inability, in the face of so many astounding phenomena, to deduce anything except that he was communicating with the dead, is certainly "very natural", as we say. The convinced sceptic (for there are sceptics who are as convinced in their scepticism as the most credulous are in their credulity) will interpret the author's interpretation as mere honest gullibility, and the phenomena as the work of a prodigiously brilliant and mischievous child. I am not sure that if this view were correct, the book might not be all the more interesting. Violet would take rank at least with Chatterton and the nine year old chess marvel.

But between the "spiritualist" and the sceptic there is the middle ground proper, neither sceptic nor believer—the agnostic. He will accept the testimony upon the phenomena, not challenging these as fraudulent, though keeping in mind the possibility, however remote, that they might have been fraudulent (test conditions not having been created) and will admit the possibility that the author's interpretation is correct; but he will hold that this interpretation is not inevitable and absolutely exclusive of all other interpretations.

No matter. *The Revelations of Louise* is a book for anyone who is interested in life. Interest in death is not necessary to its readers.

It is all alive and vivid—I feel as if I could walk into the author's camp, his house, or his apartment and know the place and the people.

There is "drama" all through—the running out into the dark after the child-medium, the two flivver episodes, all the episodes; and one must read on. My eyes were aching; it was 2 a.m. (I go to bed at 11:30 nowadays) and my indignant wife was calling me when I closed.

Kennebunkport, November 9th, 1920.

The sale of the book did not justify the expectation of its publisher, but in due time I received a fairly substantial check for royalties. In any case, the author of the book can truly say that preparation of the book was not governed by any thought of unusual recompense. Few books not dealing with fiction achieve a sale of more than 400 copies. *Revelations of Louise* did far better than that.

Its publisher, however, it proved, had made his first edition too large for the immediate demand. More than one publisher has been known to make the same error. So I bought the book from the publisher, "lock, stock and barrel", took everything up to our place in Connecticut, and stored the books and plates in an attic.

During the course of years, we gave away many copies to persons who seemed in need of consolation because of the death of a loved one, and often, testimony that the book has achieved that aim, has given the author real satisfaction. When it developed that lots of people will take almost any sort of book out of curiosity if they have to pay nothing for it, a price was charged for the book unless we happened to know a good deal about the person seeking a copy.

I soon learned that it was a drawback to anyone endeavoring to make a living in New York, to be known to be a "spook-chaser" or to have positive opinions in favor of the reality of the unseen. I drew into my shell, and even when questioned, refused to discuss the experience of that strange summer, except with persons I knew would be entirely sympathetic. Nevertheless, the book brought us into touch with many sincere inquirers seeking answers to their deepest questions. Often I had to point out that

neither my wife nor myself is a medium. We were also besought by persons who imagined themselves to be mediums, "to try them out". Almost invariably we discovered they were self-deceived. It is not difficult to tell the imitation from the genuine.

Apart from the experiences recounted in *Revelations of Louise*, I have had only one other experience which carried conviction that I had heard from someone I had known. It happened shortly before my book was published, in the spring of 1920. It concerned the man to whom reference has been made, the president of the small advertising agency, who had tried to have me, its vice president, sent to an asylum, and who later on was so immured.

We had in our house an instrument akin to a ouija board on which friends were wont to "try themselves" to discover whether they had any power. On a Sunday morning two neighbors came over to call. With us at the time was a guest whose finger tips would make the little three-legged "indicator" throb and move as if charged with electricity. One of the visitors put his finger on the opposite end of the indicator, and it began to spell out messages. I was busying myself with household affairs when I heard the man say:

"This thing keeps calling for 'Bert'. Who is Bert?"

That happened to be my nickname from childhood. But neither of the two knew it. I informed them, and they insisted that I put my fingers on the indicator.

"Who is there?" I demanded. The thing spelled out "G-E-R-T-R-U-D-E". This might be evidential or not. In my younger days I had known several persons of that name.

"Which Gertrude?" I demanded.

"G-E-R-T-R-U-D-E W—," the thing spelled. I had known only one Gertrude W. This was sufficient. She had taught music in a college where during my younger days I had served as assistant professor.

"Where did I know you?" I inquired.

"At W-E-S-T—" This too, was evidential, because it was the first syllable of the name, not only of the college, but of the town in which it was situated. The names were different. Still I must know more.

"Write something that would describe the college," I said.

The indicator spelled: "It was on a hill. It was a funny place."

Right again! The owner of the first name and initial many years before had meant a good deal to me. I had even heard her call the college a funny place. She had died ten years or more before that curious little happening on our front porch.

"What are you doing here?" I inquired.

The indicator spelled: "I have come to warn you."

I laughed. "About what?"

"You know whom," the thing ticked off.

I tried to think of some enemy or other. So far as I knew, only one person in the world could wish me harm. That was my crazy president. But the idea seemed absurd.

"Is it the person I have in mind?" I asked.

The answer was "Yes. Be on your guard."

"But he is locked up, in an asylum."

"No," came the rejoinder, "he is loose. Be careful."

"But," I jested, "you are not going to let him hurt me?"

"No," was the answer, "but be careful."

On Monday morning I came to town. The first thing that happened was a telephone message from the secretary of the backer of my advertising agency.

"I thought I had better call you up," she said. "Manney is making threats to kill you." Manney was my president.

"Manney? Why he is in the asylum!"

"No," she returned, "Captain Churchill [naming a well-known Broadway restaurant proprietor who had been a policeman] went up there Saturday and brought him down to New York. He was in here that afternoon, and I heard him make the threat. So better be on your guard."

I took no special precautions, though I admit that I kept my eyes open for any sight of the man who had announced that he was going to "get" me. But nothing of that sort happened. The following Wednesday night, my intendant slayer, if such he really were, while riding in a taxicab, was seized with a paroxysm and died upon reaching his hotel.

That, as earlier mentioned, happened fifteen years ago, and before "Revelations of Louise" came out. I have since met certain mediums I was convinced were genuine. Of others I have had grave doubts. Once at a seance attended by more than a score of noted men and women, some of them scientists, I heard a medium give out, professedly while entranced, a good deal of what I had told him at dinner shortly before. That convinced me that the border between the subconscious and the spiritual is at times a very thin line! My doubts were not overcome by the fact that when I spoke to the supposed ghostly visitor, the reply was, he did not know me. As a matter of fact, I was the only person in the room who knew him well; so well that for eighteen months we had talked almost every day; he had been my employer. Nevertheless, *Revelations of Louise* stands in just the same category as when published, so far as my belief in the actuality and the validity of everything narrated is concerned.

Why do I venture into print again on the subject?

Because again the subject the book concerns has again gained wide and increasing interest. Then, too, the pronouncement of a well known scientist that psychics is at least a field that need no longer be neglected or despised makes it timely to peep out of my shell. Perhaps it is the dove with the olive branch, announcing that the flood of popular prejudice has at last begun to recede! And so, back comes *Revelations of Louise* out of the attic and, thanks to the encouragement given by the invitation of the President of the American Society for Psychical Research, this paper announces its reappearance.

BOOK REVIEW

SIC ITUR AD ASTRA

BEYOND HUMAN PERSONALITY by F. W. H. Myers, communicated to
Geraldine Cummins. (Ivor Nicholson & Watson. 1935. 6/-)

Thus is the journey to the stars accomplished.

So Virgil said. Now, a later authority than Virgil has made the expedition. He is an explorer whose findings before now have been found worthy of credence. Let us at least hear what he has to say.

Just three years ago a book appeared of an unusual, if not unorthodox character. At that time no review or discussion of its contents stood much chance of finding itself in print, save in what may be described as the cloistered exponents of its especial cult. But its title, *The Road to Immortality*, is an arresting one, the approval of Sir Oliver Lodge guaranteed its value, and during the years since its publication, the subject with which it is occupied has excited an ever-increasing interest.

Now, in the book under consideration—*Beyond Human Personality*—further instructions are offered to travellers journeying, uncertainly, along that perilous and inevitable road.

As in the former volume, the guide is still Frederic Myers, late Classical Lecturer at Cambridge, Poet, Writer, and President of the Society of Psychical Research; a good authority, if we accept his identity with the Communicator of this record, and one who has gone ahead of us into the mysteries by over thirty years. The voice is the same as that to which we listened in *The Road to Immortality*. The style of the writing is simple, measured, and often beautiful, as becomes the words of a poet. The information is given with the calmness of one who has no need to defend his statements. But in the book that is now being considered, the history of the conditions that await those who have entered upon what the Communicator calls the Journey of the Soul, is more precise and exact. An index is given of the itinerary of that long journey, and there is a list of its seven stages or Planes.

He says:

"There has never been and never will be an incarnate or discarnate being who has complete and certain knowledge of the realm of 'Divine Things.' For, even if he were capable of expressing the whole truth, yet he may not utter it for there is no language created by finite minds which can convey a clear and whole conception of God and universal life."

The writer goes on to explain that in trying to convey his thoughts "through the physical mechanism of another human being" he is "hampered to a very considerable extent". But to the enquirer into these things the wonder is that so much has been accomplished! This Communicator, whether F. W. H. Myers, or another, was fortunate in being able to enlist the help of a skilled amanuensis of—as Sir Oliver Lodge has said—"transparent honesty", who was ready to sacrifice time and strength to an exhausting task, a labor that involved hours spent in semi-trance, while her hand was appropriated to his own uses by an imperious Spirit, whose rushing thought demanded her vitality to give it life.

A very interesting chapter is devoted to what is spoken of as "The Immediate Life after Death". In it the writer says:

"It must be remembered that we are not short stories on the pages of earth, we are a serial, and each chapter closes with death. Yet the new chapter develops from those which preceded it, and we pick up the threads, continuing a narrative that has always design and purpose though the purpose may be hidden, because human beings, as a rule, are only permitted to study the one life, the one period of their history at a time."

Examples are given of the conditions that await those who may be described as average people. Some of these are merely hypothetical cases, but one, a history of a mother and a longed-for child, whose love only knew fulfilment in "deep slumber", is said to be a true record. Throughout these communications it is taken as incontrovertible that association between this sphere or plane and the next is feasible in sleep. But this privilege may not be generally bestowed, and an "inexorable supernal law" forbids the bringing back of the memories of these meetings to conscious life. The writer says, compassionately, that he speaks "for those beings whose kinsfolk shut the door upon their dead, making no effort to seek communion with them, refusing through fear, preoccupation, or mistaken piety, to offer at least an opportunity for meeting, for renewal of intercourse, for even a brief greeting, or parting word."

One wonders how many wasteful tears have been shed, within and without those closed doors, that might have been dried by a greeting, however brief, that brought with it certainty that the victory was not with Death.

The second part of this remarkable book consists of a series of essays, its title *Beyond Human Personality* being justified by descriptions of what Frederic Myers believes to be the ultimate planes to which the travelling soul may attain.

It is impossible to do more than give the names of a few of the subjects. Reincarnation; Life on the Fixed Stars; Affinities; Armistice Day, with assurances that "the splendid young men who gave their lives in the spirit of sacrifice for each nation . . . have not gone into silence unfulfilled, denied their heritage, their birthright", but have found "fulfilment, harmony, and

beauty that cannot be measured in earthly terms, that may not be credited by the human imagination."

Several sections are devoted to Prayer, and others to a consideration of the "The Council of Plato", who spoke of the "Journey of the Soul who has found the right way of living."

The book is one to be read seriously and with respect. The spirit that informs it throughout is what the Communicator calls "the great cry of that triumphant immortality which in every age and in every generation will prevail over death and hell; 'I know that my Redeemer liveth and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God.'"

E. OE. SOMERVILLE, LITT. D.

GIFTS OF BOOKS TO THE LIBRARY

The attention of members and other friends of the Society, who have in the past been so generous with donations of books, is called to the fact that it is not only books directly on psychical research that are desired. The phrase "—and bordering thereupon" in the statement of the Society's purposes covers a wide range of subjects, among the most immediate of which may be specified: normal psychology, abnormal psychology, psychotherapeutics, hypnotism, dreams, conjuring, historical treatments of the Society's subjects, such as witchcraft, oracles, the sects and communities of which psychic phenomena are reported. Likewise books touching on the occurrence of the phenomena among non-civilized peoples, usually classified under "anthropology."

The increasing application of scientific methods in psychical research calls for extensive amplification of the Society's collection in various fields: not only in the biological and medical sciences, but in mechanics, electricity, optics, acoustics, photography, dermatoglyphics, graphology, etc. The literature of the law so far as it relates to testimony and evidence is also one of the bordering topics, the same standards being generally applicable in psychical research.

There are also several still larger subjects which it has always been desired to have well represented in the Library, though less completely than some of those mentioned above. Thus *religion* is on several sides closely bound up with the Society's special fields: particularly religious psychology, conversion, miracles and the other reported phenomena of sanctity; demonology, and mysticism in all its phases, including those cults and private religious variations which shade off into the kind of experience and belief called "occult." Many of the aspects of Oriental and other non-European re-

ligions are conspicuous in this respect. Besides these special topics, it is desired to have a full selection of standard and modern works in the general field of religion.

This latter kind of desideratum applies also to other subjects not directly within the Society's working program; for instance, *philosophy, literature, history*. As an illustration of the scope for the Library that has always been in mind, it may be mentioned that the Society's founder, James Hervey Hyslop, gave to the Society his very fine philosophical library, as also a number of literary and historical works. These departments of the collection have been very little added to in recent years, though in need of supplementation.

In connection with these broader and possibly irrelevant-seeming fields two things are to be remembered: that psychical research touches on nearly every department of human thought and activity, so that the reference library could scarcely be too large to meet occasional needs and provide valuable material; and second, that if psychical research ever comes into its own as a major department of investigation, perhaps the next great one to which science will turn its concentrated effort, then the American Society will inevitably become the center—as Dr. Hyslop dreamed that it might—of a group of co-operating scientific bodies carrying on special subdivisions of the work, for the needs of which the reference library would have to be one of the finest anywhere. Quite apart from the financial burden involved in any rapid expansion, the books themselves required for a first-rate scientific and scholarly library are not always to be found at will, but often have to be sought over a long period. Those who look hopefully on the tasks to which the Society is devoted will bear these possible future developments in mind.

Files of periodicals and reference books, in particular, are desired, and are usually too costly to be purchased from the Society's funds. Thus it may be mentioned that the file of *Mind* is far from complete, there is no set of either the Catholic Encyclopaedia or the Jewish Encyclopaedia, nor has the latest edition of the Encyclopaedia Britannica been acquired. Reference books on special topics are likewise in need of supplementation.

Friends of the Society who contemplate disposing of their books, not only their books on psychical research, are urged to communicate with the Society and ascertain whether some of their books would not fill needs in the library at Hyslop House. Also donations of funds for the purchase of books will be gratefully received, and acknowledged in the JOURNAL.

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Vol. XXIX, No. 12; December, 1935

ALEXIS DIDIER: CLAIRVOYANT EXTRAORDINARY

By DR. EUGENE OSTY

Dr. F. Moutier recently handed me two clippings from issues of the *Journal des Débats*, dating from almost a century ago (September 13 and October 15, 1847). They were articles by Alexandre Dumas père, in which the famous novelist gave detailed accounts of two séances held before distinguished guests at his villa Monte Cristo, with Alexis Didier, the phenomenal "lucid somnambulist", in the phrase of that period. My first thought was merely to republish those articles so that they would be available, as historical data, in the literature of our science. But it seemed to me that it would be worth while to make a more extended study of a medium who was so richly endowed that it would seem to us unbelievable, impossible, if we did not have at our disposal numerous and accurate testimonies concerning him from witnesses of the first rank.

Besides the profit to be gained by a comparison of this exceptional clairvoyant with modern psychics, there is the further illumination to be had from the remarkable somnambulist's self-analysis. Three years ago, in the course of my reading, I came by chance upon a book, *Le sommeil magnétique expliqué par le somnambule Alexis en état de lucidité* (Editeur E. Dentu, 1856). This book was by Alexis Didier. It is true that in the eyes of a real researcher, careful to confine himself to pure science, Didier explained little, if indeed anything, about his powers. His lack of specialized education and the fact that his subject was a mental faculty which eludes conscious control made that impossible. Nevertheless, his essay astonished me by the precision of its statements and observations, by the clarity of its judgments, by the care taken to resist fantastic interpretations.

* * *

If we take Alexis Didier as he was about 1845, we find him in the middle period of his life, a professional actor of no particular eminence, but already well known for the power, which he possessed to an exceptional degree, of knowing facts across space and time in a god-like manner, though fallible, to be sure, on certain occasions.

His remarkable faculty soon handicapped his career as an actor. Those around him became so exclusively curious about his gift, and so urgent in calling it forth under all sorts of difficult circumstances, that it became his principal occupation. Although at first distressed by this, because he loved his art, Didier came to accept the idea that he rendered a greater service to his fellow men by putting at their disposal this faculty which, according to him, proved the existence in man of a non-material principle, of a soul. And he consecrated all his activity to it, all the energies of his feeble body.

All those who wrote on Alexis Didier agreed in their enthusiastic admiration for him, and agreed also in testifying to the high standards of conscience which the man observed in making professional use of a prodigious gift, where many less gifted, or those pretending to be gifted, compromise.

As with most great mediums of his sort, Didier often experienced having his faculty come into play spontaneously, or on request, when he was in the ordinary psychological state, the state called "waking". But "animal magnetism" was still in style. Some adepts in "the human fluid" put Didier into the somnambulistic state, and perceived that in this state his faculty took on a considerable enlargement and sharpening. Thereafter it was under somnambulism that Didier's faculty of supernormal cognition was exercised.

Assisted by M. Marcillet, a magnetiser of repute, Alexis put himself, for his first period of twelve years, at the disposition of his contemporaries. Anyone could come to consult him at his home. And in order to spread the notion of spirituality by demonstrating it with facts, he freely allowed himself to be invited by celebrities to perform in their houses, before audiences chosen by them. Moreover, with the same end in view he instituted free public séances so that no one should be denied a spectacle which he believed could not but give men a high opinion of mankind.

It was during this period that a number of the great personages of the time put the wonderful seer to the test, and wrote, some of them, records of what they had witnessed. The items reported below are from these records.

Frail of constitution, and worn out by the abnormal calls which he had made upon his mental powers, Didier became ill enough, about 1855, to require a very long rest. Since physicians brought him no appreciable relief, the idea of becoming his own doctor occurred to him, and he had his magnetiser, M. Marcillet, ask him, under somnambulism, for all the helpful observations which could be made about his troubles and the means of curing them.

When Didier returned to the exercise of his gift in 1871, he no longer wished to spend time on reconstructing past events, on searching for lost

persons or objects, on crimes, thefts, etc.—matters which left him, after his séances, exhausted. The detection of illness tired him less, and he devoted himself to it exclusively, assisted by a physician. The crowds which flocked to him can be imagined. He could not long stand the resulting strain. In 1874 a nervous affection set in which condemned him to complete quiet. Twelve years afterward, in 1886, he died—this man dowered with the most powerful talent for paranormal knowledge of which we have been left precise documentary proofs.

The several items which follow, among which are those related by Alexandre Dumas—the occasion of this article—will give those who follow the metapsychical movement grounds for serious consideration as to whether it can ever be said of psychics, showing widely varying supernormal cognitive powers, that any one of them, however gifted he may be, presents the maximum possible gift. No limit whatsoever, at this time, should be assigned to the hidden powers of the spirit.

Specimen Records

In 1847 the Duc de Montpensier asked M. Marcillet to bring Alexis to the home of Queen Christine, his mother-in-law.

"Can you follow me in your mind?" the prince asked Alexis.

"I am following you . . . Now I am in an apartment where you once lived . . . It is on a height, below me I see a town . . . farther away, a large river . . . on the other side, a mountain; and behind that, very far away . . . in the background . . . the Egyptian pyramids. You have taken me to Cairo."

"That is marvelous! Everything you've said is right. Now, then, I've put an object in that little box there, beside you—and the key is in my pocket. No one else knows what it is. Can you name it for me?"

"Very easily . . . The object is round . . . it's red. It is . . . a candy egg. There are other little things inside it, candies also."

"That's something I don't know about."

"The little things are anise bonbons."

The egg was broken, the bonbons fell out as described, and when crushed were found to be candy all the way through—to the greater glory of magnetism.

Queen Christine, who was quite startled by the experiment, but not convinced, wanted a chance to question the somnambulist. She took Alexis mentally to Madrid, and Alexis, after describing the interior of an apartment, the shape and position of some pieces of furniture, described the contents of a small rosewood box which the queen had used for a long time.

Word of these marvels reached Narvaez, who also sent for Alexis and M. Marcillet. The general, although quite sceptical, was satisfied by having Alexis read from completely closed books, and from others which lay open at a distance from the medium. But he took care not to consult him on Peninsular affairs.

Dr. Fouquier happened to be present at this séance.

"Alexis," said the doctor, "can you transport yourself mentally to the study I'm thinking about?"

"I'm there . . . wait a moment . . . All right. Now I'm all there. You want to ask me to get a wallet . . ."

"Yes."

"Which is in your desk?"

"Right."

"Then to look at a picture in it?"

"That's exactly it."

"I am seeing this portrait . . . it's a pastel . . . done about fifteen years ago; it's a picture of a woman. This lady has taken on weight since the picture was painted. . . . But she's right here. I'm going to present her to you."

Alexis, taking the hand of each of the women, presented and named Mme de Menars, who was the original of the pastel painted fifteen years before.

"Since you're so clairvoyant," said Mme de Menars, marvelling at and no longer doubting Alexis' extraordinary power of mental journeying, "can you go to my home and describe an article which is very precious to me?"

"Yes, Madame, it is a gold cross . . . It came to you from your mother, who had it from hers. For a long time this heirloom has been handed down that way in your family . . . four generations. It was given to its first owner by a famous person, assassinated over two hundred years ago.

"Can you get his name?"

"I think so. It is . . . it is . . ."

Here the somnambulist picked up a pencil and wrote: Henry IV. The cross had indeed been given to one of Mme de Menars' ancestors by the Béarnais.

Mme la Comtesse de Moden took her turn at questioning the psychic, who was beginning to make the mocking sceptics who had come only to make fun of him, turn very serious.

"Alexis," she asked, "can you tell me what I have put in the little box in my hand?"

"Hair."

"What color?"

"Blonde hair . . . A woman's."

"Where is the woman?"

"She's no longer living . . . not for a long time . . . a very long time."

"Could you tell her name?"

"Yes. It is . . . Agnes Sorel."

The affidavit stating the identity of the lock of hair was inside the double bottom of the box containing it.

A few days later at one of Alexis' séances M. le Comte de Broyes asked the medium what he was holding in his hand.

"A blood-stained cloth," responded Alexis.

"Where does the blood come from?"

"A great man's, assassinated more than twenty-five years ago . . . It is the blood of the Duc de Berry."

The Comte de Broyes was dumbfounded. He had been the body-guard at the time of the Duc de Berry's assassination, and, being on duty at the hour of his death, had picked up a small blood-stained bandage from the floor beside the dying man, which he had most jealously preserved.

The younger M. Seguiet, whose position as professor of exact sciences made any belief in the marvellous extremely difficult for him and disinclined him from accepting as articles of faith the stories which Mesmer's followers whispered—not daring to tell them aloud for fear of being clapped into the Charenton prison—paid a visit to Alexis incognito.

"Where was I between twelve and two?" he asked.

"In your study. It is littered with papers . . . with rolls . . . with sketches . . . with little machines . . . There is a pretty bell on your desk."

"You're mistaken; I haven't any bell."

"I'm not mistaken; you have got one . . . to the left of the writing table . . . on the desk."

"By Jove! I'm going to run this down."

M. Segquier rushed home and found a bell on his desk which Mme Segquier had put there that afternoon.

And finally, M. Le Comte de Saint-Aulaire, a diplomat, must be classed among Alexis' adherents. After considering magnetism as nonsense for a long time, the noble count ended by giving the magnetisers their due. He wrote, after arriving at Alexis' home, four words on a slip of paper, and enclosed this slip in a thick envelope, solidly gummed and sealed in true diplomatic fashion.

"What is inside this, Alexis?" he asked.

"A paper folded in four."

"And on the paper?"

"Half a line of writing."

"Can you read it?"

"Certainly. And when I have read it, you will retract what you've written."

"I don't believe it!"

"I'm sure of it."

"If you succeed, I promise hereafter to believe anything you like."

"All right, begin at once. You wrote: *I don't believe it.*"

* * *

An account by the Marquis E. de Mireville of experiments with Alexis Didier conducted by the famous conjurer Robert-Houdin.

Robert Houdin, well-versed in such matters, asks to be allowed to blindfold Alexis . . . When those sharply suspected eyes have been well wadded with pads of cotton and covered with bandages—every chink stopped up, as it were—Houdin draws two packs of cards from his pockets, still in their original wrappers and with tax-stamps still unbroken, opens them, shuffles, and invites Alexis to cut. He does so.

Robert Houdin lays out five cards before his adversary—who is careful not to touch them—takes five for himself and is about to pick them up when Alexis says "It's no use; I've won the vole," and names over the ten cards which still lay on the table, face down.

"Let's begin again," Houdin says coldly, although it has obviously been a knock-down blow.

"By all means."

Ten new cards replaced the first set, and this time there was no smiling.

"I'm discarding," says Robert Houdin.

"Why are you keeping those two cards and such a little trump?"

"Never mind; give me three."

"Here you are."

"What are they?" Houdin asks, covering them with both hands.

"Queen of Diamonds, Queen of Clubs and eight of clubs."

"Hurry now, let us have a third round."

The same accuracy, the same infallibility.

We examine them in our turn, and what do we see! R. Houdin stares at Alexis with the remarkable eyes for which he is famous; he changes color and becomes livid; a sort of nervous movement contracts his features; then, with the passionate enthusiasm of an artist who meets his master:

"What is this!" he cries "Where are we? This is magnificent!"

Then, as sometimes happens in the Chamber after a particularly moving speech, the séance pauses for a moment, necessarily suspended.

It begins again. Houdin, having freed the somnambulist from the useless ban-

dages, draws a book from his pocket and asks him to read the eighth page, at a certain indicated height. Alexis sticks a pin two-thirds of the way down the page and reads: "After this sad ceremony . . ." "All right," says Robert Houdin, "that will be enough, let us look." Nothing of the sort on the eighth page, but on the next page, same position, we read "After this sad ceremony."

"That will be enough," says Houdin. "What a marvel!"

Next day R. Houdin signed the following statement for us:

Far as I am from accepting the praise which M. de M . . . heaps upon me, and asking particularly that my signature shall not be taken as committing me to being either in favor of magnetism or against it, I cannot but report that the statements herewith *are of the most scrupulous accuracy, and that, the more I reflect upon them, the more it seems to me impossible that they should be of the sort which are the object of my art and my endeavors.*

May 4, 1847

ROBERT HOUDIN.

Two weeks later, we received the following additional letter:

Monsieur:

As I had the honor to tell you, I took part in a second séance; the one I attended yesterday was at Marcillet's, and was even more marvellous than the first, and leaves me *without a single doubt* as to Alexis' clairvoyance. I went to this séance with the intention of supervising most carefully the game of écarté which had astonished me so. This time I took even more elaborate precautions than on the first occasion; for, not trusting simply to myself, I had a friend come with me, a man of placid nature who would be able to weigh matters coolly and establish a sort of equilibrium in my judgment.

This is what happened, and it will be apparent that no "subleties" could ever produce the effects I'm about to recount. I broke open a deck brought by me, which I had marked on the envelope so that it could not have been exchanged for another . . . I shuffle . . . It is my deal . . . I deal with all the precautions known to a man who is master of his art. Worthless precautions! Alexis stops me, and pointing out one of the cards which I had just laid on the table before him:

"I've got the king," he tells me.

"But you don't know anything about it, because the top card hasn't been turned up" [which establishes trumps.—*Editor*].

"You'll see," he replied; "go ahead." Actually I did turn up the eight of diamonds, and his card was the king of diamonds. The game went on in the oddest kind of way, for he told me the cards which I would have to play, *although my cards were hidden beneath the table and held tightly between my hands.* As each card was played, he would play one of his without turning it over, and it would always be found to be of the suit I myself had played.

Consequently I came away from the séance as astonished as I could well be, and persuaded that it is *quite impossible that chance or sleight-of-hand could ever bring about results as remarkable as these.*

Receive, Monsieur, etc. . . .

ROBERT HOUDIN.

May 16, 1847.

M. de Mireville himself produced the following statement made to him by Robert-Houdin, about Alexis Didier:

"Sir, if there were anywhere in the world a trickster capable of performing such marvels, he would puzzle me a thousand times more as a trickster, than does this mysterious being you have just shown me."

"But really," objected M. de Mireville, "I hear everybody say that your tricks are as much like his as two peas in a pod."

"Ah, Monsieur!" replied the famous prestidigitator, "only to a man who doesn't know anything about it! To a man of the world, perhaps, as well, though even this should not be the case. But a professional! Remember this, Monsieur, all my cards are doctored, prepared; often they are of different sizes, or at any rate cleverly arranged. Besides, don't I have my signals, my telegraphic systems? But here, Monsieur, *virgin cards*, which I had just taken out of their case and which the somnambulist could not have studied! Moreover—and this is something we never go wrong on—the difference in the way of handling the cards; that utterly naive way of performing, compared with that *concealment of operations* which nothing can disguise! And on top of all this, that complete blindness! For one must truly say that he could not see anything; no, it was absolutely impossible. Besides, even if he could see, what would we make of the rest of it?"

"As to my own experiments in second sight, although I can't divulge my secret, remember what I have been careful to tell you every evening: that I only promised a *second sight*, and that therefore I must have a first one."

M. C. de Vesme, who has quoted the above account in his interesting book *Le Merveilleux dans les jeux du hasard* (Société Parisienne d'Éditions), taking it from a book by the Marquis de Mireville, (*Des Esprits et de leur manifestations fluidiques*), very judiciously adds the following:

"With regard to the authenticity of the statements made by 'The King of Conjurers' I will merely remark that the Marquis de Mireville's book from which I have taken them was published in 1853; the edition which I have is the fourth, bearing the date of 1856. The publication naturally roused a great clamor. Jean-Eugene-Robert Houdin did not die until 1871, as may be confirmed by those who care to take the trouble to consult a biographical dictionary. Now he never disputed the authenticity of this document; he never retracted what he had said."

I may add that I believe I remember that Robert Houdin gave a detailed account of his séances with Alexis Didier in his *Memoires*. I had intended to quote the text here, but did not have time to continue my search for the book, now become rare. I draw my readers' attention to this probable documentary source. [The English translation of Houdin's *Memoires* does not contain any reference to Didier.—Editor.]

* * *

Report of a Seance by Alphonse Karr

I must return to the subject of magnetism. I am reporting what I saw, without exaggeration and without embellishment. I attended three séances. The first one was held at the house of M. Charles Led, a lawyer; the magnetiser was M. Marcillet, the somnambulist, Alexis. After M. Marcillet had stated that his subject was asleep, two large pads of cotton were placed over his eyes, and the cotton covered with three thick bandages.

One of my friends, a talented artist, M. J . . . whom I had brought along with me, agreed to play cards with him. He cut the cards, dealt five to Alexis, who was blindfolded as I have just said, five others to himself, and then turned up the eleventh card. Leaving the cards face down on the table, Alexis asked for three; then said: "The hand is mine. You have only two trumps, the king and the ten". And in fact, M. J . . . had the king and the ten of trumps, and lost the hand. Alexis pointed

out one or two wrong plays in his opponent's game, whereas he himself played his five cards without a mistake, supplying the required card or cutting when he did not have it.

In the next hand, as he was about to discard the queen of spades, he said: "I can throw away the queen of spades. I am going to get the king." He gave some cards to his opponent and took four himself, among which, as a matter of fact, was found the king of spades. Then he asked M. J . . . to leave his hand face down on the table and, putting his own down in the same fashion, he played both sides.

The cards used for this game of *écarté* were originally intended for piquet. Some low cards had been forgotten and left in the deck. Alexis, blindfolded as I have already said, and with the cards face down on the table, impatiently took out the low cards which were mixed in with the others.

Some one took a book from among some thirty volumes which were in the drawing-room. Alexis' bandages were removed and he was handed the open book. He asked them from what page they wanted him to read. The book was open at page 139; I asked him to read from page 145. The somnambulist, with his eyes fixed on page 139, answered; "I see written in italics on page 145 at this place (he pointed to a line about two-thirds down the page) *The mysteries of Paris*".

They opened the book, and on page 145, they found written, in italics, *The mysteries of Paris*.

The same test was made with another book. The somnambulist was asked to read the tenth page beyond the one he was looking at. The words which Alexis recited were not on the tenth page, so he said "Then I must have read from some page further on. I am sure that I read those words". The words were found four or five pages further on. M. J . . . took the somnambulist by the hand and ordered him to go to his house.

"I see," he said, "a large number of pictures."

He mentioned a few articles which M. J . . . did not find accurately described. Then he said to him:

"Can you see the painting that is on my easel?"

"I see it," said Alexis. "It is a landscape. There will be some foliage on it, but it is not painted yet."

"There are . . . three people . . . one of the three, I do not know if it is a child, is much smaller than the other two; he has a weapon in his hand. In the foreground there are two animals . . . alike . . . but, I can't see clearly, they have something like horns . . ."

"Are they oxen?"

"Oh, no, they are much smaller. At the right there is also something that looks like a house."

"No."

"But surely there is. Here—"

Alexis took a pencil and drew on a sheet of paper the shape he saw.

M. J . . . then said that the picture which was on his easel represented two youthful poachers, each holding a hare which they had just snared. In the background there is a gamekeeper approaching with his rifle under his arm, quite small, because of the distance. He also asserted that the drawing Alexis had just made was the side of a wall which actually existed in the picture and that the drawing was quite correct.

Some one gave him a sheet of paper folded several times, inviting him to read its contents. After some hesitation he said:

"I can't read it because the person who gave me this sheet of paper did not write on it himself. He had a child who is here write on it, and the child wanted first to write his own name, then they made him put down another word. The child's name and the word he wrote are confused before my eyes."

"Well, then, can you see the child's name?"

"Oh, yes, his name is Charles."

"That is right."

Several other tests were made. At times the somnambulist saw clearly; at other times imperfectly; sometimes not at all, when he said he was tired.

At another séance at M. Marcillet's, they had a game of cards as at the first séance, except that I sent for a new deck of cards, the seal of which I broke just as they were about to play. The game took place in the same manner as at other séances.

Alexis read successfully from a book brought by some one and some words written by hand and enclosed in several thicknesses of paper. This performance was not always successful, and it always seemed to fatigue him. Sometimes he only sees a few letters of the word, lays the paper aside, and takes it up again in the midst of other questions.

An Englishman holds up his closed hand.

"Can you see what I have in my hand?"

"Yes, it is round. There is a head on it . . . turn your hand around . . . oh, that's right . . . there are two."

"Two heads?"

"No, similar things on each one of which there is a head."

"That is right."

"They are two gold pieces; they are not of the same kind of gold, one is of yellow gold and the other is of red gold."

Alexis said to the Englishman: "Look at the date on pieces; one is 1811 and the other 1815."

I had dined at the house of one of the friends who accompanied me. As we left the house I had broken off a branch from a white azalea and put it in an empty champagne bottle.

The man whose house we had dined at said to the somnambulist:

"Will you go to my house?"

"Yes."

"What do you see in the drawing room?"

"A table with papers on it, and plates and glasses."

"There is something on the table that I arranged expressly for you. Try to see it."

"Ah, I see a bottle . . . there is fire; no, it's not fire, but it looks like fire . . . the bottle is empty, but there is something that glitters . . . Ah, it is a champagne bottle . . . there is something on top of it . . . it's not a cork, but it is in the place of a cork; the end that is inside the bottle is much thinner than the other end; it is white, it is like paper. Here—" and he drew a bottle with the branch of azalea and cried: "Oh, it is a flower . . . a bouquet of flowers . . . white flowers."

A doctor happened to be present, quite a prominent man. He has written very important books and has been awarded prizes by the Academy. He is a serious and keen observer, Baron F. . . . He asked the somnambulist if he could also go to his house. Alexis answered:

"I am very tired, but I will try."

"What do you see in my study?"

"A table, some books."

"That is the same everywhere."

"Two bookcases."

"No, there is only one," he answered.

"One bookcase? Yes, but there are a great many books on another piece of furniture."

"That's possible, but try to see something more specific."

"I can see a bust, a marble bust."

"Good."

"White marble."

"Not quite."

"The base is black, black marble, but the bust is white with veins . . . gray, violet, blue."

"That is to say, veined marble?"

"Yes."

"What does the bust represent?"

"It is . . . I can't see very well; it has a round head; ah, it is the Emperor Napoleon."

"That's right. What is it standing on?"

"It is peculiarly placed . . . on something where one does not ordinarily put busts. It is . . . why, it's on your clock."

"Yes."

"You have had it only a year."

"Quite right."

* * *

A letter addressed to the editor-in-chief of the newspaper, *Le Pays*, by M. E. Prévost, Commissionaire au Mont-de-Piété:

Dear Sir: An old proverb tells us "better late than never". So I humbly confess that I am sorry I waited so long before publishing a strange feat of somnambulism which concerned me personally. I hope that my example may be followed by all those who, too timid as I have been, owe useful revelations to this mysterious faculty of the human spirit. Then my conscience will be lighter, and will doubtless allow me to forget the past a little.

In 1849, in the month of August, one of my employees disappeared from my home, taking along a large sum of my money. When a most active search by the police was fruitless, one of my friends, M. Linstant, a counselor-at-law, to whom I had told my misfortunes, without informing me of his plan called upon the magnetiser Marcillet, to consult the somnambulist Alexis. When the magnetic contact was established the following conversation took place;

"Alexis, can you tell me the reason that brings me to you?"

"You have come, sir, to obtain some information about the money stolen from one of your friends by an employee, who has run away."

"That is right."

"The sum stolen," continued Alexis, "is considerable. It amounts to about two hundred thousand francs."

"You are right."

Alexis stopped to think and went on, saying that the dishonest employee's name was Dubois. That he could see him in Brussels . . . at the Hotel des Princes . . . where he was stopping. "Leave at once," he added, "and you will find him at the place I have just mentioned."

M. Linstant left for Brussels, but unfortunately did not begin his journey until the following evening. Upon his arrival he learned that Dubois had in fact stopped at the Hotel des Princes! . . . but that he had left town just a few hours earlier.

Not knowing in what direction to set out in order to reach him, M. Linstant returned to Paris. Upon his arrival he came to me and told me of Alexis' strange revelation. I became curious in turn and wanted to consult this clairvoyant, and asked my friend to take me to M. Marcillet. When Alexis was in rapport with me he told me that he could see Dubois in the gambling house at Spa, that he was losing a lot of money, and that at the time of his arrest he would have nothing left . . .

In spite of the fact that this prophecy was hardly encouraging, I left the same evening for Spa. When I arrived in Brussels I called on M. Montagny, the Secretary at the French Legation, who was willing to give me a letter of introduction to the Secretary General of Justice in Belgium, in order to have Dubois arrested. But I was unable to obtain this arrest as I was not myself thus authorized by the French police officials. Therefore I was obliged to return to Paris to take the necessary steps, which made me lose precious time.

A criminal inquiry was started and entrusted to M. Bertrand; when all of the formalities had been complied with I started off again. On reaching Spa I learned that Dubois had left several days before. I assumed that he had left the country and so stopped only five or six hours in the town. When I returned to Paris I called again on Alexis.

"You showed very little patience," said he. "The truth is that Dubois went to Aix-la-Chapelle for a few days and continued to gamble . . . he has lost a considerable amount . . . he has returned to Spa where he is going to lose the balance of the money gambling."

I immediately wrote to the authorities in Brussels and Spa that I had been informed of Dubois' return to Belgium, and several days later he was arrested in Spa . . .

As Alexis had foretold, Dubois had lost everything gambling! Taken to the prison of Verviers, he died there four months later, before his trial, when his extradition had just been arranged between the two nations.

With my compliments and thanks, I am,

Very truly yours,

E. PRÉVOST,

Commissionnaire au Mont-de-Piété

* * *

While I was writing this article, through a happy coincidence, I received from M. Leon Xanrof the following extract from a book by M. Edouard Ganche, *Frédéric Chopin, Sa Vie et ses Œuvres*.

. . . Chopin had no capital at all and was no longer earning any money. He had never made his expenses fit his income, living lavishly, from day to day, without concern. He neglected money matters so completely that he appointed the banker, Leo, and later Franchomme, to be his business manager. Zealous and generous friends were fortunately looking out for his welfare.

Jane Stirling and Mme Erskine learned of Chopin's trouble and had an envelope sent to him containing twenty-five thousand francs. This princely gift met with a remarkable adventure and did not immediately reach Chopin. The amount had been handed to the concierge of the house in the Square d'Orléans, Mme Etienne, and, either by forgetfulness or premeditation, the envelope containing the precious money was left under a glass dome covering the clock. The amazing intervention of a somnambulist brought about the discovery of the money when Mme Erskine heard that Chopin was not making use of it. This story, which remains a little mysterious, is told by Chopin to his friend Grzymala in a letter dated July 28, 1849:

After your reply and Mme Erskine's letter, my arms dropped to my side! I did not know if I should accuse the good lady of hallucinations or her messenger of theft, or whether I should suspect Mme Etienne, or perhaps decide that I had lost my mind and suffered a quite incredible lapse of memory. In short my head was bursting. Mme Erskine came to me and made her confession. She told me everything so stupidly that I was compelled to tell her a lot of truths such as, for instance, the following: that it would take the Queen of England to make me accept such princely gifts, etc.

The man to whom the money had been entrusted, and who had not even asked for a receipt from Mme Etienne, went to question Alexis, the somnambulist. And it is here that the drama starts. Alexis told him that in March, on a Thursday, he took to my address a very important package, which did not reach its destination. He told him that he took the package to a small, dark place, reached by two steps. At the time there were two women there; it is the taller of the two who received the package. She was holding in her hand a letter which the postman had just brought. She took the package from the hands of the messenger and told him she would take it up immediately, but—Alexis added—after that, on the contrary, she took the package down to the ground floor without having taken it up to its addressee, who has not received it to this day, and who is not even aware of its existence. Then, when they asked Alexis if he could see what had become of the precious package, he answered that he could not see it, but that he could perhaps give a more complete answer if they would bring him some hair, or gloves, or a handkerchief belonging to the person who received the package.

Mme Erskine attended the séance with Alexis; and she came to me to ask me how we could possibly secure something belonging to Mme Etienne to give to Alexis. I invited Mme Etienne to come to see me under the pretext of needing a book, and when she came I pretended that I wanted to get rid of Mme Erskine who, I said, wanted to show a lock of my hair to a somnambulist healer. So I pretended that in order to rid myself of this opportunity I had told her that if the somnambulist recognized the origin of some hair that I would send, only then would I consent to send him my own hair. I added that I was sure the somnambulist would take the hair of a healthy person for the hair of an invalid. So that at my request Mme Etienne cut off a lock of her hair and Mme Erskine came to fetch it. This morning I received a visit from the messenger who came straight from Alexis' house. The latter had recognized the hair of the person to whom the package was delivered. He asserted that this person had placed the sealed package in a small piece of furniture by her bed, that the package was still in her house and still unopened, and that if we went about it in the right way we would succeed in making her give it up, but that we must act with precaution.

Then the man sent straight from my house to the Square d'Orléans. He found Mme Etienne alone in her rooms. He reminded her that he came last March and asked her to hand me a package, which he had told her was very important. Mme Etienne remembered him very well and returned to him the package which had been delivered to her so many months ago! The package had not been opened and the twenty-five thousand franc notes were absolutely intact.

Mme Erskine opened the package in my presence. Well, what do you make of this business? What do you think of the somnambulist? I am so stunned that I am almost losing my mind. How can one not believe in magnetism after this?

Any way, the restitution of this sum was a God-send. There are many other details that I am not writing because my pen is burning my hand.

I salute you. Yours always,

CHOPIN.

* * *

From the "Journal des Débats" of September 13, 1847

September 5, 1847

We have received the following letter from M. Alexandre Dumas:

Would you allow me, please, to address you a long letter on what happened at my home today; a letter not, perhaps, without a certain timely interest.

Do not assume, from that last phrase, that I am writing about the Teste trial, the murder of Praslin, or the riots in the Rue Saint-Honore; it is merely the question of magnetism.

Three or four days ago you discussed again the publication of my *Joseph Balsamo*, and in the first volume of this novel magnetism plays a large part. That part is not likely to be any less important in the second volume. The introduction of this new dramatic device into my work has caused concern to a good many people. I can say this without boasting, for I have received a score of anonymous letters, some of them saying that if I do not believe what I write I am a charlatan, the others saying that if I do believe it I am an imbecile.

Now there is one thing I must confess, with my customary frankness; that until today, September 5, 1847, I had never attended a séance of magnetism. It is fair to say, on the other hand, that I had read practically everything that had been written on magnetism. From this reading I had become convinced in my own mind of this: that I had not made Balsamo do anything that could not have been done, or at least would not have been feasible. Nevertheless, in our sceptical age, it seemed to me that one kind of conviction was not enough and that two kinds were necessary; one conviction from facts, if I may so put it, and one conviction from authority. I already had the conviction from authority; I resolved to look for the conviction from facts.

I invited M. Marcillet to spend the day at Monte-Cristo, with his somnambulist Alexis. It was last Thursday, I believe, that the invitation was sent. Afterwards an accident occurred in my home which made me want, if it had been possible, to postpone the séance to another day. My poor Arab, Paul, whom you have helped me to portray under the name of Eau de Benjoin, fell ill Thursday evening, and his illness had become so serious that today he was unconscious. So that I would have been glad, as I say, to postpone the séance; unfortunately some friends had been invited whom I would not have had time to notify of the change, and they would have come to Saint-Germain in vain. Friends who travel a dozen miles in the rain are certainly entitled to some concession, which I gave them by making no change in the arrangements that had been made, in spite of my sorrowful concern with the dangerous condition of the invalid.

By two o'clock everyone was present, in a drawing-room on the second floor. A table was prepared, by placing a cloth over it and laying on the cloth two decks of cards still wrapped and with the government seals unbroken; paper, pencils, books, etc. M. Marcillet put Alexis to sleep, using no gestures but only the power of his will. Sleep was five or six minutes in coming, preceded by nervous tremors and a slight difficulty in breathing. There was an excess of fluid. M. Marcillet relieved him of this by several passes; the sleep became calmer, and presently was quite complete.

Then two pads of cotton were placed upon Alexis' eyes. A handkerchief bound the pads close to his eyes, and two other handkerchiefs, placed crosswise and tied behind his head, banished the very supposition that the somnambulist could see by the ordinary organs of sight. The armchair in which the somnambulist slept was drawn up to the table, M. Bernard sat opposite, and a game of *écarté* was begun.

On touching the cards Alexis announced that he felt his lucidity was complete and that therefore they could ask anything of him they wanted. And he did in fact appear, in the midst of his slumber, to be suffering a lively nervous agitation.

Three rounds of *écarté* were played without Alexis' once picking up his cards. He constantly saw them as they lay face down on the table, turning them over to play and announcing in advance which card he was playing. Throughout the three rounds he saw his opponent's hand equally clearly, whether his opponent took up his cards or left them on the table.

Several persons wanted to see M. Bernard replaced by another. M. Bernard retired, and M. Charles Ledru took his turn sitting opposite Alexis. His lucidity was increasing. He announced the cards as fast as M. Ledru dealt them. Finally he pushed the game away, saying:

"That's too easy. Let us have something else."

A book was taken up at random from among those resting on the table and

entirely unknown to the somnambulist. It was a translation by Louis Vivien of Walter Scott's *St. Ronan's Well*. The somnambulist opened it at random, at page 229.

"What page do you want me to read from?" he asked.

"Page 249," answered Maquet.

"Perhaps this is going to be a little difficult; the type is pretty small. Never mind, I'll try."

Then he took a pencil and drew a line two thirds down the page.

"I will read at this place," he added.

"Read," said M. Marcillet.

And he read without hesitation, writing blindfolded these two lines:

"We will not pause here to speak of the difficulties which are always met in travelling."

Impatience stopped us from letting him read further. We took the book from his hands; and on page 249, two thirds down the page—the thirty-fifth line—we read exactly the same words Alexis had just written. He had read through eleven pages.

Maquet was invited to take the pencil and write a word, enclosing the paper on which he had written it in a double envelope. He went to one side, alone, and without anyone knowing what he was going to write. When the word was written and well sealed, he brought back the double envelope to the somnambulist, first folding it in half. Alexis touched the envelope.

"This is easy to read," he said; "the writing is excellent."

Then he took the pencil and wrote, as though he were tracing it, the word *ORGAN* on the outer envelope. The paper was taken out of its covering. Not only was the word *ORGAN* written on it, but even the handwriting of Maquet and Alexis were almost identical.

At this point it occurred to me to speak about the stricken man, and I asked him if he thought he could see at a distance. He answered that he felt his lucidity to be at its very height, and that he would do everything I ordered him to do. I took his hand and ordered him to see into Paul's room. Then he turned toward a corner of the room and raised his eyes, trying to penetrate the wall.

"No, he's not there any more," he said, "they have moved him."

It was true, the sick man had been carried to another room the night before.

"Ah, here he is", he said, stopping with his face in the direction where Paul actually was.

"Do you see?" I asked.

"Yes, I see."

"Tell us what you see."

"A rather old man. No, I'm wrong; I thought he was old because he is black. He is not a negro, though: a mulatto. I could see still better if I were given some of his hair."

A servant went up to cut off some of the invalid's hair.

"Ah!" said the somnambulist, "They are cutting his hair behind his head. It is short, dark, and curly."

The hair was brought to him.

"Oh!" he said, "he is very ill. The blood is flowing to his lungs violently; he is suffocating. This is peculiar. What has he got on his head? It looks like a pad."

I told him that it was really a bag full of ice.

"No", he answered, "the ice has melted. It's only full of water. The sick man is suffering from typhoid fever."

"Do you think that the somnambulist doctor, M. Victor Dumets, could do anything for him?"

"Much more than I could; I'm not a doctor."

"Do you think that it might not be too late to fetch him tomorrow?"

"It is already very late because the sick man is in great danger. But tomorrow he will still be alive. If something unfortunate happens to him, it will not be until Tuesday. But if he lives seven days more, he is safe."

There were three women present at the seance. I took one of them into a room

separated from the drawing-room by the foyer, and in that room, with the doors closed, she wrote some words on a bit of paper, folded the paper, and laid a marble figure of a hand on top of it. We returned to the drawing-room.

"Can you read what this lady has just written?" I asked him.

"Yes, I think so."

"Do you know where the paper is that she wrote it on?"

"On the mantelpiece. I see it very clearly."

"Read it to us."

After a few seconds he said:

"There are three words."

"That is right. But what are the three words?"

He redoubled his efforts.

"Oh I see," he said, "I see."

He took a pencil and wrote: *Impossible to read.*

The paper was brought in. Those were indeed the three words that had been written. Alexis had read, not only at a distance, but through two doors and a wall.

"Could you read a letter in the pocket of one of these gentlemen?" asked M. Marcillet.

"I can do anything at this moment, I am seeing very clearly."

"Gentlemen, a letter please."

M. Delaage took a letter from his pocket and handed it to Alexis. He placed it against the pit of his stomach.

"It is from a priest," he said.

"That is right."

"It's from the Abbé Lacordaire . . . No. Wait. . . No. But it's from someone whose talent is very similar to his. . . Oh, it's from the Abbé Lammenais."

"Yes."

"Do you want me to read part of it?"

"Yes, read us the first line."

Almost without hesitation, Alexis read: *I have received, my dear friend . . .*

The letter was opened: it was from the Abbé Lammenais, and the first line was exactly what Alexis had just reported.

"Another one," the somnambulist requested.

Esquiros pulled out of his pocket a piece of paper folded in four.

"It's the same writing as the other," said Alexis. "This is peculiar; there is one word that is not by the same hand. Why, it's your signature."

"No," said Esquiros, "you are mistaken."

"Why the idea! I am reading Esquiros. Here —" showing me the paper, "don't you see Esquiros right there?"

I couldn't read it, since the paper was folded.

"Open the paper," I said to him, "and let's see."

He opened the paper. It contained a pass from the Abbé Lammenais and was, in fact, countersigned Esquiros on one of its corners. Esquiros had forgotten this counter-signature. Alexis had read it. As is apparent, his lucidity had reached its highest degree. Maquet came up to him, his hand closed.

"Can you see what I have in my hand?" he said.

"Take off your rings, the gold interferes with my seeing."

Without taking off his rings, Maquet turned around and slipped the object from his right hand to his left."

"Fine," said Alexis, "I can see now. It is . . . a rose . . . very faded."

Maquet had just picked up the rose from the floor and it had been stepped on.

"Are you tired?" I asked him.

"Yes," he answered, "But if you want to have one more experiment, I am seeing extremely well."

"Would you like me to go and get an object in my room and bring it to you in a box?"

"Fine."

"Will you be able to see through the box?"

"I think so."

I went to my room, alone. I enclosed an object in a cardboard box and brought it to Alexis.

"This is funny," he said. "I see letters, but I can't read it. The article comes from across the sea. It has the shape of a medallion and still it's a medal. What a lot of bright stones around it! I don't know what to call the object; I don't recognise it but I could make a guess."

It was a *nishan*. The letters which Alexis could not read were the signature of the Bey of Tunis. As may be seen, the object came from across the sea. It had the shape of a medallion and nevertheless was a medal or a decoration, which is almost the same thing. After this last experiment, Alexis was tired; he was awakened.

The above is what happened today at my home. It is my answer to all the questions that I can be asked about Balsamo. I know of no better one.

ALEXANDRE DUMAS.

(To be continued)

THE UNKNOWN OF YESTERDAY IS THE TRUTH OF TOMORROW

A Lesson from the Career of Lavoisier

By CAMILLE FLAMMARION

[Editorial note.—The following is the Epilogue to Flammarion's book *Haunted Houses*, published in 1924, the year the great astronomer and psychical researcher died. Written in his last months, it provides a fitting conclusion not only to his valuable monograph on hauntings, but to his life-long endeavors to naturalize psychical research among the sciences. It is one of the documents which all students of the subject should be familiar with. Other similar documents will be presented from time to time in the JOURNAL. This chapter is reprinted by permission of the publishers of the American edition and holders of the copyright, D. Appleton and Company.]

The Unknown of yesterday is the Truth of tomorrow.

We must study everything, discuss everything, analyze everything, without prejudice. The history of the sciences shows us a great number of eminent men, superior spirits, who were stopped in the path of progress by the idea that Science had spoken her last word. In astronomy, in physics, in chemistry, in geology, in all branches of human knowledge, it would be easy to fill several pages with the names of famous people who thought science would not pass the limits obtained in their own time, and that there was nothing left to discover. Among savants of the present day it would not be difficult to cite a number of distinguished men who are firmly convinced that in the spheres which they have mastered there is nothing more to be found.

We must only admit that which has been proved. We must be neither credulous nor incredulous. We must study without prejudices and, above all, we must remain free and independent. It is quite natural that official bodies should be conservative. The important thing for the progress of ideas is that we should not be closed up, should not be blinded by a classical attitude to the evidence of facts. This has happened in astronomy, physics, chemistry, and medicine, in all the sciences, in "phlogistics", in steam, in electricity, and in the matter of meteorites. A great and noble spirit, the immortal Lavoisier himself, who had destroyed phlogiston and created chemistry, remained in the eighteenth century bound by the ideas of his time. Charged by the Academy of Sciences with the preparation of a report on a fall of meteorites which had been clearly observed, he wrote in 1769 the following document, which must be a lesson for us all. I shall here give a verbatim extract worthy of being preserved for our

instruction. This document is historical and teaches us much. It is taken from the official edition of the works of Lavoisier (Paris: Imperial Press, 1868, vol. iv.):

**Report on a Stone alleged to have fallen from the Sky during
A Thunderstorm.**

We, M. Fougeroux, M. Cadet, and I, have been charged with submitting to the Academy an account of an observation communicated by M. l'Abbé Bachelay on a stone alleged to have fallen from the sky during a thunderstorm. There is probably no stone with a longer history than the thunderstone and thunderbolt, if we were to collect all that has been written by the various authors. We may judge of this from the large number of substances designated by that name. Yet, in spite of the belief of the ancients, true physicists have always been doubtful of the existence of these stones. We may find some particulars in a memoir written by M. Lémery, printed among other Academy transactions in 1700.

If the existence of thunderbolts was regarded as doubtful at a time when physicists had hardly any idea of the nature of lightning, their attitude seems even more reasonable nowadays when they have discovered the identity of that phenomenon with electricity. However, we shall faithfully report the fact communicated to us by M. Bachelay, and we shall then see what conclusions we can draw.

On September 13, 1768, at half-past four in the afternoon, a stormcloud appeared in the direction of the castle of La Chevalerie, near Lucé, a small village of Maine, and a sharp thunderclap was heard which resembled the report of a gun. Then, over a space of some two leagues and a half, a considerable whistling sound was heard in the air, without any appearance of fire. It resembled the lowing of a cow so closely that several people were deceived by it. Several crofters who were harvesting in the parish of Périgüé, about three hours from Luce, having heard the same noise, looked up and saw an opaque body describing a curve, and falling on a meadow near the main road to Le Mans, beside which they were working. They all ran up to the spot and found a sort of stone about half buried in the earth, but it was so hot and burning that it was impossible to touch it. Then they were all seized with terror and ran away. But on returning some time afterwards they saw that it had not moved, but it had cooled down sufficiently to allow them to examine it more closely. The stone weighed about seven pounds and a half, and was of a triangular form—i.e., it presented three more or less rounded horns, one of which had pierced the turf at the moment of falling. All that portion which had entered the ground was of a grey or ashen colour, while the rest, which had been exposed to air, was extremely black. M. l'Abbé Bachelay, having procured a piece of this stone, presented it to the Academy, and seems to have expressed a wish that its nature might be determined.

We shall give an account of the experiments we have made with this object. They will help us to determine what we must think of so singular a fact.

The substance of the stone is pale ash-gray. On looking at the grain with a magnifying-glass it is seen to be studded with a multitude of small bright metallic points of a pale-yellow colour. The part of its outer surface which, according to the Abbé Bachelay, was not embedded in the ground, is covered with a very thin layer of a black substance, inflated in some places, which appears to have been fused. On striking the inside of the stone with steel no sparks were drawn; but if the outer coating, which seems to have been exposed to fire, was struck, a few sparks resulted.

We tested the stone in the hydrostatic balance and found that it lost in water very nearly two-sevenths of its weight, or, more accurately, that its specific weight compared with water was as 3,535 to 1,000. This specific gravity was already much higher than what is usual in silicious stones, so it indicated a considerable proposition of metallic parts.

Having reduced the stone to powder, we combined it directly with black flux and obtained a black glass quite similar in appearance to the crust covering the surface of the stone.

After calcination we proceeded to reduction. We only obtained a black alkaline mass, and hence concluded that the metal contained in the stone is iron, combined with the alkali.

It were superfluous to reproduce here the course of the chemical analysis of this mysterious stone, an analysis in which we find Lavoisier chiefly preoccupied with the popular belief that the stone might be a product of lightning. Let us proceed to his conclusion:

We may conclude, therefore [he writes], from the analysis alone, and independently of many other reasons which it were useless to specify, that the stone presented to M. Bachelay does not owe its origin to lightning, *that it did not fall from the sky*, and neither was it formed by fusion due to lightning, as might have been supposed; we may conclude that this stone is nothing but a sort of pyritic sandstone, which has nothing unusual about it except the hepatic smell which it gives off on being dissolved in spirits of salt—a phenomenon which does not happen in ordinary pyrites. The opinion which seems to us the most probable and agrees best with principles accepted in physics, with the facts reported by the Abbé Bachelay, and with our own experiments, is that this stone, which was perhaps covered by a thin layer of earth or turf, was struck by lightning, and thus put in evidence. The heat would have been great enough to fuse the surface of the part struck, but it would not have continued long enough to penetrate into the interior, so that the stone was not decomposed. The considerable quantity of metallic matter which it contained, opposing less resistance than another body to the current of electric substance, may have even contributed to determining the direction of the lightning flash.

It is known that it prefers to pass towards the bodies which are most easily electrified by contact. We must not lose sight of a singular fact. M. Morand, jun., has sent us a piece of a stone from the neighbourhood of Coutances, which was also alleged to have fallen from the sky; it was found very much like M. Bachelay's stone. It is also a sandstone permeated with iron pyrites, and only differs from it in not giving the smell of liver of sulphur with spirits of salt. We believe we can only conclude from this resemblance that lightning falls by preference on metallic substances, and especially those of a pyritous nature.

However fabulous this class of occurrences may appear to be, since they may contribute to the elucidation of the history of thunderbolts by means of the considerations and experiments detailed above, we consider it appropriate to mention them to the Academy.

This report of Lavoisier to the *Académie des Sciences* gives rise to reflections closely connected with the researches under discussion in this book. Witnesses *saw the stone fall*, in broad daylight, on September 13, 1768, in the open country. They picked it up; it is there. It is examined

and analysed and the conclusion drawn is that it did not fall from the sky. Preconceived ideas prevent recognition of the truth. Popular opinion associating these stones with thunder was wrong, but there was no idea of challenging the existing theory and conceiving the possibility of another explanation. Human testimony counts for nothing, and, even in our day, a certain school inclined to paradox continues to teach that witnesses, whoever, they may be, can prove nothing.

Certainly, human testimony is fallible, as anyone may be mistaken, and it is not scientific to trust it blindly; but there is a great gap between that and the attitude of denying everything. Now, this was not the first time that one of several stones were seen to fall from the sky, picked up, and preserved. To cite but one instance (the most celebrated): On November 7, 1491, at Ensisheim (Haut-Rhin), an enormous stone fell in front of a whole army, near Maximilian I., the Roman Emperor. They are seen nearly every year somewhere or other. Even in 1768 another one fell at Aire (Pas-de-Calais), and another at Maurikirchen in Bavaria. Lavoisier knew this, and yet he wrote that "true physicists have always regarded as doubtful the existence of these stones." This perennial blindness towards all that is unknown has constantly hindered the progress of science. We see at the same time how imprudent it is to form premature explanatory theories, for this explanation of meteorites has to some extent negatived the judgments of the *Académie des Sciences*.

Let us distrust premature theories: this historical case enjoins it upon us.

Human beings of all degrees of intelligence who still think that metaphysical phenomena are inadmissible, because to admit them throws doubt on certain principles of classical teaching, should also remember that all discoveries began by being denied.

For thousands of years meteorites had fallen from the sky before hundreds of witnesses, a great number had been picked up, several were preserved in churches, museums, and collections. But there was still lacking in 1769 an independent spirit to confirm them. This man arrived in 1794. It was Chladni.

I throw no stones at Lavoisier, nor at the *Académie des Sciences*, nor at any person, but at the tyranny of prejudice. They did not believe, they would not believe, that minerals would fall from the sky. It seemed contrary to common sense. For example, Gassendi was one of the most independent and learned intellects of the seventeenth century. A meteorite weighing sixty-six pounds fell in Provence, in 1627, from a clear sky. Gassendi saw it, touched it, and examined it, yet he attributed it to some terrestrial eruption.

The *Académie des Sciences* at last recognized, on the report of its commissioner Biot, the reality of meteorites at the time of the fall at Laigle (Orne), on April 26, 1803. The stones had been picked up, still hot, by a number of witnesses who narrowly escaped being stoned to death

by the heavens. Since that time it has very often had to engage in the study of meteorites.* In spite of all, the world goes forward, and the truth forces itself upon us.

Peripatetic professors of the time of Galileo stated dogmatically that there could be no spots on the sun. The Brocken spectre, the Fata Morgana, and the mirage were denied by a great number of intelligent people as long as they were unexplained. It is thought necessary to be able to explain a fact before admitting its reality.

It was not so very long ago (1890) that ball-lightning was questioned at a full meeting of the *Académie des Sciences* in Paris by the very member of the Institute who ought to have known most about it, Mascart, director of the Central Meteorological Office. He maintained that my conviction was not well founded, although I had quoted so many examples in my works.

The history of the progress of science shows throughout that great and fruitful results may arise from simple and commonplace observations. In the domain of scientific study nothing should be disdained.

We should always observe this double principle:

Deny nothing *a priori*.

Admit nothing without proof.

In 1831, Dr. Castel said, at the *Académie de Medicine*, after the reading of a report of a Commission of this Society on animal magnetism:

If the majority of the facts stated were true, then half the knowledge acquired in physics would be invalidated. Therefore their propagation should be guarded against in printing the report.

The advice of the Medical Faculty of Bavaria against the introduction of railways offers a typical example of this antipathy for everything new. That learned body supposed that such rapid movement would infallibly produce cerebral derangements in the travellers and giddiness in the onlookers. They recommended that at least a wooden partition should be erected on each side of the railway.

We may also remember the opposition excited by Harvey's discovery of the circulation of the blood, and that he was treated as a lunatic by the savants of his time; also the opposition to Jenner's vaccination proposals, etc. The invention of photography passed through the same ordeal† in the days of Niepce and of Daguerre. Yet what a world of reve-

* The very day that I received the proof of this page (September, 1923) I read in the *Comptes rendus de l'Académie des Sciences* of September 10 an account by Messrs. Mengaud and Mourié of the fall of a curious meteorite, weighing thirty-one pounds, which fell at Saint-Sauveur (Haute-Garonne) on July 10, 1914, near two farm labourers. The analysis has just been completed by M. A. Lacroix. Since 1803 science has made useful progress from these verifying statements.

† Mme. Blavatsky tells (in *Isis Unveiled*) an anecdote current among the friends of Daguerre between 1838 and 1840. During a soirée at Mme. Daguerre's, some two months before the presentation of the new process before the *Académie des Sciences* by Arago (January, 1839), the latter had a serious consultation with one of the medical celebrities of the time concerning

lations has it not opened to science! We need only think of astronomy, from the sun to the nebulæ.

The reception which the savants accorded to the discovery of Jupiter's satellites, and their refusal to look through Galileo's telescope, has not been forgotten. At the time of the discovery of the bacillus of tuberculosis, did not a well-known professor, an opponent of bacteriology, refuse to look through the microscope at a bacillus culture which his assistant wished to show him? Dr. Schrenck-Notzing has recalled the judgment given in the *Grenzboten* by an eminent savant, which indicates the same attitude of mind: "I shall not believe in hypnotic suggestion until I see a case; and I shall never see one, for I ignore it on principle."

And the great physicist, Lord Kelvin, wrote the following:*

I make a point of repudiating any appearance of a tendency to accept this miserable superstition of animal magnetism, table-turning, Spiritualism, mesmerism, clairvoyance, and raps. There is no mystical sixth sense. Clairvoyance and the rest are the result of mal-observation, with a touch of voluntary self-deception, acting upon simple and trusting souls.

Such is the degree of blindness to which one of the greatest intellects of the age was reduced. He did not deign to notice, or examine, or try to understand.

We can add the name of Ernst Haeckel to the list of savants blinded by a false pride, who have denied the existence of unexplained phenomena. On one unfortunate page of his interesting work *The Riddle of the Universe*, after lightly and hastily touching on mediumistic phenomena, which he classes as aberrations of overwrought minds, he speaks of thought-readers in these terms:

That which is called telepathy (or thought transference without a material medium) does not exist any more than spirits or ghosts, etc.

In spite of Haeckel and his colleagues, thought-transference, hypnotism, and many other psychic manifestations are now acknowledged by eminent men, and the psychologist has taken courage to interest himself in problems which arise in a field of study hitherto considered a mass of trickery and fraud. Let us rather reason as Jaurès did just now.

We must remark again, with Ch. Richet, that the comprehension of psychic phenomena is beyond the capacity of a certain number of men.

In the first place, there are first-class men of science, high officials in

her husband's mental condition. After explaining her husband's aberration, she added, with tears in her eyes, that the most convincing proof of Daguerre's insanity was his firm conviction that he would succeed in nailing his own shadow on the wall or to fix it on a magical metallic plate. The doctor listened attentively, and replied that on his part he had lately observed symptoms in Daguerre which to him amounted to an irrefutable proof of lunacy. He ended the conversation by advising her to send her husband quietly and without delay to Bicetre. Two months afterwards a vivid interest arose in the world of science and art after an exhibition of pictures prepared by the new process, and photography, already discovered by Niepce, was recognised.

* See Myers, *Proceedings of the Society for Psychical Research*, xiv., 1904, p. 365; and Richet, *Traité de Métapsychique*, p. 6.

education or administration, who are very competent in certain subjects, very upright, of a ripe and usually well-founded judgment, but who do not go outside their sphere, and for whom science has said its last word on everything. They are convinced that the laws of nature are known! This class of people was opposed to new discoveries throughout the ages, the movement of the earth, the telescope, the circulation of the blood, meteorites, vaccination, electricity, gas lighting, railways, photography, sub-marine telegraphy, the phonograph, the cinematograph, aviation, etc. They would never devote their time to these things *because they were sure they were impossible*, and they always obstinately adhere to a scepticism which to them seems rational.

Then there are the shrewd persons of business ability, false, knavish, and crooked people, given to exploiting their neighbours, convinced that it is better to rob than to be robbed, and setting unscrupulous traps for others. These people can see nothing but cleverness, falsehood, and deception in these things.

Lastly, from another point of view, but equally incapable of judging the phenomena, there are the simpletons, the credulous, who have no critical minds, who make a blind faith of Spiritualism—a religion indeed—and cannot exactly analyse the effects to be observed.

Yet there are also the Free, and they surely form a notable proportion of the human species.

Let us acknowledge, in any case, that people in general are incapable of a sustained attention, and that in the terrestrial human race, as a whole, indifference to the knowledge of truth is almost universal. This indifference perpetuates the amazing ignorance which every shrewd observer encounters in all scientific and historical fields. After so many centuries of progress, so many discoveries, this universal ignorance is truly fantastic. Nobody wants to learn. The inhabitants of our planet live without knowing where they are and without having the curiosity to ask.

The columns of the Press are occupied with material pursuits, races of all kinds, millions in bets, speed tests, sports, boxing, pugilistic matches, speculations, the theatre, the cinema, the films, new dances, the nude in the music-halls, adulteries, crimes of passion, assassinations, political speeches, advertisements. As regards scientific progress and general instruction, they are conspicuous by their absence.

It is particularly in psychic matters that this ignorance is remarkable and regrettable, for we are all personally concerned here. The psychical world is vaster and more immense than the physical world.

Yes, the Unknown World is vaster and more important than the Known.

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

JANUARY, 1935

Editorial

Prediction and Prophecy

Action at a Distance

(With Illustrations)

R. A. WATTERS, F.R.S.A.

The Mediumship of Carlos Mirabelli

(With Photographs)

DR. THADEU DE A MEDEIROS

The Prophetic Visions of a Clairvoyant Shepherd in the 18th Century

The Death of Judge Dahl and Its Marvelous Prediction

BY A CONTINENTAL CORRESPONDENT

Evidence of Survival and Identity

H. A. DALLAS

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXIX, No. 1

Price 50 Cents

PURPOSE AND SCOPE OF THE SOCIETY

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

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

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

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

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HISTORY OF THE SOCIETY

The First American Society for Psychical Research was formed in 1885, in consequence of a visit by Sir W. F. Barrett to this country, and Prof. Simon Newcomb became its President. In 1887 the Society invited a man of signal ability, Richard Hodgson, A.M., LL.D., sometime Lecturer in the University of Cambridge, to become its Executive Secretary, and he accepted.

This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson until his death in 1905. The American Society for Psychical Research was then re-established with James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, as its Secretary and Director.

THE ENDOWMENT

The American Society for Psychical Research, Inc., was incorporated under the Laws of New York in 1904 under the name of American Institute for Scientific Research, for the purpose of carrying on and endowing investigation in the fields of Psychical Research and Psycho-therapeutics. It is supported by contributions from its members and an endowment fund which now exceeds \$275,000. The income of the Society pays only for the publications and office expenses, but does not enable the Society to carry on its scientific investigations. A much greater sum is required before this work can be carried forward with the initiative and energy which its importance deserves.

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