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Number 1

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Charles Richet: Father of Metapsychics

BY H. A. JULES-BOIS

Should one push modesty to the point of complete self-effacement? Sensible men hold that this is not necessary. I shall take courage from their opinion, and say here that I myself had a part in working out the word "metapsychics", which Charles Richet has succeeded in getting accepted. In the title of one of my books, and in an article which appeared in *Le Temps*, I used and defined it for the first time. Shortly afterward he whose irreparable loss we now mourn made use of it in his Presidential Address to the Society for Psychical Research, in 1905. Thus he made the word his own; from that time on it was adopted in Europe, although it appears to be less popular in Germany and the United States, where the terms "parapsychology" or "psychical research" are more commonly used.

Nevertheless, the word "metapsychics" is more precise; it is as correctly compounded as any other scientific term—hypnotism, hysteria, telepathy. It says what it means. An enormous success was accorded the word "metaphysics," borrowed from Aristotle, from the title of a chapter following those in which he treated physics. Similarly, after and beyond the phenomena called "psychic", of which rudimentary psychology treats, such as the mani-

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festations of memory or of the senses, we may study "metapsychical" phenomena—such as faith healing, mental healing, haunted houses, clairvoyance, apparitions, mediumistic feats—and, first and foremost, telepathy. The words previously current were not happy. For instance, such a word as "spiritism" cannot fail to embarrass researchers, by imposing the hypothesis of the intervention of the dead as an article of faith; "occultism" is meaningless, since all science is occult in its beginnings. As for "psychic science", it is ill-chosen for the phenomena cited above. Every reflex is psychic; the pallor of a terrified face, the trembling of a dog before the operation of which he guesses himself to be the ignorant and valuable victim, and so forth.

However that may be, since Charles Richet made that vocable his own, we may say that he gave to the endeavours thus named a scientific standing and a renown which no one else could have given them. And this was true although the undertaking was only what we call in France the "Ingres violin" of this official scientist; meaning by that that it was a side-issue with him, a study added to his main tasks.

A laboratory scientist, a painstaking experimenter, we owe to him discoveries of the first importance; serotherapy, for example. He contributed to the cure of tuberculosis. He was one of the pioneers of hypnotism, which he defined as "an admirable procedure for psychic vivisection". He organized the dictionary of physiology, one of the most solid scientific monuments of recent decades. In addition he was a man of great ingenuity, fertile in hypothesis, generously overflowing with ideas on all subjects, from universal peace to the dirigibility of balloons—a field in which he was one of the fore-runners. It is well known that he was, in his spare moments, a writer of tales, a novelist, a dramatic poet. He could preside over a banquet of intellectuals with the same ease which he evidenced every afternoon at the School of Medicine, where his experiments

in vivisection and his lecture courses were followed by a devoutly attentive audience.

Like the late William James, he had something of the visage of Socrates. In spite of his irregular features, his charm was irresistible. He made no enemies, even among those who opposed his metapsychical studies relentlessly. He was at once respected and loved. His scientific authority was never weakened. He was to the last of his life a disciple of Claude Bernard.

One of his formulas served as the inspiration for the strictest scientists that European culture could produce. It might be condensed as follows: "Let us be as daring in hypothesis as we are rigorous in demonstration." He used to say, like Paul Bert, taking off his overcoat in the entry of the laboratory at the College de France: "Leave your imagination in the cloakroom with your coat; but pick it up again when you go out."

* * *

I used often to visit Charles Richet in that elegant and austere town house of his in the Rue de l'Université, adjoining the offices of the *Revue des deux Mondes*. He would receive me, pipe in mouth, whatever the hour of the morning, in his roomy study looking out over placid gardens. On the mantelpiece, a portrait of Myers, the darling Cambridge philosopher who made a link between experiments in spiritualism and the philosophy of Plotinus, thanks to his gift for profound observation. Opposite, a picture of Frédéric Passy, the pacifist. Nearby, a comic statuette of Dr. Purgon. A library with a balcony and ladder encircled this scholarly retreat; tables loaded with manuscripts stood under hanging electric lamps. Above a filing-cabinet the statue of Rabelais. The bust of Voltaire in one corner; in another a bronze figure presents us with the spectacle of an intellectual worker smashing a sheaf of swords with his hammer, with this legend: "The Future", dated 1897. Today this date appears slightly anachronistic to us: how many wars we have had since 1897!

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Ah, well; in the lofty figure of that good giant, Charles Richet, in his fine and pensive eyes, in the robust framework of his strong-boned face, one could trace the tenacity, the initiative, the eager sensitiveness of one of the race of pioneers. Modern scientists are coming to be like the theologians of old. Their words have the power to go on sounding down the years. Those assemblages at which scientists define this or that item of knowledge—are they not rather like the Councils of other ages, at which questions of faith were first debated and then decreed? Most Brahmins of modern science consider themselves to possess an even more radical authority, and teach us not merely what to believe—belief is trivial in their eyes—but of what we may be certain. Nevertheless, if the modern Councils still have their articles of faith, it is different when it comes to scientific dogmas. Has not Newton himself been battered out of shape by Einstein?

"Never mind! The *experimentum crucis*, as the old alchemists used to call it, remains to be found," Charles Richet often remarked; "that is, we haven't yet got the irrefutable proof; but the probabilities in metapsychics are already so great that they will eventually approach certitude."

I asked him if he also believed, like Dr. Maurice Fleury, for example, that metapsychics went counter to admitted scientific facts.

"I have often cited," he responded, "the cases of Magendie refusing to believe surgical anaesthesia possible, Bouillaud's assertions that the telephone must be ventriloquism . . . Pasteur, our great Pasteur himself, was sure that sympathy could not be established between bodies of molecular dissymmetry . . . Look at the aviators of today who give the lie to those whose taunts I had to bear a few years ago because I believed in the dirigibility of balloons. Lavoisier declared that meteorites did not fall from the sky, since of course there were no stones in the sky.

"Just as science is unassailable while establishing well

demonstrated facts, so is she in danger of betraying herself if she persists in arbitrary negations."

Thereupon the great scientist told me of the battles he had waged in his youth to bring about the admission of facts, long denied but nevertheless real.

"I remember," he said, "when I had to hide in order to make my first hypnotic experiments; today they are classics. Alternations of personality are now accepted. What a howl of derision would have burst forth twenty years ago, if I had told of the experiments by which I changed one of my friends not only into the most diverse types of humanity, but into this or that animal—a parrot, for example . . . So successfully that he answered me: 'Must I eat all the grain in *my* cage?' That '*my*' is a marvel! . . .

"We have accumulated so many excellent examples of telepathy that telepathy seems indubitable. Now all that is necessary is that we should be able to reproduce them at will in order to have telepathy as evident as contagion in tuberculosis! And why shouldn't that come to pass some day? Metapsychics has not yet reached its experimental period. That is true; but medicine, at one time, was likewise in its phase of observation and empiricism. Bernard and Pasteur appeared. Everything changed. Men of my age lived at a time when it would have been thought insane to study typhoid, cholera and erysipelas in a laboratory."

All the time he was telling me these things, Charles Richet was puffing away at his huge pipe till he had wrapped himself in a sort of small prophetic cloud. He did not disdain to give anecdotes in proof of the existence of a sixth sense. The one about the tell-tale hat has always stayed in my mind.

"I invited two friends of mine to my place in Carqueiranne so that they could have a rest," he said. "We were going to do some experiments down there, where it was quiet, with the very interesting medium, Mrs. Thompson, who succeeded Mrs. Piper. I telephoned to another good friend, M. Moutonié, who lived at Nice, to join us, as such

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experiments fascinated him. Since I was detained in Paris, he didn't go at once to Carqueiranne. Now, Mrs. Thompson, who knew nothing of all this, was taking a little walk on the Riviera one day. In the gardens of Monaco she saw a gentleman sitting on a bench with a lady and a little dog. To her astonishment she saw, with her spiritual eye, the word *Carqueiranne* on the man's hat. In spite of her natural timidity, she decided to talk to the couple, who roused her curiosity. She used the dog as a go-between. One thing leading to another, she finally asked her question: 'Do you know Carqueiranne?' Imagine my friend's astonishment! He cried 'I certainly do! I am just about to go there to meet a medium!' 'I'm the medium,' cried Mrs. Thompson!"

I remember those tragic days in 1914 just before the German invasion. On the morning of August 1st I had a telephone call from Charles Richet. He asked me to come to his house as quickly as possible. I thought there must have been some unexpected political event. Not at all; it was merely a matter of clairvoyance. The evening before, in a remote suburb of Paris, a certain Count Ugo Baschieri suddenly remarked to the eminent professor: "A very important personage is going to be assassinated. So much blood! . . ." And he added: "What time is it?" "Twenty minutes to ten," he was told. "Well, then, something's happening near the Boulevard des Italiens." Then my famous friend pointed out to me, in large letters on the front pages of the newspapers, the assassination of Jaurès. It had actually happened not far from the Boulevard des Italiens, in the Rue de Croissant. The hour coincided, for it was at twenty-five minutes to ten that Jaurès received the mortal wound. Both of us stood dumbfounded.

"Here is the kind of fact," he cried, "that brings us the proof of supernormal perception in human nature, or rather in a certain number of privileged human beings. It is what I call, with you and the researchers who preceded us, the sixth sense, cryptesthesia."

The interest in the phenomena of the marvellous and occultism which the young Charles Richet felt as early as the end of the last century could not but grow and flourish with the passage of years. In 1928, being in Paris, I used to go each month to the "metapsychic" dinners, which brought us all together at a well known restaurant in the Boulevard Poissonnière. What prodigious stories were told there, among serious gentlemen, moreover, and weighted down with the most authentic of scientific titles! Dr. Osty was never absent from these meetings, which Charles Richet made as witty as they were instructive. Osty has surely not forgotten the story I am about to relate. One of the doctors at our table told us of his experiments with a sick woman in whom he had observed clairvoyance. "When I cured her," he concluded, "these strange phenomena disappeared." Richet, who had been much interested by the facts reported, could not restrain an impatient gesture, and cried, "But she shouldn't have been cured!" It was no more than a momentary outburst, but it testified forcefully to the poignant curiosity of which the president of our group was possessed, a curiosity which carried him to the verge of "psychological vivisection."

* * *

I was privileged to be present at the apotheosis of "our" Charles Richet. He had received the Nobel Prize; and his jubilee in 1926 was an unparalleled triumph. The scientists of the entire world acclaimed him. Paul Painlevé, a scientist himself and a minister, represented the French government. Everyone rose when Marshal Foch, in the name of the President of the Republic, gave Richet the accolade, and presented him with the Great Officer's Cross, which his father had worn before him. For this relentless pacifist had fully deserved this tribute from our most illustrious militarist. Had he not, after serving in the war of 1870, enlisted for the duration of the Great War, in spite of his advanced age, thus giving, like Anatole France, a good example to certain over-timid young men whom we call "embusqués"? It is

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true that, although he wore a uniform, he was never sent to the front. Nevertheless the War dealt the great scientist a cruel wound. Two of his sons lost their lives.

A year later, in 1927, Dr. Charles Richet and I had a public debate, at the *Institut Métapsychique International*, in Paris. The president of the Institute, Dr. Eugène Osty, will doubtless remember it. My lecture was entitled "The Beyond Is Within Us" (like that which I recently delivered at Hyslop House in New York). Richet attended; and he planted himself in the middle of the audience, as hecklers do in the Chamber of Deputies when they are intent on overturning the Cabinet. I recall this debate so that our readers may see clearly the great man's central idea, and also the method of undertaking psychical research which seems to me to promise the most certain success.

Charles Richet had previously stated, in a speech to the same audience, that he distinguished "two metapsychics". The one objective or physical; the other subjective or mental. The first is concerned with apports, materializations, telekinesis, etc.—in other words all the non-normal physical phenomena, luminous, mechanical, or having to do with the aggregation of atoms. The second "metapsychics" is concerned with telepathy, premonitions, metagnomy, cryptesthesia, and automatic messages, whether by voice, planchette or writing. An excellent classification. However, because of the title of my lecture, our great friend erroneously believed that I was about to endanger the first of these types of research. Nothing of the sort was true, of course; and later, when we had cooled off, we talked it over in the study I have described above, and smiled at our passage-at-arms.

My thesis is simply that the subject, the sensitive or medium—whatever name you choose—is the direct source, the immediate source, at least, of the wonders of both kinds of metapsychics. The mysterious forces pass through such mediums, they produce the wonders because they are "receivers" for them. A human being, one at the very least,

must be present in order to bring about the physical no less than the mental phenomena. Therefore it is to the study of these human beings, gifted with exceptional powers, and receivers of messages which may well come from superior planes of the Invisible, that we should devote all our efforts when we are undertaking experiments in metapsychics. Thus the problem has nothing uncanny about it, though it still remains strange. Nothing would have to be restated even in the official sciences to accommodate our findings. With this theory—bursting, as it is, with the facts, with all the facts—I am confident of being able to defend both kinds of metapsychics and to make them accessible to all sincere investigators, without failing to take into account the powers that come from the depths of the spirit.

For it should be fully understood that by the formula "the Beyond is within us" we do not for a moment deny spiritual intervention. We believe in the reality of the external world and in the world of spirits, and finally, we believe in God. But what we wish to convey is that by the study of man himself, and man's nature, we may find and cherish the intimations of these superior influences. "The Beyond is within us" is a method; it is not a negation; on the contrary it is an approach—the best approach, in our eyes, the psychological approach.

But Charles Richet, before he became a psychologist, was a physiologist and a physicist. These branches of knowledge, physics, physiology, and psychology, so different in their objects and their methods, were interwoven in his mind. This confusion in so distinguished a scholar can lead to difficulties for others. For that reason I asked my momentary antagonist to put his arguments on paper. Here is the valuable document, not hitherto published:

My eminent friend Jules Bois has spoken to you as a poet, an orator and a philosopher, and you are right in applauding his edifying pronouncements on the relation of the ethical to the metapsychic. How right he was! How ingeniously he developed the thesis that knowledge of the "I" would show us the greatness of human intelligence and the sublimity of certain sentiments, which,

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latent in most men, in others appear in all their splendor, developing heroism and self-abnegation.

But I should like to add a few words, speaking as a physiologist, to the thesis so well expounded by Jules Bois. Indeed, the Beyond, that is, the Ideal, is within us. But surely there exists another Beyond outside us; and so, perhaps, it would be better to clear up a bit just what the Beyond is.

The Beyond is something our senses do not perceive. We are a small and very imperfect machine, plunged into an immense and nebulous Cosmos, and, to know this Cosmos, we have but five small windows through which the consciousness can approach it. These five miserably small windows are our five senses: the sense of sight — so defective that Helmholtz said that if an optician had presented him with such an optical instrument he would have refused it; the sense of hearing, which does not extend far; the sense of touch, which requires an even more immediate contact with objects; the olfactory sense and the sense of taste, which are exceedingly coarse. But the Beyond is something that these five senses cannot penetrate.

Now, are there other forces beside those which reach the consciousness through the senses? There is no doubt of it. Physicists have taught us that there are magnetic forces, forces of gravitation, ultra-violet rays, infra-red rays, irradiating waves, emanations of radium. To take an example familiar to us all, there are billions of Herzian rays in this room which we could capture if we had the proper apparatus.

So we are surrounded by forces which physics has been able to reveal; and doubtless there are still others which physics, however advanced it may become, will never penetrate.

This Beyond, these Beyonds, rather, are immense, infinite as the Cosmos itself, and so one has not the right to say that the Beyond is in us. It is in us, perhaps, but it is also in the immense universe which overwhelms us — oh, by how much!

And yet it cannot be said that this will remain forever unknown to us. Years ago, Auguste Comte thought he was able to affirm that the chemical constitution of the stars would always be inaccessible to us. But we already know — and it is perhaps one of the most brilliant conquests of science — of what substance the stars are made, despite the hundred thousand light-years which separate us from them. The Beyond is the two infinities between which we are plunged, as Pascal said. At one end there is the infinitely great, so great that we cannot conceive of it. At three-hundred thousand light-years certain stars can no longer be seen by the naked eye; they are the nebulous spirals analogous to the Milky Way, which is much nearer to us.

There is also the Beyond in the infinitely small. Physicists have taken into account the fact that matter is discontinuous, and that a gram of hydrogen, for instance, contains a hundred millions of billions times a hundred millions of billions of atoms. Each of these atoms is a small solar world with a central core, prodigiously small, around which the electrons circle as planets circle about the sun!

This Infinitely Great and this Infinitely Small are the Beyond, and science is penetrating it more and more.

There are probably — one cannot say certainly — other forces, called, up to the present, occult, which do not reach the senses (and consequently the consciousness) of ordinary individuals, but which reach, thanks to a special sensitiveness, the consciousness of certain individuals whom we call mediums. These occult, unknown, mysterious forces, despite their being occult and mysterious, are nevertheless real.

There is the aim of metapsychics. As physics and astronomy have penetrated some of the mysteries of the Beyond (Megacosm and Microcosm), so metapsychics will penetrate, if it is wise, industrious and patient, the mysteries of this unknown world for which I volunteer the term "Cryptocosm."

One cannot but admire this vast synthesis of the Universe; but it goes beyond metapsychics. Each branch of the universal science should define its limits if it hopes to attain its ends. As our readers can see, Dr. Charles Richet here carries us far from psychology and from metapsychics as he himself has defined them. The Cryptocosm is objectively outside the boundaries of our researches. But we can attain to one part of it if we resign ourselves to study the reflection of this Cryptocosm *within ourselves*. Metapsychics, if it remains a branch of psychology, will bring that to pass. If not, we shall stray into another department of science, Physics. And then it would be necessary to create still another new term to comprehend the ultra-ordinary data coming to us from this field of data—"Ultrapysics," for example. But now we have been lured beyond our subject and the field of our inquiries.

I need hardly say that neither the French *Au Delà*, nor the English Beyond, is to be taken as a noun in the sense in which the famous physiologist used it. Hitherto the Beyond has been considered unanimously, according to the

dictionaries, as "the other world, the future life" (Larousse), or "that place or state which lies on the other side; an experience or life beyond our present life or experience" (Century). So the word Beyond does not apply at all to that in the material universe which still awaits our exploration, but refers to a psychology higher than our ordinary psychology; that which would study (1) our future, after apparent death; (2) the world of spirits, situated in another "dimension"; (3) those rare gifts, unknown and intermittent, by which we act psychically on matter, and particularly upon our bodies, as in miraculous healings, etc. All these matters appertain to what has recently been called by a distinguished Franco-American scientist "Man the Unknown", and were formerly summed up, to use the current Anglo-Saxon term, under the phrase "the sixth sense".

That there is, by analogy to our five narrowly limited senses, a Beyond, or even a continual X, an unknown quantity, in the physical world, no one denies. But in any case this X has nothing to do with the *metapsychical* Beyond. By normal means, by instruments created by human intelligences, physicists will discover the vibrations spread throughout the universe, and will utilize them in radio or for television. The same is not true for the things which come to "mediums". These are received by processes which do not resemble those of ordinary science. In order to receive them a special gift is necessary, something far more like the spontaneity of the artist than the industry of the scientist. The latter works by experiment and by induction, and with the aid of materials at the disposal of anyone. "Sensitives", on the contrary, are themselves the mysterious laboratories of forces which are already within them, or which are projected upon them from another plane, and which they then give forth. If they enter into communication with exterior forces, lying somewhere within our four dimensions, still they attract such forces only by virtue of their particular make-up. Consequently we may say that from every point of view the metapsychic Beyond is within

them. Dr. Osty continues to prove this in the experiments he has been conducting recently at the Institut Metapsychique. It is the medium Rudi Schneider who gives out the unknown force which the insight of Dr. Osty and his technique have recorded. Moreover, mediums themselves are the first to recognize that the Beyond is in them.

In short, if there are two metapsychics, as Charles Richet held, there is only one experimental field where they may be studied: THE MEDIUM.

* * *

In the last years of his life, which, long though it was, was not long enough for the progress of science, Charles Richet concentrated upon the very idea which he had seemed formerly to combat. He studied, he talked, and he wrote endlessly about the "sixth sense". On that subject he had the help of the philosophers of all the ages, and of the modern psychologists who are beginning to explore the Intuition.

It is to the adoption of this term, Intuition,—that particular attribute of the summits of the soul which are called today the Superconsciousness—that we must return. The "Sixth Sense" is not a sense at all, properly speaking; it is a power of the spirit, of the mind, a power more often latent than developed. The spirit makes use of the five senses given us by our Creator, and from them draws another and synthetic sense. But what seems more and more strange is that this prophetic power belongs to the inferior kingdoms, to those animals which are gifted with foresight, and which, for just that reason, the Egyptians considered sacred. But here we will stop, for this subject goes beyond the limits of this study of Charles Richet. All that we shall permit ourselves to say, in conclusion, is that the great precursor left behind him,—to continue, to develop and to perfect his work—a scientist as scrupulous as he is talented and courageous, Dr. Eugène Osty.

Alexis Didier: Clairvoyant Extraordinary

BY DR. EUGENE OSTY

(Continued from last month)

From the "JOURNAL DES DEBATS", October 15, 1847

The following letter has been addressed to us by M. Alexandre Dumas, who is entirely responsible therefor.

October 15, 1847.

Now that we have plunged into magnetism, let us carry it through to the finish. Moreover, this letter will answer several questions which have been asked me in correspondence and in print. One of the chief questions, a question all the more important to me inasmuch as I had put it to myself, was this: Does the sensitive sleep or does he pretend to sleep? Which can be translated by saying: Is there collusion between the man magnetized and the magnetizer?

The question was difficult to settle. Neither the magnetizer nor his subject could be asked this question. They had too much interest in it for their testimony not to be in the highest degree assailable. When writing you my last letter, I whispered to myself: I will only fully believe when I have put a somnambulist to sleep myself and without his knowing that I am doing so.

Chance has just settled that question triumphantly. Last Sunday Alexis asked me if he might act in *Cagliostro* at the St. Germain Theater; he wanted to have me see him in the part of a lover. I arranged the affair with the director of the theater and he agreed to have Alexis, that Sunday evening, play the part of Derval, and his wife that of Dejazet.

Sunday is the day that I especially devote to receiving my friends, and on that day there was a goodly company. The company consisted of Mm. Louis Boulanger, Séchan, Dieterle, Despléchin, Delanoue, Jules de Lesseps, Collin, Delaage, Bernard, Monge, Muller, etc. . . . M. Jules de Lesseps had brought, besides, two of his friends, who were for the first time doing me the honor of visiting me.

The other half of the human species — the fairer half, M. Demoustier would have said — was also represented. Only as I live somewhat as a bachelor, I may be permitted to designate the ladies merely by their initials, to the extent that they are needed in the account.

The whole company had come, so each one said, to see me; but from the questions they asked me about Alexis and M. Marcillet it was easy to guess that the hope of a séance of magnetism was not entirely foreign to this gathering somewhat more numerous than usual. So that there was great disappointment when I announced that since Alexis was going to act that evening, I had thought I ought not to be so indiscreet as to ask him for a séance the day he was acting.

At three o'clock the hopes of all were nevertheless revived by the announcement that Alexis was in the garden. The crowd rushed to see at least the somnambulist, since they could not see his somnambulism. Their last hope vanished when it was seen that Alexis had come alone with his wife and had left M. Marcillet behind in Paris. Alexis was roundly scolded for this neglect, especially by me. I still had to thank M. Marcillet again for his last séance, and I had been deprived of the opportunity at least for that Sunday. The other regrets expressed so audibly and sincerely were a little more selfish than mine. I regretted the absence of M. Marcillet on his own account: the others who did not know him regretted it on account of Alexis.

Some drops of rain fell; we went up to the salon. So lively a desire was displayed on all sides to see Alexis perform one of his miracles that he finally said that if someone in the company would undertake to put him to sleep, he was ready to do everything that they wished. We all looked at each other, but no one dared to make the attempt. M. Bernard came up to me.

"You put him to sleep," he said to me in a low voice.

"But do I know how to put people to sleep anywhere except in the theater and in libraries? Do I know how to make those passes, pour in fluid, establish sympathy?"

"Don't bother with that; just put him to sleep by your will power."

"What's needed to do that?"

"Say to yourself: I want Alexis to sleep."

"And he will sleep?"

"Very probably; you ought to have a devilishly strong will."

"Perhaps; but if I have will-power, it is in the same way that M. Jourdain wrote prose, without knowing it."

"You can always try."

"But he is talking with his wife and Delanoue."

"That doesn't matter."

"They will make fun of me if I don't succeed."

"Who will know? You won't say a word, you won't make a gesture; you will put him to sleep, in fact, from here, seeming to be talking to me."

"Oh; I wouldn't mind doing it that way."

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I crossed my arms, I gathered all the powers of my will, I looked at Alexis, and I said to myself:

"I want him to go to sleep."

Alexis staggered as though hit by a bullet, and fell backward on the sofa. There was no doubt, at least for me, that the magnetic power had acted with the suddenness and almost with the violence of lightning. My first feeling as he fell back was one of terror. Alexis, surprised by the magnetic fluid at a moment when he least expected it, had uttered a cry. He was shaken by a violent nervous trembling, and his eyes were almost entirely turned back in their sockets. I was not the only one who was frightened. Only I was doubly frightened, knowing the cause of the accident. On feeling my hand, Alexis recognized me.

"Oh!" he said, "don't ever do anything like that without warning me. You could kill me."

"Good Heavens!" I said to him, "What is happening to you?"

"A great nervous shock. It will calm down, especially if you will take away the fluid that is pressing on my stomach."

"But how do I take away the fluid? I don't know a single thing about it."

"By pushing it aside with your hands."

I began to push the fluid away, as best I could, and after a few seconds Alexis breathed more easily.

"That's better!" he said.

"Are you well enough to give us a séance?"

"Yes; only don't make me read. You have given such a shock to my nerves that everything seems to be jumping before my eyes."

"Will you play cards?"

"Yes, excellently."

"Will you be able to recognize objects, to say where they come from?"

"Yes."

"Will you be able to travel, to see at a distance?"

"Oh, very well indeed. I am in some ways more lucid than I have ever been."

"Fine, a game of cards with Séchan; he's the sceptic of the party."

"That doesn't matter."

I led Alexis to the table. Séchan himself bound his eyes with cotton and three handkerchiefs. It was utterly impossible for the somnambulist to see. Alexis played two games without once looking at the cards. At his turn, he played cards from his hand spread out face-down on the table, without making a single mistake. At the end of the second game Alexis was asked to drop this experiment, extraordinary as it was, as they were eager to see him go on to more seri-

ous things. Collin approached him first, and taking a ring from his finger asked:

"Can you tell me the history of this ring?"

"Certainly."

"Very good, go ahead."

"This ring was given to you in 1844; that is, the stone was."

"Yes, that's true."

"You had the stone mounted a month later."

"Right again."

"It was given to you by a woman thirty-five years old."

"That is quite right. Now can you tell me where this lady is?"

"Yes." He reflected a few moments.

"Come to an agreement with M. Dumas, first of all, or I can't get any farther; he is taking me to America while you are holding me in Paris."

The truth was that around 1844 I had several times seen an American lady in Collin's company. I had thought, rather rashly no doubt, that the ring came from her, and I was indeed leading Alexis to New York, in spite of Collin's efforts to keep him in Paris. Collin and I went to a near-by room.

"Isn't it the American lady?" I asked him.

"No, it really isn't; it's someone you don't know."

"Where does she live?"

"Rue Sainte-Appoline."

"All right then." We returned, being now of a single mind.

"All right!" I said to Alexis, "We're in agreement now. Try to get it."

"I am in a street along the boulevard, only I don't recognize it."

"Good. Read its name on the corner."

"I would much rather read it in your minds."

Alexis took a pencil and wrote: *Sainte-Appoline*.

He had hardly written the last letter when I was informed that someone was asking for me downstairs. I went down and recognized one of my old friends, the Abbé Villette, chaplain of Saint-Cyr.

"My dear Abbé!" I said to him, "You come very opportunely. I am just making some experiments on the soul. I would like to be able to demonstrate what you preach so well: its immortality."

"In what way are you experimenting?"

"You will see. Come up."

We went upstairs. The Abbé Villette wore a frock coat and there was nothing in his appearance to show his profession. When we arrived I placed his hand in that of Alexis.

"Can you tell me," I asked him, "who this gentleman is, and what he does?"

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"Yes, very easily, for the gentleman is very devout. He is an excellent Christian."

"But his profession?"

"A doctor."

"You're mistaken, Alexis."

"What I mean is this: there are doctors for the body and doctors for the soul; this gentleman is a doctor for the soul, he is a priest."

We all looked at one another in great astonishment.

"Now," I asked him, "can you tell us where he practises his profession?"

"Yes, indeed. Oh, it is not very far. It is in an immense building, eight or nine miles away. Well! I see some young men in uniform; they are buttoned from the neck to the waist."

"Are there many of them?"

"Yes, a lot. This gentleman is chaplain of a military college."

"Can you tell us which one?"

"I'm sure I can. Is the name of the college on the buttons?"

I looked inquiringly at Monsieur Villette, and he nodded.

"Read it, Alexis."

Alexis seemed to direct the whole power of his vision to a certain spot in the room.

"Sainte-Cyr College," he said.

This second piece of knowledge was perhaps even more miraculous than the first.

Dieterle handed him a small package securely wrapped.

"What is in this?" he asked him.

"Hair from two different persons, two children."

"Yes, open the paper and tell us their sex and age."

"There is hair from a little boy and hair from a little girl. This is the little boy's hair, and this is the little girl's."

"How old are they?"

"The boy is the younger."

"Can you tell us their exact age?"

"The boy seems to me to be still a baby. As for the little girl, I don't see her clearly. I don't know what this means, but it seems to me that she is running in a garden and is about four years old."

"Their names?"

"It seems to me that the boy's name is Jules."

"And the girl?"

"As I said, I don't see her very well."

"Are you tired?"

"Yes, my nerves are still upset."

"What would you like to do?"

"I should like to travel."

"In what country?"

"Wherever you want to take me, it doesn't matter."

I motioned to Monsieur de Lesseps, and he came up.

"Let us go down there," I requested.

"All right," he replied.

"Down there" in my mind, and in that of Monsieur de Lesseps, meant Tunis. Monsieur de Lesseps has lived in Tunis twenty years, I believe. He gave Alexis his hand.

"Let us go," he said.

"Very good," said Alexis. "Here we are at a sea-port. How clear this is! We are going on board. Oh, we are going to Africa, it seems. It is hot."

"Exactly, we're in the harbor. Do you see the harbor?"

"Very clearly. It makes a large horse-shoe, with a cape on the extreme right. It is not Algiers, it is not Bône, it's a city whose name I don't know."

"What do you see?"

"It looks like a fort on the right, and a city on the left. . . . Oh, we are going through a canal. And here is a bridge. We must lower our heads."

Boulanger and I looked at each other in the greatest astonishment. The arches of the bridge under which Alexis urged us to pass with lowered heads are so low that we were almost killed once going under it.

"That is right, Alexis. Very good; go ahead!" exclaimed M. de Lesseps, Boulanger and I.

"Why, we haven't arrived yet. We're going aboard ship again. The city is still five or six miles away. Oh, we are there."

"Are we going into the town, or travelling in the outskirts?" asked M. de Lesseps.

"Just as you please."

"Let us go to the Bardo," I whispered to M. Lesseps. He gave me a sign that that was where he was going to take Alexis. The Bardo is the Palace of the Bey.

"We are leaving the town to our left, and we are continuing on our road," said M. de Lesseps.

"What a lot of dust! We've gone two miles, two miles and a half. . . . It seems to me we are going under an arch. . . . Oh, I see a monument. . . . What peculiar architecture! It looks like a large tomb."

As everyone knows, Turkish palaces look very much like sepulchres.

"Go inside."

"I am unable to, there is a colored guard blocking my way."

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"Tell him that you are with me," said M. de Lesseps.

"Oh, now he is stepping aside. We are in the court. . . . We go up several steps. . . . Where should I go now?"

"Into the reception-room."

"I am there."

"Describe it."

"There are some arcades. It is all sculptured like the Arabian room of M. Dumas, only the sculpture is painted in several places."

"Look up at the ceiling; what do you see?"

"It is a carved ceiling, I think of wood."

"Is it painted?"

"Yes."

"What color?"

"Red and blue."

"Do you see anything special about it?"

"Yes, indeed, golden rays which start from the center and go out in all directions."

"That is right," said M. de Lesseps. "Now someone else."

In truth, it would have been impossible to give a more exact description of the harbor of Tunis, of the canal of the Goulette, and of the reception-room of the Bey. Delanoue stepped forward.

"Wait a minute," said Madame L. P. "It's the ladies' turn. Will you tell me something, M. Alexis?"

"Anything that you wish."

"Well, tell me where this little medal comes from?"

Madame L. P. drew from her bosom a little medal hung on a gold chain. Alexis pressed it to his forehead.

"This medal has been blessed."

"Yes."

"It was given to you in 1844."

"In August."

"Yes."

"As a matter of fact, my name is Louise, and it was given to me on my Saint's day. But who gave it to me?"

"It was given to you at four o'clock in the afternoon."

"By whom?"

"By a man dressed in black. Whisper his name to M. Dumas and I will tell you what it is."

We went to a window recess, and Madame P. whispered *Charles* to me.

"All right, I know the name. Tell us what it is, Alexis."

Alexis took a pencil and wrote the word *Charles*.

Alexis was to act that evening, as I have said, and the hour was getting late.

"Come, Alexis," I said, "I think it is time for you to wake up?"

"All right, wake me up."

"How do I do that? I haven't the slightest idea."

"How did you put me to sleep?"

"By my will-power."

Alexis gave me his hand. I mentally said the words, *Wake up*, and Alexis opened his eyes.

The above is what happened at our second séance. I have named my witnesses, almost all of whom belong to the arts of diplomacy. One of them is connected with the church. All are ready to affirm that I have not departed from the truth by a single word.

ALEXANDRE DUMAS.

Didier's Own Explanation of His Faculty

A. Didier was convinced that his extraordinary powers of knowledge were attributable to an exceptional ability to free his spirit from bondage to material mechanisms, and, he held in consequence, that these powers were indisputable proof of the existence of the soul.

Saddened at the sight of so many people floundering in the despair of a narrow materialism, and of so many others distorting the truth of things by attributing to problematic entities from the beyond that which was inherent in the living man, and indeed signalized his deep spirituality, he took the opportunity of his enforced rest of 1855 to set down his opinions about his own faculty. Believing that there was no better source of instruction about clairvoyance than the clairvoyant faculty itself, he asked his magnetiser, M. Marcillet, to question him on the subject while he himself was in the somnambulistic state. This was the source of the material in his book *Le Sommeil magnétique expliqué par le somnambule Alexis en état de lucidité*.¹

1. To understand Didier's ideas fully it is necessary to take the ideas of his period into account, as well as the words which those ideas obliged him to employ. This can be seen in the book's title. It is not, actually, "magnetic sleep" in which Didier is interested, but the faculty of supernormal knowledge brought into play in somnambulistic states, which were not states of sleep, any more than they were states of *magnetism*.

I am going to give a résumé of the contents and quote the text of some of the principal passages.

Didier knows that clairvoyance can only manifest itself in a certain state. He has nothing to say about the nature of this state, and he is careful not to generalize from his case nor to accept, following the usual suggestions of the time, the idea that clairvoyance is inherent in somnambulism, which would mean that it was the result of magnetism.

He knows and makes it plain that the proper state varies from medium to medium, and that it does not depend on any outsider. He affirms, moreover, that not everyone can attain the "state of illumination" and the "liberation of soul."

There must be, so to speak, a native predisposition.² I myself am so predisposed to the state that a woman, a child, can plunge me into the state of lucidity where time and space no longer exist for me. Moreover it has often happened that without being made to sleep I have given proofs of high and profound magnetic insight.

The interior disarrangement which reverses all the laws of physiology and replaces them by others, makes the soul, so to speak, pass from the state of death to the state of life. There is, in fact, an interchange of functions between the body and soul. Further, instead of being executed by the play of organs, the finite and material boundaries of the senses, the work of this clairvoyant activity is effected by the spirit, the immaterial and universal principle, which triumphs over material obstacles made miraculously transparent at the command of the will. The lucid faculties become the more brilliant in proportion as the soul is free from the body.

When in the proper state, A. Didier feels himself *fused* with reality, whether human or otherwise, whether in the present, the past or the future. He has the impression, in his best moments, of being able to come at will into the presence of that which has lived, is living or will live in the future; of being, to use his own expression, in communion

2. It is seldom that a great clairvoyant does not inherit his gift from an immediate forebear. A. Didier's mother was very gifted, and his brother Adolphe Didier, who lived in London, made a great reputation there as a clairvoyant.

with the real. Things seem to him to happen as if he were able to get into contact, at request, with the desired reality. And it is particularly when the objectives presented to his clairvoyant faculty are human beings that he has the vivid sensation of this necessary moment of fusion.

Here are some passages from his text in which he expresses his certainty of this "communion of soul" while gathering knowledge about a human being, whether present, or far away or dead; in these last two cases, represented by an object placed in his hands.

... When I touch, I feel, I breathe the vital essence which emanates from human beings, men or women, I incorporate myself with them, so to speak; I enter into direct communication with the thought, the emotions, the sensations of those who are *en rapport* with me. With the aid of a mere lock of hair or a letter, I touch them, I feel them, I see them, I hear them, they live their lives in me, I feel myself suffering their sorrows, enjoying their delight, loving their love. My soul, free from the bonds of the body, touches and unites in spirit with theirs . . . (p. 20).

No sooner do I take in my hand a lock of hair impregnated with the vital fluid of an individual still living here on earth than, with the electric rapidity of sensation itself, my spirit feels itself carried through space and reunited to that individual's. I have sought for a name to describe this astonishing marvel which instantaneously unites me in spirit with those from whom I am given a fragment of clothing or a lock of hair, and I have found none more expressive than the word *communion*. Indeed my spirit, overcoming space at incalculable speed, goes to unite itself with that of the person whose emanation I feel, in whatever part of the world he may be at the moment I am put in rapport with him, and I am so truly present in the same place with him in spirit that I hear the language of those about him without understanding it, if the language is unknown to me, and I am in a state to describe in the most minute detail the beauties or peculiarities of the places or the monuments and public buildings near him.

If in describing this miraculous union of soul, across space with lightning-like rapidity, I like to use the word "communion", it is because I feel myself utterly identified with the individual with whom I am in rapport; my presence, although invisible, is so real to me that not only can I look out the windows of the apartment where he lives, hear what is said to him and what he answers, see what he is doing,

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read what he writes, but also, because I suffer from his illness, I am worried by his worries, happy in his joys. My face sometimes takes on his appearance, and my writing becomes his writing. I know very well that all this that I set down here must seem so much like a fairy-tale, although it is the sober truth, that if I had not borne witness to these phenomena and convinced the most intelligent men of the century of their reality, I should not dare to let it be printed . . .

If what I have just written seems already radically improbable to all those who have never witnessed my experiments and have never come to consult me, how much more improbable, and for far better reasons, it will be to believe that I can be in communion not only with the living but also with the dead. And yet experiments, a thousand times repeated and a thousand times crowned with the most brilliant success, have demonstrated that although the earth holds the body of the departed and heaven his soul, there still remains enough of the personality on the slightest fragment of their relics, whether profane or sacred, to enable my spirit to enter into direct communion with them.

When I am in the state of lucidity, and the hair of a dead person is given me, I become pale and feel along my spine the icy wind of death; then, feeling that I am not in touch with the spirit of anyone living, I conclude that the person whose hair has just been given me has ceased to exist, and that cold and humid earth covers his body. Instead of pursuing his soul into the other world, which might bring on an ecstasy but which would not give any proof of the reality of my lucidity to my consultants, powerless as they are to transport themselves into Eternity and verify the worth of the evidence which I would bring them, I then have recourse to one of the faculties which I have discovered in the soul when it is isolated from the body, the faculty of contemplating the past, and of being no more limited by the obstacles of time than by those of space. I go back into the past to the time when the person on whom I am to center my attention was living. Thus only a few days ago I was present, in an exaltation of the most ardent faith, at the heroic death of poor Gaston de Raousset-Bourbon, shot by foreign soldiers on a foreign soil, and in this feat there was no thought-transmission, for the person who handed me the letter knew none of the details of that gallant death. There are certain relics from men of genius, or of true inspiration, of which the mere touch is enough to inspire with their very spirit and make me participate in the inspiration which was peculiar to them during their lives.

When, I read these lines of Didier's two or three years

ago, I was greatly impressed to see that they summed up in their own manner the very conclusions to which I had come through my study of subjects gifted with paranormal cognition. This sort of "communion of soul", as Didier calls it, this linking of spirits, according to my expression, indicates a mode of cognition and being lying within the cryptic plane of life, which can find no place among the anthropomorphic conceptions of the over-simple spiritualism which Allen Kardec introduced into millions of ignorant heads.

Past, present, future; men dead, living or still to be born; things, animals and plants—all these come within the scope of supernormal cognition. The process of knowledge can not but be the same in all cases. Everything shows that it points to a property, commonly latent, of spirit, and that we understand nothing about this mode of perception because we cannot judge except by the standard of our reason, which has only the data which come from our precarious senses, interpreted by our feeble logic.



No medium is infallible. Alexis Didier, a giant of clairvoyance, was not one of those who believe or claim themselves to be unimpeachable. He knew himself to be subject to error. He wrote as much. And he attempted in his pages to isolate the reasons for the fluctuation of his faculty and the sources of error. A necessarily brief and incomplete attempt, but highly discerning as far as it goes.

. . . If I broach such a subject, it is because my book is the work of a clear conscience. I know it has always been claimed that a discreet veil should be drawn over whatever is imperfect in oneself, but I also know that not to warn the honestly credulous of the reefs of non-lucidity is to expose them to the danger of being wrecked on the word of a somnambulist. The worldly wise may blame me, but honest men will thank me for obeying the call of duty rather than my own self-interest.

We are going to expound all those causes of error which can be a perpetual source of errors for magnetized mediums; in the presence

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of all those reasons for failure I could almost be astonished at the innumerable successes I have had . . . (p. 26.)

Then A. Didier goes on to enumerate the principle causes of error, which he divides into three principal groups, as follows:

1. Those arising in the somnambulist himself: the persistence of beliefs carried over from the waking state, and disturbances arising from ill-health.

It is certain that since the soul, in somnambulism, is imperfectly disengaged from the earth envelope which encases it, there will always be an infiltration of the individuality which distinguishes the medium in his waking state, and even in his answers one will recognize the nature, character and spirit of the psychic who is not entirely immersed in the magnetic sleep, the intellectual and moral personality of his everyday life, which he resumes completely at the instant of his magnetic awakening . . . (p. 85.)

2. Those arising from the fact that the objects presented for consideration have been touched by several persons.

3. Those arising from the inquirers: ordinary thought-transmission, ironical scepticism, the unsympathetic nature of certain witnesses, the irreducible and inexplicable obstacle involuntarily brought in by others.

. . . The major characteristic of somnambulist lucidity is its variability: thus, while at all times of day and with every spectator a conjurer will always succeed, the most miraculously gifted clairvoyant will not be lucid with all inquirers and at any moment of the day; for, the lucid faculty being a difficult and abnormal condition, there will be atmospheric influences and insuperable antipathies to hinder its working, covering the eyes of the somnambulist as with a bandage and blocking his sight . . . (p. 80.)

Very often I have noticed that the arrival of a kindly spectator refreshed my soul with vigorous life, freeing it from the obstacles which it had been unable to surmount. Often the success of my séances was due to the presence of a woman or a man whose emanation, like a soft light, penetrated and illuminated me with a miraculous clarity which gave my lucidity superhuman extension . . . (p. 29.)

In various parts of his book Didier comes back to the

question of the services which the exercise of lucidity can render. He says—and all his actions and whatever he published give abundant proof of it—that lost objects, buried treasures, obscure or unknown events, unsuspected illnesses are all matter of veridical clairvoyant disclosures. Nevertheless, in spite of his frequent and sensational successes, Didier is always careful to warn the public about the dangerous fallibility of his own powers:

. . . Magnetic somnambulism can be brilliantly successful when directed to the cure of illnesses; it can go to the root of the trouble and cure diseases held by science to be incurable. The action of the fluid in all nervous affections can give the most favorable results, and even rekindle the spark of health at the flame of life itself, which we have come to recognize as the magnetic fluid. Applied to the search for lost objects, for buried treasure, although success has often deigned to crown my efforts, it would be faithless to proclaim that I always succeed; in that case, certainly, I should long ago have been found on the green carpet of Hamburg, or on that of the Bourse—I should have made my fortune, and snatched from Earth a part of the treasures which have been hidden in her breast, and which would be more profitable to me than to her.

As to stolen objects, it will be understood after my profession of faith that I will never under any circumstances consent to deal with them, since experience has shown me that, succumbing to one of the numerous sinister influences which lead the magnetized medium astray, I might be brought to bear false witness against an innocent man. If I have met with esteem it is because I have been careful to keep magnetism an estimable matter, and I will renounce it on the day that I come to believe that a somnambulist cannot be a man of honour . . . (p. 32.)

But the practical aspect of lucidity seems to him secondary. The true, the great utility of this faculty is for him the demonstration of the existence of the soul, to a sceptical generation.

I believe that the principal service somnambulism has rendered has been that of demonstrating, by incontestable feats, the existence of the soul, in this period when faith is banished by pre-occupations of every sort, when self-interest has taken the place of duty. These experiments have brought back to the spirit the sentiment of spirituality directed towards the other world.

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Somnambulistic experiments offer a diversion which has a certain character of grandeur, elevating the heart and impressing the soul, and preparing it, by degrees, to turn towards God, the immortal source, the divine home of all that is miraculous. It is a vivid glow which illuminates, for a thoughtful mind, the mysteries of the human organism, and leads it to see light among the shadows, truth in the midst of error . . . (p. 31.)

. . . I have often been asked if somnambulism can serve humanity. I believe this question has been answered in the chapter in which I show that if there is a science in the world which can prove the existence of the soul to unbelievers, it is lucid somnambulism.

It is by realizing the extension of the soul's faculties that man will come to realize the high destiny for which God has created him; he will feel himself king of creation, understanding that his soul, left utterly to herself, rejoices in the same powers which he has been privileged to see in the phenomena of lucid somnambulism . . . (p. 50.)

I ought however to say, out of respect for the truth, that the soul is not completely isolated from matter in somnambulistic lucidity; it is impossible to see in that state more than a rough draft of what the soul will be when at last it will have been freed from the body. It is this imperfect detachment which leaves the somnambulist at the mercy of the waking state, so that often he uses his imagination, his reason, his instinct, his memories, and tells the inquirer facts which he would have been able to discover normally, without quitting his own apartment. What shows the action of the soul and manifests it to minds smitten with wonder and respect, is when the somnambulist penetrates the impenetrable and bridges the distances of time and space with lightning-like rapidity . . . (p. 47.)

So thought Alexandre Dumas when he wrote: "If there is in the wide world one science which makes the soul visible, it is unquestionably that of magnetism." (That is, its apparent effect: supernormal cognition.)

And so inevitably think those who, by methodical research, by the study of those highly endowed with paranormal perception, explore the hidden places of the human psyche.

They do not know the true nature of this aspect of the human spirit which acquires knowledge of reality across time and space, but they know they are quite unable to attribute these powers to the senses, or to the logical exercise of the intelligence.

A Few Considerations

As those of our readers who are acquainted with our previously published psychological analyses—analyses of that which comes under the headings of interior or exterior observation in the exercise of the faculties of such subjects as MM. de Fleurière, P. Forthuny, Mmes. Morel, Fraya, Berly, Kahl, Laplace, and others—will easily have recognized, Alexis Didier neither had nor expressed anything but a general impression of his gift; and he did it with the words and formulas of his period, which were strongly imbued with these conceptions of “magnetism.”

He affirmed that a special psychological state was indispensable for the human spirit to manifest its supernormal properties of knowledge.

And he took his stand against the belief that this state was the work of the magnetiser, a belief disproved by the fact that certain mediums were able to put themselves into the somnambulistic state, and that he himself had no need of somnambulism in order to reach the clairvoyant state, since his faculty continued to operate, although in a less active form, when he was apparently normal.

He set forth some of the principal factors in inhibition and errors.

He tried to make comprehensible how, when it was his task to speak for a person either present or absent, there came that condition of instantaneously uniting himself with that other which allowed him to reach the very center of that individual life and gave him complete knowledge of it.

He submitted that the process was no different when he was to have a knowledge of objects or events in any moment of time; still he felt himself fused, integrated, with the spirit of the world. Such are not his words, but they are his ideas. And of course to our commonplace intellects, used to judging exteriors by means of our senses, and to

individualize according to outward forms, they seem perfectly absurd.

He distinguished two sources of knowledge: that of the *senses*, subservient to the concepts of space and time; and that of the *soul*, freed from this relativity and operating on the spiritual plane, which a mere instant suffices to place in communion, to use his own words, to know of all life—whether of the past, the present or the future—whatever one wishes to know.

And when this power of the soul exercises itself in connection with a human individuality, Didier notices that the supernormal perception is frequently troubled in its purity by contact with “cerebralised” thought, built upon sense data, frequent source of errors. Yet he does not even dream of distinguishing between “lucidity” and “thought-transmission”; it is the same phenomenon for him, the result of the instantaneous merging of two beings, but subject to an error in choice (he makes it understood, although not explicitly) between cerebral thought and the thought of the soul.

Didier was without education in psychology, and in any case the psychology of his period was rudimentary, was rather a department of philosophy than an independent science. The reason for his failure to proceed to a detailed analysis of his faculty in operation must be sought there. This is unfortunate, for the comparison of such an analysis with our studies of living mediums would be very interesting and certainly very instructive. But for Didier two things only were of importance: the facts, and the experienced and reasoned certainty that what caused them was the existence in man of a thinking principle not dependent on the senses and the reason—as if these were no more than the means by which spirit acts upon life while still embedded in matter, merely adaptive mechanisms.

Utterly convinced that his marvellous faculty was potentially within every human being and that his real gift lay in the physiological facility which he had in freeing “his

soul" more extensively than most other mediums, Didier resisted those who attempted to use his gifts to consolidate or to demonstrate their beliefs by attributing the powers to entities from an imaginary Beyond, individualized on an analogy drawn from the world around us into angels, demons, spirits, etc.

Clairvoyance was for him the manifestation—and, consequently, the proof—of the soul, the life-principle, capable, in some rare persons, of momentarily linking the spiritual plane to that of this world. But, he said in substance, if the feats which I do in somnambulism give an idea of the soul's power of knowledge, they give no more than a very incomplete idea, because so long as we live, under even the happiest conditions, the soul can no more than imperfectly detach itself from the body, and this does not allow it to show more than a little, and badly, spasmodically, that of which it is truly capable.

Such were, roughly, Alexis Didier's conclusions as to his psychic abilities, which were exceptional. And I may point out that the ideas of M. Stephan Ossowiecki, the engineer and great Polish clairvoyant, agree exactly with those of Didier, with which he is probably not familiar.

* * *

Those who devote themselves to experiments, to research, are inclined to set limits to the faculty of supernatural cognition according to the quality of the faculty as they meet it in the mediums they happen to know.

If I had not read these reports of Alexis Didier's séances, I should believe the practical utilisation of these faculties hazardous because, with rare exceptions, the mediums whom I have studied have found it impossible to give the name of a thief, a murderer, of missing persons, etc., or the name of the place where they could be found with such precision as to make it possible to go there. I should still be satisfied, for the principle still remains, and what we

are able to check of the saying of these mediums more than suffices to demonstrate (and to give matter for study) that there is another level of thought in man besides that which is in daily use.

Didier, with the feats he performed, teaches us a lesson—one which the great divergences in worth among living mediums also teaches us—that we must be careful not to set limits to the mysterious faculty of knowledge, because the limits which we are tempted to establish are only those of the best psychics we have encountered.

This lesson should have a practical application: we should try as a matter of regular procedure, with each new medium we are able to study, always to obtain more than the talent seems capable of giving. No psychic knows the full extent of his own powers, and we can only discover it by proceeding experimentally. Audacity in experimental suggestions, extreme prudence in the acceptance and interpretation of results—that should be our rule.

I recall, for example, the case of M. Pascal Forthuny. Accustomed for some time to exercise his gift before large audiences, where he moved around from one sitter to another, we attempted no more, in the séances at the Institut Métapsychique in 1926, than to ring the changes on this procedure. Then I proposed to Forthuny that he try to produce the same phenomena, *but at a distance*. Shut into a different hall from that in which everyone else had gathered, (about 200 persons) he was to try to use his faculty on the person sitting in a particular chair, chosen by lot. The indisputable success of this sort of experiment led me to propose—a suggestion which he took as a joke—proceeding to the same sort of experiment, but *in time*. Some hours before the séance, Forthuny was brought into the empty hall, in front of a chair chosen at random, and urged to disclose events in the life of the person who would later, and by pure chance, choose that chair. Of course, precautions were taken to guarantee the genuineness of the experiment.

To the profound astonishment of M. Forthuny, the audience, and, above all of the "virtual" objects of these experiments, this attempt, repeated over several weeks, was an incontestable success.¹

* * *

This series of experiments *across distance* and *across time* could very easily have been a complete failure. Theoretically failure was the most probable outcome. It would nevertheless have been very unfortunate if, because these attempts came to nothing when undertaken by Forthuny or by all other mediums, we were to conclude that they exceeded the possible limits of supernormal knowledge.

If it were for nothing more than the lesson which it brings us, it would be well to keep in mind the memory of Didier's exceptional gift.

* * *

Rarely indeed is the faculty of supernormal cognition possessed to such a degree of acuteness, of richness, of diversity, as in Didier's case. And yet—a thing which would astonish us if we were not so used to it—this remarkable faculty was of no service to science.

In vain did men of letters—generally more open-minded than men of science, who specialize too closely—write of their bewilderment and relate in detail, and with the testimony of others, the wonders which they had witnessed or by which they had directly benefitted; they never succeeded in instigating an examination of such a prodigy, they did not even attract the slightest sign of interest in the matter from official scientific bodies. And this in the very middle of the nineteenth century, in a civilization proud of the heights to which science had soared and of its freedom of thought, but which was actually imprisoned within its materialistic beliefs.

¹The experiments with M. P. Forthuny were published in the book, *Pascal Forthuny*, by Dr. E. Osty (Alcan).

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In his preface to Didier's book Henri Delaage wrote:

For the men of our generation, one name sums up all the wonders of somnambulistic lucidity. That name is Didier. There is no doubt in our minds that its fame will go on expanding forever and will take on the proportions of a fantastic legend on the day when his glory receives solemn recognition . . .

That is the hope always expressed when a powerfully endowed psychic arises; and it is always in vain. The "recognition" which the elect of science have accorded has been total lack of interest, or hostility.

The recognition of the public has been a utilitarian curiosity on the part of those who have been the victims of legal transgression of obscure origin; mystical curiosity—another form of utilitarian interest—on the part of those who seize the occasion to rekindle their faith at the spark of such psychic phenomena as can be repeated at will; indifferent or aggressive scepticism on the part of those, who, not having had or not having sought (Didier gave many free public seances), the opportunity of verifying the feats, flatly deny that such feats are possible.

Didier's epoch, in short, behaved in regard to his splendid gift as ours behaves in regard to innumerable talented psychics of the same sort, although of lesser calibre.

However, since that time, almost a century ago, it has happened that a few scientists have arisen, open-minded and scornful of prejudice, who have set themselves to study the powers of the spirit, and that their persevering efforts have resulted in the establishment of research groups in all countries, attracting adequately prepared persons by their scientific attitude. The movement of disinterested investigation is well under way. Already laboratories for research have been equipped in various countries. Eminent professors have dared to dedicate a few lectures in their courses to the treatment of Metapsychics, some great philosophers have declared, in certain books, that soon or late this branch of science will shed light on every metaphysical question Humanity has uttered. A Dutch university has had the

wisdom to establish a chair of specialized instruction in this subject.

It is true that matters have changed since the days of Didier. But the change has been effected only by an infinitesimal minority of workers. Let us hope that the movement may go on, that it may grow, and that the day may come when Humanity will understand—as it has not yet understood—how stupid it has been in ignoring the one branch of science which can bring it enlightenment as to the fundamental significance of Humanity, and of the individual's destiny.

[The above article by Dr. Osty, the first part of which was published last month, is translated from his "Revue Métapsychique", where it appeared in the issue for September-October, 1934, under the title "N'Assignons pas de limites aux pouvoirs surnormaux de l'esprit".]

The principal earlier discussion of Didier in English is that by Frank Podmore, in his "History of Modern Spiritualism" (pp. 143-148). Podmore gives numerous references to reports of sittings with Didier in English periodicals devoted to "animal magnetism", following Didier's visit to England.]

Co-operation in Psychical Research

Members and readers are reminded that a society engaged in psychical research is almost entirely dependent on the interested public for its material. Even if funds were available to employ many investigators and send them about the country, it would still require the cooperation of scattered individuals to bring the phenomena to our attention. In the present circumstances, when our income barely covers expenses and a minimum of research, the Society is powerless to secure the desired amount of fresh material for its publications and archives without the assistance of volunteers.

Readers are urged to inform us at once when any of the phenomena studied by the Society come to their notice, whether at first hand or by hearsay. No incident, however trivial, which suggests a supernormal origin or bears on subconscious psychology should be allowed to pass without a communication to us: if possible a full, first-hand account, set down promptly and attested by witnesses.

The chief desideratum, of course, is word of individuals with whom such phenomena frequently occur, whether amateurs or professionals. Amateur sensitives require individual treatment, but anyone can be of immense aid in our study of professionals by going to the moderate expense and trouble of taking a stenographer to sittings and sending us an annotated transcript: at barely more than the cost of securing a permanent record for themselves, students will be making a valuable contribution to science. Needless to say, all incidents and records referred to us are treated in the strictest confidence.

Book Reviews

THE GREAT PROBLEM by George Lindsay Johnson, M.A., M.D., B.Sc., F.R.G.S. (Rider; London. 384 pp; 12/6)

In 1928 the first edition of this large book—the subtitle of which, “and the Evidence for Its Solution”, gives more adequately but accurately the scope of the work—appeared in a shorter form. Now, with five additional chapters and new appendices, it has been reissued, and those who, for some reason, missed it upon its first appearance can console themselves with the thought that the later version is in many ways more complete than the first.

Mr. Johnson has gone to work like a scientist, first inquiring into the historical justification for believing that there are supernormal faculties in man, then adducing the well-attested evidence of pioneers in the field, wherever they may have occurred in time, and finally arriving at the consideration of work done today; in which classification appears much of his own personal experience as a member of a psychic circle meeting in Durban, Natal. The book is thus at once scholarly and immediately moving; for Mr. Johnson has had many direct experiences, and, from his family, has heard traditions and legends of supernormal occurrences which give us new items for the accumulating data of psychic research—or for our belief in personal survival. Many of the older anecdotes come from records already well known to those who have been engaged in research or the study of spiritualism, but it is fair to say that Mr. Johnson's scrutiny of them often results in showing us additional reasons for being impressed, since he brings his scientist's eye and training to bear upon matters which we are sometimes in danger of taking too complacently.

In a brief foreword to the edition of 1928, reprinted in the present book, Sir Arthur Conan Doyle stresses this aspect of the author's unique contribution, saying “A glance at the letters behind Dr. Lindsay Johnson's name will give some idea of his academic distinctions, but rare as such credentials may be, it is far rarer to find a man who can handle his learning so usefully. . . . On one page he speaks as a man of pure science, in another as a learned physician, in another as an experienced researcher. . . .” And it is, indeed, in the chapters where Dr. Lindsay Johnson speaks in his character as a physician that the lay reader most truly finds cause for gratitude to him. His examination of faith-healing, of the miracles which are

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every year occurring at such shrines as Lourdes, for instance, is extremely impressive. One feels that here is a man capable of conducting his own inquiries into the claims for miraculous cures, and capable of arriving at his independent conclusions. If it were for no more than the short but thorough section entitled "Healing by Supernormal Powers", this book would be a valuable addition to any psychical library.

HOW TO BE A MEDIUM by W. H. Evans. (Rider; London. 188 pp. 5 shillings.)

The author of this book is himself a medium of whom many remarkable feats have been recorded, and his book is, consequently, not mere theorizing as to what might have a fortunate effect on those who find themselves possessed of some psychic power, but a practical handbook for anyone interested in attempting to cultivate such faculties. Not all the suggestions are equally valuable, but the book is marked by a very welcome note of sound commonsense, and many of the recommendations are worth careful consideration. Mr. Evans, for example, advises *against* opening seances with prayer and hymns, holding (with considerable justification) that to do so is to set the tone of the meeting in advance, to bar some potential communicators who would find such an atmosphere uncongenial, or to force others into a hypocritical submission to such requirements where their desire to communicate is so strong as to break down any dislike of the procedure.

This by no means signifies, Mr. Evans continues, that the seance is thrown open to "undesirables". He believes that a sincere intention on the part of the members of the circle to be imposed upon by no frauds, to use the same discrimination in welcoming or rejecting visitors from another plane that one uses in one's own drawing-room every day, will safeguard a session fully as adequately as the singing of a hymn or the use of an opening prayer.

The book includes advice as to inducing both mental and physical phenomena, how to found a "circle", etc.

H. S. N.

Survey and Comment

"MAN, THE UNKNOWN"

Perhaps the most important event for psychical research in the year just ended was the publication of Alexis Carrel's book *Man, the Unknown*, which was reviewed in our September issue by Mr. John J. O'Neill, the Science Editor of the New York *Herald Tribune*. As Mr. O'Neill suggested, Dr. Carrel's book may well mark a new era in the attitude of scientists toward the more mysterious and neglected sides of our natures. Even if it does not quite do that, the book is bound to have a powerfully stimulative effect on psychical studies: reawakening the interest of some who have hitherto been desultory or become discouraged by the perplexities that abound; more important still, kindling here and there the zeal of young students who in a few years may become the new workers so sorely needed in this difficult and supremely important field—a field clearly inviting and challenging the rising generation of creative scientists, if once they can be directed to it under such unquestionable auspices as Dr. Carrel's.

One symptom of the repercussions which *Man, the Unknown* is having, in respect to psychical research, has been the kind of attention it has received in the press. Reviewers are notoriously mere echoes of the prevailing mental attitude, and they have been quick to react to the uncomfortable spectacle of a Nobel Prize winner calmly stating, from the lofty rostrum of the Rockefeller Institute, that telepathy, clairvoyance, precognition, retrocognition, and psychic healing are "primary data of scientific observation"—and even treating with obvious respect the reported levitations of mystics. Though the passages in which Dr. Carrel touches on these topics actually total fewer than nine pages in a book of more than three hundred, scarcely a reviewer has failed to go out of his way—in reviews otherwise commendatory or enthusiastic—to emphasize Dr. Carrel's strange lapse in taking such things seriously. Reviewers in the radical press have not hesitated to associate Dr. Carrel's non-Marxian social views with his interest in psychic phenomena as evidence of his "reactionary" and "fascist" state of mind!

Again, the newspaper men who greeted Dr. Carrel on his arrival from Europe at the time of his book's publication in September, unanimously plied him with questions growing out of his nine psychic

pages. Their reports, in turn, were given conspicuous space and headlines in the New York papers—presumably elsewhere also—and speeded the book into the best-seller lists.

It is not only in this country that *Man, the Unknown* is serving to lend the always-needed scientific prestige to psychic studies: the book had the unusual fate—for anything but the work of a world-famous novelist or statesman—to be issued simultaneously in New York, London, and Paris. Dr. Carrel, who divides his time between this country and his native France, wrote the book simultaneously in English and French; writing a section in the language of the country he happened to be in, and then rendering it into the other—a process, as he remarked to an interviewer in the *Nouvelles Littéraires*, which may have aided in giving precision to his thought, but was so difficult that he would never undertake it again.

Man, the Unknown is an ambitious interweaving of biological and medical knowledge with social speculation, written to provide “an intelligible synthesis of the data which we possess about ourselves”. But in this daring task the author seldom gives the air of dispensing finality, being content, when the condition of the data calls for it, to point out problems and areas that require further research before warranting their inclusion in a general synthesis. This is markedly true in his handling of psychical matters. A quotation will give his attitude:

“The author realizes clearly that his conjectures will be considered naive or heretical by the layman as well as by the scientist. . . . That the equilibrium of his intellect will be doubted. However, one cannot neglect facts because they are strange. On the contrary, one must investigate them. Metapsychics may bring to us more important information on the nature of man than normal psychology does. . . . The time has come to study these phenomena as one studies physiological phenomena”.

While pointing out the unusually wide opportunities for scientific studies he has enjoyed, Dr. Carrel makes it clear he is relying in large part on the work of other men. As he says, “Almost every sentence of this book is the expression of the long labor of a scientist, of his patient research, sometimes of his entire lifetime spent in the study of a single problem.” There is a certain contrast, however, between this general modesty, and his references to his predecessors in psychical research. Indeed his attitude here is somewhat puzzling. He states explicitly that he is not, in his book, using the work of others, but relying entirely on “knowledge that he has acquired himself”. And yet the departments of psychical research on which he speaks positively are precisely those which earlier workers have most

thoroughly explored and in which their results are least contestable and least contested. The sentence above regarding his debts to others *could* have been written of his treatment of psychical topics.

There would be no reason to mention the point, if this were all: and in any case one appreciates the motives that led Dr. Carrel to state that he spoke, in so controversial a realm, from his own knowledge. But he tends to disparage all the work that has been done in the subject hitherto. Of the phenomena he says, "Although they have been mentioned in every country and at every epoch, they have not been investigated scientifically". He himself, he says, "realized long ago the deficiencies of the methods used by specialists of psychical research. . . .He has made his own observations and experiments." The same attitude is reflected in the requirements he lays down for workers in this field:

"... Metapsychical researches must not be undertaken by amateurs, even when those amateurs are great physicists, great philosophers, or great mathematicians. To go beyond one's own field and to dabble in theology or spiritism is dangerous, even for men as illustrious as Isaac Newton, William Crookes, or Oliver Lodge. Experimenters trained in clinical medicine, having a profound knowledge of the human being, of his physiology and psychology, of his neuroses, of his aptitude to lie, of his susceptibility to suggestion, of his skill at prestidigitation, are alone qualified to investigate this subject".

This is not the place to enter upon criticism of Dr. Carrel's general ideas, but it may be mentioned that his restricting competence in psychical research to men (like himself) trained in medicine, springs from a central doctrine of his philosophy, which is that medicine is, or could be, the Queen of the Sciences: "It could easily enlarge its field, embrace, in addition to body and consciousness, their relations with the material and mental world, take in sociology and economics, and become the very science of the human being". On this disputable opinion there is no need to dwell. Though it may be worth pointing out that thus far in psychical research men of medical training have not played a disproportionately conspicuous part, compared with other professions. The main point here, however, is to raise the question as to whether Dr. Carrel's obvious feeling, that psychical research has not yet begun, is justifiable. If fifty years of arduous endeavor by many workers, including some of the most brilliant minds in several countries, have left the subject precisely where it was at the beginning, then would despair of any progress ever being made in this realm be surely the only fitting state of mind. It is not likely that most persons with any familiarity with the best psychic

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work has been done will feel obliged to yield to such despair.

In any case, Dr. Carrel's tendency to minimize the work, the workers, and the methods thus far adopted in psychical research, coupled with his announcement that he has himself carried on extensive observation and experimentation, naturally stirs psychical researchers to issue a friendly challenge to him to "show what he has got": a challenge the acceptance of which could not but result in immense furtherance of our science.

AN UNHELPFUL CRITIC

As was to be expected, Dr. Carrel's declaration in *Man, the Unknown* that supernormal cognition and miraculous healing are facts in nature, did not have long to wait before arousing the familiar charge of "senile decay" against its author. In this case the charge was made by Dr. Fritz Wittels, the Viennese psycho-analyst and biographer of Freud, now resident in New York. In a letter to the *New York Times* of October 10, Dr. Wittels wrote as follows:

It seems to me that some scientists, after a long and glorious lifetime of strict adherence to the principles of logic and reliable evidence, retire into mysticism. Such was the case with Sir Oliver Lodge, the great physicist, and with the physician and writer A. Conan Doyle, who gained his fame by the creation of the master detective, Sherlock Holmes, whose unfailing successes were the products of strict logical syllogism.

It would appear that certain scientists overburden their minds by basing the activity of years and decades upon figures, laboratory experiments and logical conclusions exclusively. They grant no nourishment to their own emotional life, thus lacking a certain mellowness which makes life complete and bearable. When they reach a certain age, a peculiar sense of mysticism, repressed for so many years, breaks through and inundates their brains.

I would suggest a form of mental hygiene for all those scientists, physicists, chemists, mathematicians, physiologists who live in this danger. Perhaps they could play the violin or paint or secretly compose poems. This would satisfy the demands of their "oceanic feelings" and would prevent them from presenting the world with late fruits which differ so greatly from the accomplishments which have made them famous and endowed them with the credit which they later misuse.

FRITZ WITTELS, M.D.

New York, Oct. 8, 1935.

In dragging out this ancient obscurantist notion to explain away the recognition of facts he finds intolerable, Dr. Wittels was singularly unfortunate in his examples. A few biographical details—all perfectly well known—rather damage his case. Sir Oliver Lodge's interest in psychical research began in 1883, when he was just thirty-two and still had before him his magnificent accomplishments in physical science. In that year Lodge witnessed at Liverpool some experiments which convinced him of telepathy. He straightway reported his findings in *Nature* and in the *Proceedings* of the Society for Psychical Research, then lately founded. Thenceforward he devoted himself equally to researches in the physical and the psychical domains. It would require considerably more than bare assertion or sniggering innuendo to show that his canons of evidence and use of logic differed in the two fields. Even those who do not accept Lodge's conclusion that some psychic phenomena prove survival—which conclusion, incidentally, he reached in 1889—cannot, if they study his evidence, but respect the caution and reasonableness with which he supports his view.

The case of Sir Arthur Conan Doyle is similar. He did not sink into mysticism after using "strict logical syllogism" in planning the exploits of Sherlock Holmes. On the contrary, his interest in and recognition of psychic phenomena began in 1886, when he was but twenty-seven years old and had not yet conceived his famous character. In 1887, the year of *A Study in Scarlet*, his first book, he wrote his first record of psychic experiences, published in *Light*. He joined the S.P.R. in 1893, the year of *The Memoirs of Sherlock Holmes*.

As for Dr. Alexis Carrel, he fits into Dr. Wittels' picture no better than do Lodge and Doyle. Dr. Carrel states in *Man, the Unknown*, speaking of metapsychic phenomena, that he "began their study when he was a young medical student. He was interested in this subject in the same manner as in physiology, chemistry and pathology". Again, of miraculous cures (a subject which particularly aroused Dr. Wittels' sarcasm, in a part of his letter not quoted above), Dr. Carrel writes:

"They are stubborn, irreducible facts, which must be taken into account. The author knows that miracles are as far from scientific orthodoxy as mysticity. The investigation of such phenomena is still more delicate than that of telepathy and clairvoyance. But science has to explore the entire field of reality. He has attempted to learn the characteristics of this mode of healing, as well as of the ordinary modes. *He began this study in 1902*, at a time when the documents were scarce, when it was difficult for a young doctor, and dangerous for his future career, to become interested in such a subject".

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Since Dr. Wittels concludes his letter with some "advice", it seems not inappropriate to advise him, before he pronounces on the mental processes of eminent men, to bring his theories into line with the easily accessible facts. Or, if he prefers to continue with the same theory, he has only to apply to this office and we will give him the names of some psychical researchers who actually became interested only in their later years. There have been such: the facts studied in psychical research being something that can come to one's attention at any age. But the best advice we can offer Dr. Wittels—and the many others who share his prejudices—is that he forget personalities, and strive to approach with an objective, scientific attitude, phenomena which have been impressively reported throughout history by educated men as well as by the masses, and which if true cannot but be of the first importance—and at the very lowest offer a challenging puzzle to any one seriously concerned with discovering truth.

In response to inquiries it may be stated that the editorial direction of THE JOURNAL OF THE A. S. P. R. has been taken over by the Executive Committee of the Board of Trustees, assisted by the Society's staff and by volunteers from among the members. It is not the present plan to employ an editor, but to devote the funds thus saved to research and the other necessary expenses of the Society, as long as this may prove practicable. Communications should be addressed to The Editor, as heretofore.

We take pleasure in announcing that Dr. Nandor Fodor has become our English correspondent, and will contribute a London Letter to each issue of the JOURNAL. His first letter will appear in February.

Dr. Fodor is the Research officer of the International Institute of Psychic Research, which he was instrumental in founding last year. He is the author of the *Encyclopaedia of Psychic Science* and *These Mysterious People*. Dr. Fodor's position in the International Institute and his relations with other British workers in our subject place him in unusually favorable circumstances to keep closely in touch with events in Great Britain, where psychic matters are especially active just now.

H. A. Jules-Bois (Officier de la Légion d'Honneur), author of the article on the late Charles Richet in this issue, is the well-known French man-of-letters and psychologist who has lectured extensively in this country in recent years. During February he will speak each Friday evening at Hyslop House, under the auspices of the New York Section.

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PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of claims of telepathy, clairvoyance, veridical hallucinations and dreams, psychometry, precognition, dowsing, and other forms of supernormal cognition; of claims of supernormal physical phenomena, such as raps, telekinesis, materialization, levitation, fire-immunity, poltergeists; the study of automatic writing, trance speech, hypnotism, alterations of personality, and other subconscious processes: in short, all types of the phenomena called psychism, mediumistic, supernormal, parapsychological and metapsychic together with the bordering subjects.
2. The collection, classification, study and publication of reports dealing with the above phenomena. Readers are asked to report incidents and cases. Names must be given, but on request will be treated as confidential.
3. The maintenance of a library on psychical research and related subjects. Contributions of books and periodical files will be welcomed.
4. Co-operating in the above tasks with qualified individuals and groups who will report their work, to the Society.

MEMBERSHIP IN THE SOCIETY

Members, who receive the Proceedings and the Journal, pay an annual fee of \$10. (One may become a Life Member or endow a Memorial Membership on payment of \$1000.) *Associates*, who receive the Journal only, pay an annual fee of \$5. (Life Associate membership, \$100.) *Fellows*, who receive all publications of the Society, pay an annual fee of \$25. (Life Fellowship, \$500.) *Patrons and Founders*: For those who wish to make a still larger contribution to the Society's work, these classes are open at \$1000 and \$5000, respectively.

It is to be remembered that membership in a scientific society means more than merely a subscription to its publications. The work must be carried on largely through the income from membership fees. Therefore members, old and new, are urged to make their membership class as high as they feel they can. If a comparatively small proportion of the present members went one class higher, the money available for research would be more than doubled.

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The Transmission of Mental Concepts

Six Telepathic Experiments With "Margery"

BY T. H. PIERSON

On December 6th, 1935, William H. Button, Virginia Pierson, Thomas H. Pierson, and Mrs. L. R. G. Crandon (Margery), after some discussion of the nature of telepathic communications, decided to try an experiment between Mrs. Crandon at No. 10 Lime Street, Boston, and Mrs. Litzelman (Sairy), at No. 72 Fresh Pond Parkway, Cambridge. During the next three days, six successful telepathic communications took place. The following account is written from notes taken at the time.

Experiment No. 1 (Clock)

The participants in this experiment at Lime street were: W. H. Button, T. H. Pierson, Virginia Pierson and Margery. At 2:20 P.M. (Dec. 6th) the above-mentioned persons assembled in the front room on the first floor of 10 Lime Street. T. H. Pierson telephoned Sairy in the hearing of the others, and asked her to be ready to receive impressions, as the group at Lime Street intended to concentrate on some object or idea at 2:30 with a telepathic test in view.

At the conclusion of this telephone conversation, various objects were discussed and finally at Mrs. Pierson's suggestion the word "Clock" was adopted. Mrs. Pierson wrote the word clearly on pieces of paper and handed one to each person. She placed one slip at the foot of a clock on the mantelpiece. From 2:30 to 2:40 the experimenters acting as agents made an attempt to concentrate on the word. There was some desultory conversation. No one left the room. At 2:40 T. H. Pierson again telephoned Sairy, in the hearing of the others. Sairy reported that she had not received very much; that she had received no automatic writing, but that she had received repeated visual impressions of large-faced watches.

Experiment No. 2 (Light)

The participants discussed the results of the first experiment with Margery's control, Walter, at the next sitting, while Margery was in trance, and he consented to aid in further tests. It was suggested that Mr. Fife, present during the sitting, should ask a group of men with whom he is associated at the Charlestown Navy Yard, who are unknown to the Crandons or the other experimenters at Lime Street, to select and concentrate on something at 11 A.M. the following day, which Margery and Sairy would try to receive. Walter, evidently eager to obviate any suspicion of collusion, said repeatedly: "Fife must keep out of it; he must have nothing to do with the selection of the word".

The next day Mr. Fife turned the matter over to a man at the Navy Yard, who was to serve as spokesman for the group there acting as agents in the experiment. Captain Fife then withdrew and took no further part in the experiment, except to give Mr. Button a telephone number at which he could reach the spokesman, and to ask him to communicate directly with the agents when the Lime Street part of the experiment had been completed.

At 11 A.M. T. H. Pierson, W. H. Button, and Margery

gathered in the "bookroom". A copy of the magazine *Light*, which has its title in large black type on the cover, was lying on the table. Margery at once said that her attention was riveted by this magazine and it bothered her. She therefore moved to a seat across the room. She then said that she felt impelled to strike matches and did so, lighting them and throwing them into the fire. She said, "It's 'matches'. . . No, it is 'light'. Give me a pencil". She thereupon wrote, apparently from an automatic impulse, the word *Light*.

Mr. Pierson telephoned the Navy Yard and was told by the spokesman of the group at that end that they had chosen the phrase, "Light is a bright future". Mr. Pierson then called Sairy and she reported that she was greatly disappointed as she had again received no automatic writing; she had merely felt impelled to turn on and off the electric light, which she did several times, thinking it strange, as it was a bright sunny day.

Experiment No. 3 (Book-test)

The following people were present at lunch at Lime Street on December 7th, and took part in a sitting on that afternoon: Wendell Murray, T. H. Pierson, W. H. Button, Dr. Edison Brown, Dr. Mark Richardson, Brackett K. Thorogood, and Miss Barry who was present at the sitting as stenographer; and, of course, Margery.

Just before the sitting at 3 P.M., Mr. Murray said he would like to try a test of his own devising. Margery had already gone upstairs accompanied by Miss Barry who was to search her in connection with other experiments planned. Mr. Murray called Mr. Thorogood and Dr. Richardson into the "bookroom" and taking a book at random from the shelf, pointed to the number of a page. It was page 4. No word was spoken and the book was replaced. At the end of the sitting Walter said, "I am going now. If number 4 means anything to any of you—that's it".

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Experiment No. 4 (Cigar)

After leaving the séance room at the close of the above sitting, and before Margery and Miss Barry had returned, another test was determined upon. Margery was to designate an object in the room; in her absence a cigar lying on a table was chosen. Mrs. Pierson joined the group at this point and took notes. Margery came in, spoke to several people, looked about the room evidently sensing that something was expected of her. She said several times, "I don't know what it's all about". Without explaining that a test had apparently failed, Margery was asked to try her powers, and Miss Barry, Mr. Murray, and Dr. Edison Brown went into the adjoining room and chose an object. This was done with the door closed, and without speech. Miss Barry picked up a candlestick and showed it to the two men. Margery was called, and without any hesitation went to the dressing-table and picked up the same candlestick saying "That's it".

At this point Mr. Murray, Mr. Thorogood and Dr. Brown took their leave. Margery suddenly picked up the cigar, which had been the object of the apparently unsuccessful experiment, and tossed it to Dr. Richardson, saying, "How is that?"

Experiment No. 5 (Dog-Watch)

The men at the Navy Yard were evidently interested by the considerable success of their first experiment and telephoned to Lime Street on Sunday morning at 11 A.M. to ask if another test might be tried. Mr. Button received the message and consulted Margery who agreed to try again at 11:30. Mr. Button then telephoned Sairy and asked her to again try to receive impressions at 11:30.

At 11:25, Margery came up to the "bookroom" with her dog, Mutty, which she had just finished washing, wrapped in a bath-towel. She sat down before the fire and began to dry him. She was joined immediately by Mr. Button and Mr. and Mrs. Pierson. At 11:27 she said, "It's

Mutty!" After a short pause she said, "I am afraid it's because I've been washing and drying him that I can't get my thoughts away from him". Another short pause, then she said, "No, it's not Mutty, it's 'dog'. Give me a pencil". She was given a pencil and pad and wrote in big letters, "Dog". After she had done so, she was quite sure that she had got the right word. At 11:35 Mr. Button went to the adjoining room and, within hearing of the others, called Sairy, who said she had got a little illegible writing which she destroyed and then plainer writing which she read to Mr. Button and agreed to keep for inspection. She also, as on the former occasion, saw watches, all about her, set at between 11:10 and 11:30. She felt this might be a hang-over from the Clock experiment. At 11:45, Mr. Button, again in the hearing of the others, and with Mr. Pierson listening in on an extension in the "bookroom" called the Navy Yard. The spokesman for the "agents" said that they had chosen the word "dog-watch". At 11:50 Margery felt the twitching in her hand which is the signal to her to write, and received the following:

W. S. S.

"This is to prove to you that there is a psychic element always in telepathy. The word chosen could not be done by telepathy, else both mediums would have got the whole word. Let this settle the question."

W. S. S. [Walter S. Stinson]

Later Sairy gave us what she had received in connection with the "dog-watch" experiment.

Charles—

"The only thing I could get over was to set all watches at about ten to thirty minutes past eleven. Quite a lot of confusion, could get no other clear detail." [Charles is Sairy's control, who writes through her hand.]

Mr. Pierson has since communicated with the men at the Navy Yard to ascertain the source of the curious phrase, "Light is a bright future". He has received the following reply:

"The word, Light, was selected and voted unanimously by the

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others, as during the conversation we were looking directly into a bright light. The sentence was made up as something out of the ordinary.

"The word Dog-watch was chosen as it is a nautical term frequently used."

All of the "agents" were not available at the time Mr. Pierson's letter to them arrived, but those who could be reached have signed a statement, prepared by Mr. Pierson, which is on file at Hyslop House:

We, the undersigned, have read Mr. Thomas H. Pierson's account of experiments with the medium "Margery", on the 7th and 8th of December, 1935, in which we took part. We find the record entirely accurate insofar as it refers to facts that came within our knowledge. We selected the sentence containing the word "Light" and the word "Dog-watch" without informing any other person, including Captain Fife, and only disclosed them when requested to by Mr. Pierson and Mr. Button.

Experiment No. 6 (315)

The sixth experiment was a telepathic test between Mr. Wendell Murray and Margery. During luncheon on Sunday, December 8th, when fourteen persons were present, (including most of those named above), Margery had an impulse to write, and wrote the number 315. She associated this number with Mr. Murray and requested that he be telephoned. Mrs. Richardson made the call, asking Mr. Murray if he had any message for the group at Lime Street. He replied that he had no message but that he had been concentrating upon the number 315. A statement from Mr. Murray is on file at Hyslop House to the effect that he had concentrated upon that number and had communicated it to no one before being questioned by Mrs. Richardson.

To the Voting Members of the A. S. P. R.

President's Report at the Annual Meeting, January, 1936

BY WILLIAM H. BUTTON

There is much of encouragement in the prospects for psychical research in the coming year. During the last year a spreading interest manifested itself. The subject is brought up in all companies, increasingly discussed in the press and in various publications. Intense interest was occasioned by Dr. Carrel's book, in which he took the positive position that telepathy has become a scientific datum and that clairvoyance has done likewise. This caused widespread comment in the press and elsewhere. It is, however, still a regrettable fact that the subject is not entirely respectable, and as was to be expected Dr. Carrel shortly encountered hostile comments from entrenched ignorance. In the New York Evening *Sun* for December 14, 1935, there appeared purported statements from quite a number of professors of universities in the middle west. They were all to the effect that there was no scientific evidence in favor of mental telepathy or clairvoyance. Some of the statements were quite drastic.

I took occasion to write several of these gentlemen saying that this Society was much interested in these matters and in all evidence pro and con, and asking them if they would not elaborate somewhat on their statements if they had been correctly quoted. I inquired whether they had made personal investigations in these subjects and what investigations of others they had considered in coming to their conclusions. I of course received no replies for the obvious reason that these people don't know what they are talking about. It seems to be almost a generality that the closer psychics approaches academic circles, there appear in progression, manifestations of intolerance, ignorance

and sometimes of intellectual dishonesty. This Society, itself, has had sad experiences in that regard. It is true that there are some notable exceptions but they are few and far between.

We have done much in the matter of research during the last year. Remarkable results have been obtained in the passing of matter through matter, in thought transference and in other subjects. The Conan Doyle episode and the Minthorn episode published in the *Journal* during the year exhibited remarkable phenomena.

I do not discover that any of the other societies have made much progress in original research during the year. The English Society conducted some experiments in word-tests which did not seem to produce any very startling results and published considerable material on old experiments. The French Society carried on some experiments in clairvoyance and thought transference.

Of course, the paucity of these results is due to the scarcity of mediums who have pronounced psychic powers. A good medium is a pearl beyond price. This has been realized for many years. When Doctor Hyslop got in contact with Mrs. Soule, he experimented with her for years. When Doctor Hodgson of the English Society discovered Mrs. Piper that Society never let go, and in fact made some kind of arrangement with her for the rest of her life.

In this regard, this Society is most fortunate in having the unlimited opportunity of availing itself of the mediumship of Margery, who undoubtedly is the greatest medium in existence. Her phenomena are continuous and grow stronger from month to month. That this is appreciated in other places is evidenced by the fact that not long ago the English Society, through its president, sent her an invitation to go to London at the expense of that Society to give a series of sittings for its benefit, and recently Sir Oliver Lodge insistently invited her to spend three months with his family and himself in his home in order that he might have a number of sittings with her. As a matter of

fact she sat at his home not so long ago, and produced remarkable results. The Society is also greatly indebted to Mrs. Carl H. Litzelmann who has continuously and generously co-operated in many experiments. She is, herself, a medium of great power which ordinarily manifests itself through automatic writing, and the verity of statements so received has often been demonstrated.

Mr. Thorogood has been doing good work. Among other things he has addressed a large number of people during the last year on the subject of psychics. They have been audiences of more than usual intelligence. Among others, he has given addresses to between one hundred and two hundred clergymen. He has addressed the biology department of the Massachusetts Institute of Technology. His audience consisted of the faculty and the advanced students on that subject. He has lectured to a number of professors at Dartmouth College. The result each time has been that although he was supposed to talk about three-quarters of an hour, he has always been kept talking for over two hours. This shows the widespread and growing interest in this subject.

The Society owes a debt of gratitude to the member, who, without compensation, has undertaken in connection with the Executive Committee, to get out the JOURNAL of the Society since the dismissal of Mr. Bond.

The state of the membership is about as usual. We have lost some members, but Mr. Pierson will later report more in detail on this matter. During the year it was quite widely advertised by certain people that the dismissal of Mr. Bond had occasioned a great upheaval in the Society. As a matter of fact among the resignations from membership only three people gave the dismissal of Mr. Bond as the reason for their resignations. The usual reason was a financial one.

I should be gratified if the scope of the research work of the Society could be widened. There are difficulties in the way of doing this, both a financial difficulty and the diffi-

culty of finding situations that should be investigated. Possibly these difficulties can be overcome. In the meantime, the Society finds itself practically the only psychical organization in the United States. It has its decks clear. We have got rid of many retrogressive influences and there is a great chance to build up the Society for future influence and growth.

In conclusion, I wish to state, somewhat didactically, from investigations which I have conducted myself and from investigations in which I have participated, that the following are facts. 1. The transference of thought and conception from one mind to another without the intervention of ordinary sensory channels. 2. Clairvoyance. 3. Telekinesis. 4. The passage of matter through matter as we understand the terms. 5. The transportation of matter over comparatively great distances. 6. The production of music without instruments.

I do not propose to elaborate on these things. I state them to be facts and the time is not far distant when they will be recognized as such. There are certain gratifying characteristics of facts. A fact remains a fact no matter how much it is misunderstood, no matter how much it is neglected, no matter how much it is misrepresented. It still remains a fact and will eventually emerge as such.

Postscript

I have received a letter from one of the gentlemen mentioned in my opening paragraphs, detailing certain shopworn and hackneyed ideas in regard to psychics. The letter, however, contains a peremptory demand that it shall not be published for the reason that the writer refuses "to be exposed to public criticism for an incompletely defended position". In this sentiment of the learned gentleman I fully concur.

Magic and Psychical Research

BY JOHN J. O'NEILL

Science Editor, The New York Herald-Tribune

Joseph Dunninger, well known as a magician and "exposer" of mediums, has written a book entitled, *Inside the Medium's Cabinet**. The volume is intended as an "exposure" of mediums, and a number of individual mediums are discussed. It is written in the lively style that one would associate with the sprightly personality of its author. The book is not a scholarly presentation. It is a strongly biased account of an inadequate investigation. The unbalanced nature of the approach and technique employed makes it so.

The author brings to his task outstanding ability as a magician and as a showman, a wealth of sincerity, and extensive contact with mediums not one of whom has produced any manifestations which he could accept as supernormal. With this background, Mr. Dunninger, through the publicity resulting from his activities, has become a *de facto* court of last resort as far as many newspaper readers are concerned. This fact justifies serious examination of his book.

Dunninger has a glamorous personality that he manages to inject into every feat he performs and it "clicks" on the front page. In most of Mr. Dunninger's tests he has used groups of newspapermen on his boards of judges because they are "hard boiled" and not easily deceived. In some sittings the board of judges included technical men, but usually men trained in the engineering arts. The question which these boards were called upon to decide was whether or not Mr. Dunninger had successfully defended a prize

* INSIDE THE MEDIUM'S CABINET by Joseph Dunninger. (David Kemp, 228 pp. \$2.50.)

of \$21,000, of which he had posted \$10,000. The prize was offered to anyone who could produce "spirit" or supernatural phenomena. The money would be awarded to the contestant if Mr. Dunninger could not duplicate in effect or explain any manifestations observed. The rules governing the contest were ambiguous so that the nature of the phenomena observed could not be brought into question. The ability of Mr. Dunninger as a magician was always equal to the task of defending the prize within any reasonable interpretation of the rules. The discussions usually ended with this impasse: If the medium and the magician both produce effects that can be described in similar language by observers, who can say that both are not due to sleight-of-hand manipulations, the differences being due to different techniques used?

Such discussions are futile. Nothing is proved. The conditions under which the tests are held prevent anything resembling useful controls. With from fifteen to forty people in a darkened room, including "watchers" for both sides, and with the majority lacking any comprehension of the nature of the problems involved, there is a large element of uncertainty, so large that the tests are invalidated as far as any scientific purpose is concerned. Yet it is upon such tests as these that Mr. Dunninger is willing to base his judgments.

The mediums have willingly submitted to the tests, and as long as they do so and Mr. Dunninger is willing to have, among the judges, one who continually disagrees with him, I am willing to be an observer. The most regrettable feature of the whole situation is this: mediums are perfectly willing to submit to tests in the hope of winning a large money prize but not one of them has been willing to sit for observation and study under far more satisfactory conditions, with scientifically designed controls and no prize to be awarded. This is the type of medium with which Mr. Dunninger has had his major contacts, and it is not at all surprising that he should have a rather one-sided experience on which to form his judgments.

The sincerity, the energy and enthusiasm which Mr. Dunniger brings to his task are worthy of more lasting results than he is achieving under his present program. His results are entirely negative and will continue so until he develops a far different approach to his work and a more accurate evaluation to the factors involved.

One of the first factors that require evaluation—brought to the fore by Mr. Dunniger's book—is the value of magic in psychical research. We can start out with the safe assumption that if the range of mediums is wide enough we will find a certain amount of deception and fraud, conscious and unconscious. In the great majority of cases the fraud will be plainly apparent to an experienced observer. In the cases where the fraud is not so apparent there will attach to the performances a certain trace of suspicion. The psychic researcher is not studying fraudulent methods but is interested in supernormal phenomena: he aims to eliminate fraud.

If a medium presents a varied performance of which it is apparent that fifty percent is conscious fraud, forty percent unconscious fraud, and the remainder of a nature undetermined, the magician will consider it a case ninety percent fraudulent and therefore subject to banishment. To the psychic researcher the medium is worthy of still further observation on the basis of the ten percent that may prove to include some item of bona fide supernormal manifestation. Even those behavior-patterns which include fraud, conscious or unconscious, are of value to the psychic researcher in studying his subject and their mental mechanisms.

The scholar will always reserve judgment. He is willing to study a case for days, weeks and years if necessary in order to arrive at a sound judgment, and a sound judgment is usually a presentation of mixed results. The magician, however, is willing to arrive at conclusions based upon one, two or three observations, and to include in his premises possibilities for which there is no evidence.

This latter situation is involved in Mr. Dunninger's presentation of the case of the late John Slater. A mass of innuendo is presented suggesting the ways in which the results could have been achieved, but nothing as to how they were achieved. This is not evidence. The fact that Slater refused to accept Mr. Dunninger's challenge to submit to a test is not evidence, and no one is entitled to reach a conclusion on such limited observation. This does not mean that malicious and vicious fraud is not practised by alleged ballot readers.

Mrs. Stanley Werner gave a test séance in one of the tower rooms in the Empire State Building and failed to produce table levitation. This is used as a peg on which to hang a discussion of fraudulent methods alleged to be used by others. She failed to produce raps, and this is Dunninger's excuse for describing at length how toe-snapping can produce raps. This still would be a million miles away from evidence that all or any psychic raps are so produced.

I wish space were available to go into detail concerning the case of Nino Pecoraro to which Dunninger devotes two chapters. Despite the two chapters the case is very inadequately presented. Nino was capable of fraud. His séances were usually an intimate mixture of very obvious fraud and unexplainable manifestations. I kept a time-record of his performance in getting out of and back into various kinds of bonds. This study was useful in a later series of observational and test séances. It was my report on this series, containing findings of obvious fraud and unexplained happenings that led to the situation in which Dunninger obtained Nino's signed confession that everything he did was fraudulent and that every other medium is a fraud. I called Nino to my office. He repudiated the confession and dictated a statement in which he declared he was a medium, possessed great spirit-powers, and if there was any faking done at his séances it was the spirits that did it and not Nino. When Dunninger heard about this repudiation, he called Nino back to his studio and got a

reiteration of the confession and that evening staged a radio broadcast in which Nino again confessed fraud. Nino's intellectual status is that of a moron and he is putty in the hands of anyone who wishes to use him.

The confession by Nino that he had never seen a spirit was quite amusing to me. About two weeks before Nino had given me a test séance. He was dismissed about 2 A.M. He was at my office the next morning at 8 o'clock. I did not arrive until noon. He was the most sorry-looking specimen I ever saw. He was in an almost complete state of collapse. He was incoherent. I was able to revive him sufficiently to find out what happened. Nino said he decided to sleep at the home of a friend and as he stepped into the lobby of the apartment house a light from heaven struck him. It was stronger than a million suns, he said, and right in the middle of this light the Blessed Virgin appeared to him and gave him a message. After the Blessed Virgin had gone the light remained. He could not get rid of it. He spent the night in the lobby and at sun-up started for my office.

It was very apparent that Nino was suffering from shock. I took him to an eye-specialist and investigation showed that his eyes were normal in every way except that the retina was exquisitely sensitive to light. Tests in a completely darkened room showed that the slightest trace of light shining into his eyes produced a response in the optic nerve that was like the shock from a jumping toothache. Treatment by the eye-specialist and a medical practitioner improved his condition and after a twelve-mile taxi ride to his home he was back close to normal.

The next time I saw Nino was the day he made his confession to Dunninger. He had forgotten about his Blessed Virgin vision. Shortly after his confession he left the country.

This incident is recited in order to show how little value can be attached to the word of Nino, yet Dunninger attaches enormous value to it.

Mr. Dunninger's account of the test séances of Frank Decker is of a high order of accuracy on the points covered. If, however, details were discussed fully the report would have a different complection. A detail which Mr. Dunninger failed to mention was the fact that a group of four observers in the front row reported they had observed a series of forms dimly luminous issuing from the locality where Mr. Decker was seated. Mr. Dunninger was seated in the middle of this group but he reported that he failed to see anything of the sort. When the discussion was held to decide what items of manifestation were produced by Mr. Decker, the proposal to include this phenomenon was voted down ten to one.

Here was a manifestation observed by a small group located within a small area, but the fifty other people located further away from the medium failed to see any trace of it. All that Mr. Dunninger was required to do to defend the prize was to duplicate in effect what the majority of this large group determined the audience saw or experienced, such as that persons were touched, a light was seen, a voice was heard. Even with the hand- and foot-controls uniform for both medium and magician such agenda offered no difficulties for a performer of Mr. Dunninger's ability. In both of the Decker séances there were about fifty persons in the audience who were under no control whatever, except in the second séance when about ten persons seated nearest the contestants were directed to hold hands.

Decker's manifestations are worthy of a much better type of observation and test than is available under such conditions. I have expended much effort to bring about the holding of scientifically controlled tests for Decker, but unfortunately the consummation of such a plan still remains for future realization. I have sat with Decker at least ten times to Dunninger's one and can say that the séances at which both of us were present have not been as impressive as those at which Dunninger was not present.

Dunninger's account of the test séance with Decker in

the Crescent Athletic Club brings up the question of definitions. If a set of definitions could be agreed upon, much of Dunninger's critical comments would be ruled out. Following this test Dunninger gave a demonstration of his ability as a "mentalists," to use his descriptive term. He quotes a couple of paragraphs from my report written at the same time:

"Dunninger's exhibition was one which a medium could well offer as evidential phenomena. He stated later that he produced his results neither by psychic phenomena nor sleight-of-hand but used 'hypnotic clairvoyance'.

"Dunninger is a hypnotist and it is a considerable problem to me to determine where the line should be drawn between what Dunninger calls mental powers and what spiritualists call psychic powers; the closest approach I can make is a difference in degree."

To Dunninger, "hypnotic clairvoyance" is an entirely natural manifestation and he is willing to use it in conjunction with his sleight-of-hand ability to achieve desired results. The mediums call the manifestation of "hypnotic clairvoyance" spirit-phenomena, and some describe it as supernatural. When this is done and the medium is unable to produce the "spirit," Dunninger feels justified in calling the performance fraudulent.

"My desire to test out the spirit evidences," states Dunninger, "is not actuated by a desire to destroy any idea of certain mental powers being impossible to man. All I wish to emphasize is that so far physical phenomena have not been proved genuine spirit work. There have been abundant evidences of telepathy and clairvoyance."

If he would take an equally judicious attitude toward the possibility of physical phenomena as that he takes toward mental phenomena he would abandon his present attitude and would work with the premise that if physical phenomena are real their study presents a difficult problem requiring the most careful technique and methods of extreme delicacy as well as scientific certainty, and that the attitude of observers can be a gross factor.

The results which Dunninger presents in this book, when filtered of all extraneous matter, suppositions, possibilities and prejudicial approach, leave a small residue. When this residue is considered there is found in it nothing constructive to which magic has made an essential contribution, and which could not have been achieved through shrewd powers of observation. Nobody could have given magic a better test of its utility in psychic research than Dunninger. The result of the test is found in Dunninger's book. This result shows that its contribution is purely negative, and that in serious investigation it is not essential as a safeguard.

A Letter from England

BY DR. NANDOR FODOR

Research Officer, International Institute for Psychical Research

London, January

BRITISH COLLEGE'S NEW PRESIDENT

There was an inaugural reception on January 15th at the British College of Psychic Science for members and their friends to meet Mr. S. O. Cox, the new Honorary Principal. He succeeds Mrs. Hewat McKenzie who, since the death of Mrs. Champion de Crespigny, acted in a temporary capacity and will now continue to function as President. Mr. Denis Conan Doyle joined in as Vice-President. It is a strong combination which will, no doubt, lift the College to new heights of constructive work. I predict that Mr. Sydney O. Cox will prove an able leader and a definite gain to the psychic movement in Britain. He was a member of the College's Council for some years, has considerable psychic experience and possesses that rare quality of human sympathy which is so invaluable for leadership.

In introducing Mr. S. O. Cox in his new capacity, Mrs. McKenzie briefly surveyed the present state of psychic science in England and deplored the fact that when scientific progress has put wonderful means at our disposal for the verification of physical phenomena we find them almost entirely absent. She made special reference to the work of the International Institute for Psychical Research and its up-to-date laboratory, and wondered why, at this stage, physical phenomena have been withdrawn.

AMAZING GROWTH OF PUBLIC CLAIRVOYANCE

No one can vouchsafe an answer. There is only one pertinent rejoinder. It is that physical phenomena appear to be replaced by an amazing growth of platform clairvoyance. There are almost any number of young and old mediums who at meetings in churches and public halls stand up before large audiences and deliver strikingly accurate messages. Indeed, I have no hesitation in saying that the state of platform clairvoyance in England is, at the present, the most impressive spiritualistic phenomenon and, incidentally, of the greatest possible propaganda value. Nothing attracts the audience to such an extent as the presence of a platform clairvoyant. And if proof be needed for this assertion I will state that on January fifth, six thousand people filled the Albert Hall to listen to "Red Cloud" through Mrs. Estelle Roberts, and two thousand the Queens Hall

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where the usual weekly spiritualist service took place with address and clairvoyance.

Where did all these people come from? As Mrs. McKenzie suggested, the *Daily Sketch's* inquiry into Spiritualism may have been partly answerable for the growth of interest. Not that the inquiry, which incidentally ended with the majority of votes upholding the spiritualistic hypothesis, could have been considered as in any way serious or important but because the British Press has displayed, in the last few years, far more respect for Psychic Science than the press of any other country.

The change, to my mind, began with Mrs. Meurig Morris's libel action against the *Daily Mail*. Though the action, while upholding Mrs. Meurig Morris's honor, was lost, it taught the whole press a valuable lesson: that it is very expensive and unpopular to run an issue against Spiritualism. The number of Spiritualists and that of the psychic-minded runs into millions, and they not only resent jeering in the press at what they believe to be an issue of vast importance but also give expression to their resentment. The *Psychic News*, which represents the popular and extreme side of Spiritualism, has missed no single opportunity to incite spiritualists to cancel their subscriptions as a sign of their protest against Spiritualism's unfair treatment, and as circulation managers are very sensitive to subscription cancellations the desired end, as a rule, is achieved.

Moreover, however slowly, the editors begin to discover that psychic phenomena are excellent copy and that those who make Spiritualism their religion are entitled to the same respect as followers of any other denomination. As a result, the atmosphere created by the press is very favorable for the further growth and expansion of Spiritualism, which is an end to be desired as, after all, Psychical Researchers cannot hope to bring home the reality of psychic phenomena to science and the vast masses of humanity until they find readier ears, and, with spreading knowledge, an increasing demand and material for investigation.

Conditions being such, the importance of any investigation that is likely to reach the multitude with its implications is apparent. It was for this reason, and also for the want of physical phenomena, that the International Institute has commenced an examination of platform clairvoyance and clairsaudience. Sound-records are taken of all that the clairvoyant says and the recipients of the messages are invited for a cross-examination afterwards. They all receive verbatim copies of their messages so that they may be able to check up on predictions and guard against confusion of memory in later recollection. It is hoped that the Bulletin which will be issued containing this material may prove of enduring value.

APPORTS AND TRANSFIGURATION

Speaking of Bulletins, I should like to mention that the report of the Institute's examination of the claims of Lajos Pap, the Budapest apport medium, has just been published. As it is written by myself I will not here trespass on the preserves of the *Journal's* reviewer. I trust that it will show that while keeping the demands of science in view the Institute is adopting a generous attitude towards mediums and will make every possible psychological allowance in case they fail to produce their phenomena to satisfaction. This Bulletin is the first extensive investigation undertaken by the Institute. There were other cases which, however, did not supply sufficient material for a thorough-going analysis. I refer particularly to the case of Mrs. Bullock, on whose transfiguration phenomena I lectured at the Fifth International Congress for Psychical Research in Oslo last August. I showed a 400-feet-long infra-red film and numerous lantern slides. There is no doubt that Mrs. Bullock's face shows highly impressive changes. The film and the photographs establish this fact beyond question. Nor do these changes appear to be due to pure facial contortion. If due to that alone, the four Chinese faces of Mrs. Bullock side by side would represent a phenomenon just the same. I will, however, say that we have no right to talk of more than possession or personation unless the presence of ectoplasm in the moulding of the facial representations is demonstrable.

Transfiguration is very much in vogue in England today—no doubt because in weak red light it is very easy to create illusions. A little contortion may go a long way and transfiguration mediums are growing like mushrooms after rain. Photographed by infra-red light, the faces, as a rule, show no evidence of anything supernormal. As an exception I can only point to Mrs. Bullock. Her facial transformations are, indeed, extraordinary and at least in one instance, in two successive photographs taken by the light of a mercury vapor lamp, the presence of extraneous matter on her face appeared to be indicated.

It may possibly be found that for photographing transfiguration ultra-violet light is more suitable. For all we know a very thin layer of ectoplasm may be just as transparent to infra-red as fog is. It is for deciding this and similar questions that at the Institute we take simultaneous photographs by two synchronized flashes in two cameras on infra-red and ultra-violet sensitive plates. Progress is slow because of the scarcity of research material. It is quite true that there *are* a few mediums who ply their trade by giving séances for materialization. But they withdraw like oysters into their shells when invited to have their phenomena subjected to closer view.

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The old objection of the medium's getting hurt because of the shock of the flashlight is no longer valid. The infra-red flash is so slight that unless directly looked at it escapes all notice. It has been tried and proved harmless. And the physical medium who refuses to be photographed by infra-red is obviously of no use to Psychical Research. The day will come when all spiritualists will realize this and insist on some such test before paying their hard-earned shekels.

KATHLEEN GOLIGHER

I said that the infra-red flashlight has been tried and proven harmless. If we complain that there are no physical phenomena for investigation, how could it have been tried? The complaint was not intended to be so wide in scope. It only meant to embrace professional mediums. They are within the reach of all who wish to inquire, or should be. Private mediums are usually inaccessible. But sometimes we hear of them and the news is welcome indeed. Kathleen Goligher, to whom we must feel greatly indebted for the self-sacrificing way in which she placed herself for years at Dr. Crawford's disposal, is perhaps the only hope of Psychical Research.

Alas, the hope is very thin. Embittered by the late Dr. Fournier d'Albe's unwarranted criticism, she cut herself adrift from scientific investigations. Even her husband, Dr. Donaldson, rarely succeeds in persuading her to sit. But now and then she does. The January issue of *Psychic Science* contains some excellent photographs which were taken by infra-red and show ectoplasm of the type with which we are familiar from Baron Von Schrenck-Notzing's and Dr. Glen Hamilton's researches. We owe these valuable photographs to the tireless enthusiasm of Mr. F. W. Warrick and his friend, Mr. Stephenson, who, at his request, travelled to Belfast and had the good fortune to obtain the sittings, conclusively proving to all who may doubt that infra-red flashlight photography is an ideal tool in a difficult and delicate realm of research. It is not only possible to save the medium from the shock of the flash but also from the nervous suspense, if the same method is adapted as that used at the Institute. The flashlight extension leads into our cabinet and the medium, or the "control", can take the photograph at the suitable moment, thus sparing the anxiety and tension of waiting.

THE FLOWER MEDIUM

But what about the Flower Medium, of whose doings so many marvellous things were reported in the psychic press? Does not she present physical phenomena at their best, as she sits in good light all the time? There was a time when we thought that she did.

But we have grown slowly wiser. No psychic paper will now devote a line to her in England. Discoveries of such shocking nature have been made that her supporters gradually fell off and the only question which remained was: has she ever produced genuine phenomena at all and can she sometimes still produce them? In the hope of settling the latter question, we "shot" 400 feet of infra-red film of her phenomena at the Institute and took a number of "still" photographs. In the film we found something that was puzzling, but then came an exposure elsewhere and Miss Hilda Lewis promptly cancelled the rest of her sittings, preferring thereafter to sit in strict privacy for the few who are too eager to see miracles to care for conditions.

DIRECT VOICE

I said that transfiguration has come very much into vogue in England. The same applies, and in an increasing measure, to the Direct Voice. It has tremendous fascination for mediums and public alike. Every second medium sits for the Voice. They all get it. At least so the story goes. But as soon as you set out to examine the phenomenon there is a general retreat. At this moment, there is not a single voice medium in England who could, or would, subject herself to tests as to the independence of the voice. Moreover, many are so callous to evidential requirements that they no more even try to create the presumption of a voice out in space. The time-honored trumpet is becoming an anachronism. Present-day voice mediums do not need it. They sit in the dark, surrounded by trusted friends, and loose the voices in a spate of queer false notes. I do not mean to accuse them in general of fraud, but I do mean that this Direct Voice contagion is rapidly assuming the proportions of an hysterical epidemic and will do no service to Spiritualism or Psychical Research.

By testing the Direct Voice I had no particular torture in mind. In Dr. Crandon's circle, the independence of Walter's voice has been magnificently tested by the sound-proof box which Mr. Thoroughgood constructed. The same idea but on slightly different lines has been executed by me at the Institute. To Mr. Garscadden, then a Glasgow business man, now of Manly, New South Wales, Australia, the initiative is really due. Years ago, he constructed a sound-proof box with a microphone inside which was connected with telephone receivers outside. When Andrew McCready's "controls" spoke inside the box the listeners heard whispers through the telephone receivers. These whispers could not be heard without, a clear sign that the sound was produced inside the box.

I found a full description of Mr. Garscadden's Voice Box in an article by Mr. Lethem, Editor of *Light*, in an old number of the

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London Magazine. I had a box built according to the same data and had the suspended microphone connected with our loudspeaker. All that we want from a Voice Medium is to produce a voice inside the box. We have found none who would undertake to do it. But once, with a rapping medium, we heard raps through the loudspeaker, therefore presumably from inside the locked box, when not a sound was heard outside. These raps were of a characteristic type, peculiar to this medium, totally different from the crackles which you get through any loudspeaker from noises caused by the mains.

CHARLES BAILEY STILL GOING

I have just had a letter from Mr. Garscadden in which he says that Charles Bailey, though he is getting old, is still sitting for apports. Mr. Garscadden says that he has been running circles for him for the last six or seven years. Some time ago, he says, they had two very interesting experiments. Bailey made an iron nut, weighing seven-eighths of an ounce, float on the surface of water in a large enamelled basin. "The water was freely agitated so that the floating nut could be seen by all in a strong red light, after which the medium took a cork, put it on the water and it plumped to the bottom like a piece of lead. We had also provided two champagne glasses, one full of fine black rape seed and the other with white millet seeds. Combined there were approximately 32,000 seeds. These were put into a large soup plate and thoroughly mixed. In less than two minutes they were separated and put into two separated heaps." I agree with Mr. Garscadden that this is sufficiently interesting from the scientific viewpoint.

KUDA BUX

My references to physical mediumship in England would not be complete without mentioning the Fire Walk which Kuda Bux demonstrated for Mr. Harry Price's London University Council for Psychical Research last autumn. Mr. Harry Price's Bulletin about this extraordinary feat of the Kashmiri has just been published. He has no doubt that the phenomenon was genuine, and indeed it would be difficult to pick a hole in his circumstantial report.

At the same time he ascribed Kuda Bux's "sightless vision" to trickery. He said that Kuda Bux was squinting down his nose. It is difficult to see why the lesser thing should be fraudulent when the greater one is genuine. But it may be so. Kuda Bux is demonstrating his sightless vision daily on the stage of the Royalty Theatre. No psychic phenomenon would lend itself to that. Moreover, Kuda Bux does not claim that his demonstration is psychic.

I have just seen him at the house of Mrs. Henry Richards and

have taken a series of photographs of the show. He was skilfully blindfolded twice by Dr. Noonan of the Institute of Medical Psychology and by Dr. Woolley, Ex-Research Officer of the S. P. R. In the first test sticky dough was used, in the second cotton wool alone, with innumerable pads, bandages and plasters that made Kuda Bux look like a monstrosity. He could read all right, but only at a deep level. He seemed to read with his nostrils which he insisted on keeping free. It is easy to say that he squinted down his nose but none of the doctors and experienced psychical researchers present could say how he could have done it.

NEW PSYCHIC MAGAZINE

Something new has appeared on the news-stalls all over Britain. A psychic magazine which is not written for spiritualists but for the general public. It is called *Prediction*, and is edited by James Leigh who was, for some years, Assistant Editor of *The Two Worlds*. It is not concerned with Spiritualism or Psychical Research alone. It embraces astrology, palmistry, phrenology, graphology, et cetera. It is written in an extremely popular vein and has excellent contributors for this purpose. There is an interview with Sir Oliver Lodge in the first issue. I was particularly struck by the following paragraph: "I don't think every spirit lives upon earth. Still-born children make an attempt to come into association with matter, but unsuccessfully. Even before we are born we may be turned out." This sounds somewhat like the messages from James H. Hyslop in Mrs. Lambert's book on healing, *Cure Through Suggestion*, about the spirits who are waiting to be born and even choose their parents. The choice may not be always wise. Frustration may serve a better purpose than wisdom.

Survey and Comment

THE "DAILY SKETCH" INVESTIGATION

Some of the topics which Dr. Fodor mentions in his first London Letter, in this issue, have attracted considerable attention in British newspapers and magazines. Our readers may be interested in a further account of them. As Dr. Fodor points out, psychic matters have been receiving a good deal of notice of late in the British press: far more so than in this country. The inquiry into Spiritualism by *The Daily Sketch* came at the end of a series of psychic *causes celebres* and journalistic exploits, chiefly in the popular press but reflected occasionally in the more conservative papers. *The Daily Sketch* investigation was begun last October, in the hands of Harrison Owen, called "The Seeker" for the purposes of the occasion. Mr. Owen is an experienced journalist who approached the subject with no special information but showed himself to be a fair and impartial observer and an excellent reporter.

Most of the inquiry was devoted to Estelle Roberts, the "platform medium" who has been attracting huge crowds for several years and has recently acquired a building of her own, "The House of Red Cloud", at Wimbledon; Red Cloud being her "guide". Mr. Owen interviewed Mrs. Roberts, reported a lecture by Red Cloud, and described experiments by Mrs. Roberts in clairvoyance—both privately and before an audience—in psychometry, and in direct voice. The resulting newspaper articles doubtless helped to swell Mrs. Roberts' audiences, but they can hardly be said to have provided much evidence for her reputed gifts. Behind Mr. Owen's constant generosity—he was very favorably impressed by Mrs. Roberts herself—it was clear that he was surprised by the paucity of striking results obtained for him or for the committee that attended one seance. This committee included some prominent names—Dame Sybil Thorndike and Clemence Dane are probably the ones best known in this country—but apparently did not witness demonstrations they found very convincing.

If Mr. Owen's inspection of Mrs. Roberts' celebrated mediumship did not produce impressive positive results, he fared even worse with other mediums to whom his *Daily Sketch* inquiry led him. Journeys to Manchester, to Bristol, to Birmingham, always under auspices that seemed to guarantee the best in psychic work, resulted in reports that seldom suggest more than the faking-and-fishing methods of ordinary humbugs. Mr. Owen's most damning

narrative grew out of his desire to witness automatic writing "with the best available exponent of this form of mediumship". A sitting was accordingly arranged for him by a prominent spiritualist with, as he says, "a woman who, though she accepted and gave a receipt for a fee, has since discovered who I was and insists that her name shall not be published". It is difficult to imagine what kind of appeal induced Mr. Owen to leave his report incomplete in that respect, but the two articles devoted to recounting his sitting (*The Daily Sketch*, November 26 and 27) make the medium's desire for anonymity readily comprehensible. Incidentally, the methods and characteristics of the medium concerned are, as reported, identical with those of the well-known automatist Mrs. Hester Dowden.

If *The Daily Sketch* inquiry did not result in the recording of any very impressive psychic phenomena or in the discovery of any new mediums, journalistically speaking it was a great success. Letters poured in from readers, testifying to a lively interest in the series: letters giving personal experiences, asking pointed questions, and revealing the wide divergence of opinion these topics always excite. Other pens than Mr. Owen's were drawn on for a few articles; and some of the mediums concerned wrote commentaries on the reports of their work. Finally prizes were offered to readers for essays on the subject, *Do the Dead Come Back?* and votes were taken on the same question. Apparently the newspaper's readers were fairly evenly divided, but in the end the spiritualist answers slightly outnumbered the sceptical answers, receiving 52.75 per cent of the votes. As Dr. Fodor points out, editors have already discovered that psychic phenomena afford excellent copy: it seems likely that this favorable verdict from readers on spiritualism will tend to affect the kind of treatment psychic phenomena will receive in the British press henceforth.

THE "FLOWER MEDIUM"

The story of the "Flower Medium" is one of the most curious in recent psychic annals. The mediumship of Miss Hilda Lewis, called the "Flower Medium", first burst on the psychic world in August 1934, when the late Mrs. Champion de Crespigny, the Honorary Principal of the British College of Psychic Science, reported her phenomena to the spiritualist weekly *Light*. Mrs. de Crespigny had met Miss Lewis a few weeks earlier, through Mrs. Dowdon, and was so favorably impressed that she took her under her personal charge and straightway described the medium's work in print. A further account by Mrs. de Crespigny appeared soon after, in *Psychic Science*, with a supplementary report by Stanley de Brath and Margaret Hyde. These reports were so

enthusiastic and so striking that the "Flower Medium" became the sensation of the day. Articles about her began appearing in all the spiritualist magazines and occasionally in the newspapers, giving fresh cases of her remarkable phenomena.

These phenomena, according to the reports, were remarkable indeed. As Mrs. de Crespigny said, "It is difficult to imagine a more beautiful form of mediumship than that of the 'Flower Medium'. When St. Theresa, sometimes called 'the little flower' passed on at the end of the nineteenth century, she promised 'to shower the world with roses', and in the simple and charming personality of this lady she seems to have found a channel for the fulfilment of her purpose". With but slight variation the descriptions of the new medium told the same story. After having been carefully searched, Miss Lewis took her seat in the middle of the company, in good light, and simply leaned slightly forward in her chair: after a few minutes of trance, flowers were suddenly seen in her lap. They were usually roses, complete with stems: sometimes two or three, sometimes as many as a dozen.

The care with which the crucial matter of the preliminary search was performed was insisted upon in all reports. The medium was invariably stripped entirely, or stripped to a bathing suit, by the committee of ladies, and then put into a simple dress and jacket which had been examined. The published accounts seemed to leave no loop-hole by which trickery could have entered: the problem of the searching was so simple, and the circumstances of the sittings so clean and open. It veritably appeared that a psychic phenomenon as indubitable and as attractive as any in recorded history had arrived in twentieth-century London. The medium's personality, too, fitted the picture, according to those who observed her; and she accepted no fee for her services. Further color was lent by references to supernormal knowledge which came to the "Flower Medium" when in trance, also by reports of lights, gray mists and other things occasionally seen. The actual birth of the mystic roses was seen by a few witnesses. Lord Donegall, for instance—who had previously written exposure articles about mediums—contributed the following account to the *Sunday Dispatch*, illustrated with three photographs:

"The medium, a very tall, thin girl, sat in a cotton skirt, under which was a low-cut tight-fitting backless bathing suit. Over it she wore a short cotton coat not fastened in front. Electric light was on throughout.

"She leaned forward, which drew the jacket taut over her back. I sat a yard away with the camera ready for eventualities. She went into a trance, and suddenly a bulge began growing under her left shoulder-blade. I watched until it became

larger, and then took the first photograph. [Showing the medium leaning forward in her chair, with an area in the left side of her jacket pushed out.—*Editor.*]

"When it had grown to about the size of a large grape-fruit it began descending very slowly in a curve as though propelled towards the medium's left knee.

"After about two minutes the heads of flowers began emerging, and I took the second picture. [Showing a large bunch of flowers coming from under the jacket.—*Editor.*]

"They ended up in the medium's lap, as illustrated in the third picture". [Showing the flowers on her lap.—*Editor.*]

"The whole process was slow enough to watch every movement."

Narratives like the above appeared regularly in the British psychic journals for some eight months. There were occasional scornful references to sceptics and to absurd suspicions which had been voiced: but no plausible grounds were furnished, in print, for doubting that the psychic world had been vouchsafed an amazing and beautiful phenomena. The first ominous note was struck in the April, 1935 issue of *Psychic Science*. Mrs. de Crespigny had died in February, and other workers for the British College had taken over the case of the "Flower Medium". An editorial notice said they had made a report which "has raised a number of fresh questions concerning the phenomena, both physical and mental, which have yet to be dealt with." Miss Lewis, it was added, had been invited to undertake a new series of sittings, "under certain conditions". Fresh questions? Certain conditions? What did this mean? What had happened? What possible complications could arise in so perfect a case?

Reports of sittings with the "Flower Medium" become less frequent, until finally only *The Psychic News* was carrying on. It was apparent that a development of importance was impending. The suspense became heightened when, in its July issue, *Psychic Science* reported that in reply to the College Council's invitation to give a fresh series of sittings "Miss Lewis has intimated that she cannot accede to this reasonable request"; and in the same month *The Two Worlds* accompanied a typical enthusiastic report with an editorial note which was equivalent to a warning to its readers. Finally in the middle of August the storm broke, as is sufficiently revealed in the headlines employed: THE "FLOWER MEDIUM'S" CONFESSION: BOUGHT FLOWERS BEFORE THE SEANCE: and THE "FLOWER MEDIUM" EXPOSED: SPIRITUALISTS UNMASK BLATANT FRAUD. The first exposure article was written by Mr. F. N. C. Bell, speaking for a group of researchers, and was followed a week later by a detailed discussion

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of the whole case by Mrs. Hewat McKenzie, who had succeeded Mrs. de Crespigny as the Honorary Principal of the British College.

The tale told was extremely simple, as well as extremely sordid: sufficient to blast the case in the minds of most readers. Miss Lewis had, apparently, regularly bought at florists the flowers she was to produce, and then avoided thorough search by crafty stratagems. She was seen making the purchases; and regarding one occasion signed a statement admitting she had done so. Witnesses likewise asserted that they had found flowers on her person before séances; and that on other occasions flowers were found secreted in her belongings and on the premises. The impressive "supernormal knowledge" which had lent color to her more startling claims was reported to have been acquired through Miss Lewis' access to several telephone lines in the course of her work—until she was dismissed for it. As to the methods of blocking adequate examination, these do not need to be specified here, beyond saying that the reports show them to have been in every sense disgusting. And all in the name of St. Thérèse of Lisieux!

The exposure of the "Flower Medium" seems to have been unusually decisive and complete, and most readers of the indictment can have been left with no doubt that the rapturous, and apparently fool-proof, reports by early observers were based on failure to detect methods that were completely fraudulent. Nevertheless, the "Flower Medium" still has her defenders—though as Dr. Fodor says, the psychic press is no longer open to them. But for some weeks after the exposure letters were printed from not a few estimable persons insisting that the fake methods reported, or any others, could not have been used on certain occasions. And it is indeed true that some of the published accounts—as for instance Lord Donegall's, quoted above—are difficult to accommodate to any theory of fraud. It may be that we have not heard the last of the mediumship of Hilda Lewis: there are circumstances that would make a claim for her case being a "mixed" one fairly plausible.

But it seems as certain as anything can be that the "Flower Medium" used nothing but fraud on a good many occasions: and this is the disappointing fact. Not so much because another medium has been exposed, as because of the circumstances of her initial acceptance. It should be said, however, that the fact that persons experienced in psychical research, and looked to as authorities, were fooled is in this case quite understandable. There was not only the girl's cleverness and daring: there was the powerful factor that persons of ordinary good-will could hardly imagine, or be expected to imagine, that anyone would descend to such depths of nastiness as the reports disclose; the mock-religious setting, the evasion of

search through pleas of womanly modesty and ill-health, the wire-tapping, and, most effective of all in the minds of many, her shameful imposition on so generous and admirable a woman as her patron Mrs. de Crespigny.

It is, of course, such cases as the "Flower Medium's" that do most to discredit psychical research and retard its acceptance by "orthodox" scientists: when "perfect-sounding" phenomena turns out to have been very different. Cases of this kind can always be quoted—and invariably are quoted—against other claims which may be quite perfect. The worst of the matter is that such cases are used not only against those who gave them their approval, but against psychical researchers in general. And this in turn leads some researchers to go to extremes of disbelief, preferring the risk of missing genuine phenomena and of being unjust to individuals, to the risk of damaging their own usefulness in the field and the standing of the whole subject, by being once taken in. This question of preserving the balance between scepticism and generosity is indeed the most delicate one in psychic research, as such cases as that of the "Flower Medium" serve to emphasize.

KUDA BUX AND THE FIRE-WALK

If *The Daily Sketch* inquiry put psychic matters before the public in none too favorable a light, and the "Flower Medium" episode in a very bad one, the publicity that has attended the recent activities of Kuda Bux has probably been entirely on the good side. And the publicity has been on a much larger scale, owing in part, no doubt, to the nature of the phenomena, and in part to the methods of the irrepressible Harry Price. Mr. Price has been making the British public "conscious" of psychical research very energetically in recent months: having secured the facilities of the British Broadcasting Company for a series of radio talks. These began last June and continued through the summer, coming to a climax in the episode of the fire-walk in September. The radio-talks were called "Confessions of a Ghost-Hunter", and were narratives based on Mr. Price's own experiences, some of them previously reported in print and some of them apparently new. The talks secured further publicity by being printed in the B.B.C. weekly *The Listener*, and have now appeared in a book which will be reviewed in these pages.

Concerning the fire-walking exploits of the young Kashmiri Mohammedan named Kuda Bux there is no need to go into details here, since doubtless most readers are familiar with the story through the cabled dispatches or through Miss Clair Price's article in *The New York Times Magazine* of October 20. All accounts agree that

Kuda Bux's two exhibitions were valid performances: that is, that there was no artificial preparation of his feet, and that the fires consisting of the glowing embers of several tons of fuel were extremely hot—uncomfortably hot even at a distance of several feet. The accounts agree further that Kuda Bux several times walked the length of the glowing trenches without being burnt, while witnesses who attempted the same thing were badly scorched and blistered in half the number of paces.

In regard to the explanation there is no such unanimity. Mr. Price himself stated in a letter to *The Listener* that he thought Kuda Bux's success should "very probably" be ascribed to the cause suggested by Sir Leonard Hill: namely, the dryness of the performer's feet, added to his practised agility. Mr. Charles R. Darling, a physicist, who witnessed both fire-walks, likewise found a purely normal explanation adequate (*Nature*, September 28); though the accuracy of the temperature measurements which he made on the spot, as well as some of his assertions, have been plausibly challenged. On the other hand, the fact remains that Kuda Bux was able to walk on the fire when others failed conspicuously and painfully. Nor, so far as we know, has anyone ever come forward to perform the fire-walk who did not either use fraudulent devices, or make the claim made by Kuda Bux: namely, that it is through a special mental state (in this case ascribed to yoga discipline) that the feat is performed.

Quite apart from the number of persons who claim to have seen fire-walking of a kind that must have been supernormal—and their reports make at least a *prima facie* case for the authenticity of the phenomenon—it would seem that if agility and a special skin texture are all that is required, these factors are of so simple a nature that individuals could be found without difficulty to duplicate the feat. If both sceptics and those who think a supernormal explanation required would make experiments along these lines, it should be possible to place the problem of alleged fire-immunity on a more satisfactory basis than at present.

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PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of claims of telepathy, clairvoyance, veridical hallucinations and dreams, psychometry, precognition, dowsing, and other forms of supernormal cognition; of claims of supernormal physical phenomena, such as raps, telekinesis, materialization, levitation, fire-immunity, poltergeists; the study of automatic writing, trance speech, hypnotism, alterations of personality, and other subconscious processes: in short, all types of the phenomena called psychic, mediumistic, supernormal, parapsychological and metapsychic, together with the bordering subjects.
2. The collection, classification, study and publication of reports dealing with the above phenomena. Readers are asked to report incidents and cases. Names must be given, but on request will be treated as confidential.
3. The maintenance of a library on psychical research and related subjects. Contributions of books and periodical files will be welcomed.
4. Co-operating in the above tasks with qualified individuals and groups who will report their work to the Society.

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Members, who receive the Proceedings and the Journal, pay an annual fee of \$10. (One may become a Life Member or endow a Memorial Membership on payment of \$200.) *Associates*, who receive the Journal only, pay an annual fee of \$5. (Life Associate membership, \$100.) *Fellows* who receive all publications of the Society, pay an annual fee of \$25. (Life Fellowship, \$500.) *Patrons and Founders*: For those who wish to make a still larger contribution to the Society's work, *name classes* are open at \$1000 and \$5000, respectively.

It is to be remembered that membership in a scientific society means more than merely a subscription to its publications. The work must be carried on largely through the income from membership fees. Therefore members, old and new, are urged to make their membership class as high as they feel they can. If a comparatively small proportion of the present members went one class higher, the money available for research would be more than doubled.

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D. D. Home

New Light on "the Exposure at the Tuileries"

BY DR. EUGENE OSTY

In my last article (JOURNAL, December and January), I attempted to bring to life again that wonderful and exceptional "clairvoyant", Alexis Didier. He was in his time a medium who was never questioned by those who came into contact with him. The entirely intellectual nature of his supernormal phenomena did not afford grounds for any mental reservation in those who put his special faculty to the test. Only these witnesses, in most cases, knew about what Didier had disclosed, and often they themselves were in ignorance of the facts and only became aware of them on making later inquiries to verify the truth of the seer's remarks. They were thus forced to accept the evidence. The only persons able to indulge in denials of his faculty were those who refused to watch it at work, or those who consented to do so but attended only one feeble séance and then clung to this single test, hastening to take advantage of a momentary flagging of the power to deny its existence. Even this last category of opponents, in the case of Didier, is only a supposition on my part; for probably a medium of his class would not have had completely blank séances, however few might be the sitters with whom he succeeded.

Ineffectual in an attempt with a given person, he would not have been so immediately afterwards in an attempt with some other person; for that is how the genuine sensitives available to us are accustomed to act.

I am undertaking to bring to life in the following pages another medium of Alexis Didier's period, one who, like him, was of an extremely rare calibre, although quite different in type. Our subject is D. D. Home, the prototype of the medium for supernormal physical phenomena.

Much has been written on the subject of Home. The phenomena which he exhibited before many eminent persons were of a sort which encounters almost insuperable barriers to acceptance, even if authenticated with the greatest care and with scientific precision. Why is this? Because they seem more marvellous, more improbable than the purely mental supernormal, also because they are far rarer; and in addition because since they do consist of material manifestations they are held, not unreasonably, possible to imitate. The astonishing spectacles of conjuring make one reflect that a clever hand, aided by ingenious devices, could, if the séance conditions allowed it, succeed in giving the illusion that an object is moved at a distance by supernormal means or in creating belief in a mediumistic materialization apparently endowed with life. The customary darkness or faint red light are not calculated to encourage a reader's belief in supernormal phenomena that are definitely capable of imitation.

But Home, whom we are going to consider, had, *according to what was written about him*, so great a power of mediumship that he could, and preferred to, produce his phenomena under strong white light, the phenomena and the medium himself thus coming under visual control.

The idea of exhuming, so to speak, this wonderful medium was given me recently by Mr. Charles Richet: "Have you read," he asked me, "the *Souvenirs* of Princess Metternich, grand-daughter of the famous Chancellor of Austria? No? Well, read them! You will find there a minutely de-

tailed account of some séances with D. D. Home which she witnessed at the Imperial Court of France. It would be interesting to reproduce the story of what she saw. Mediums with Home's power are so rare that it is as well to gather all the testimony of any value about them. Princess Metternich's is a document of the first order. Readers will certainly be glad to know of it."

So I read *Souvenirs d'enfance et de jeunesse*, 1845-1863, translated from the German by Mme. H. Pernot, with a long preface by M. Marcel Dunan, and I did indeed understand his interest in bringing to the attention of modern readers this recital which without intending to do so brings new light to bear on a persistent unfavorable judgment on the séances which Home gave to the Emperor Napoleon III and the Empress. Home had long had the reputation of being an exceptional medium, in the sense that he was able to produce phenomena which were apparently impossible to imitate under the same conditions. The stories of several privileged sitters about what they had witnessed left readers speechless with astonishment, until the day when the rumor spread that Home, like so many others, was an impostor, that he had been caught in the act of fraud at the Imperial Court, and expelled from the country.

From that day to this, whenever anyone speaks of the mediumistic prodigies of Home, someone else present is sure to say: "He was a charlatan. Everyone knows he was caught cheating in a séance at the Tuileries."

The *Souvenirs* of the Princess Metternich, wife of the Austrian Ambassador at Paris, intimate friend of the Empress and of Napoleon III, sharing their daily life, will tell us of the phenomena Home produced in her presence, and of the memories he left with her.

And in order that readers may get the greatest profit from this "repeal" of an important episode in the history of physical mediumship, an episode important because the misrepresentations which have been made of it has

discredited the greatest medium of the recent past, I have asked my learned collaborator, M. C. de Vesme, to sum up in a few pages the character of D. D. Home. This will be followed by a reproduction of the text of Princess Metternich's account. Then I will still further clarify this new viewpoint by adducing the unpublished testimony of a Parisian celebrity who specially interviewed the Empress Eugénie about the disputed episode of the Tuileries. Thereafter I shall permit myself some remarks.

D. D. Home, The Man

BY C. DE VESME

Daniel Dunglas Home* is generally considered the prince of mediums, as Homer is considered the prince of poets. He is the born medium, the typical medium. He was the descendant on his mother's side of a Highland family in which the gift of second-sight was hereditary; his mother was especially endowed with it. It appears that Daniel's son could have rivalled his father, where mediumship was concerned, from his earliest infancy, as will appear below in the Princess Metternich's account. The mediumship of Daniel was indeed so *natural*, as it were, that supernatural manifestations attended him everywhere, not necessitating even an act of volition on his part. We shall see soon that he told Pope Pius IX this, at the time of his conversion to Catholicism. This fact gave rise to characteristic incidents. Here is one which Lord Lindsay related before the Committee of the London Dialectical Society.

That evening I missed the last train at the Crystal Palace, and had to stay at Norwood, and I got a shakedown on a sofa in Home's

* This is the correct name. But it has been written in many different ways, and this is why: D. D. Home affirms in *Incidents of My Life* that his father was the natural son of Alexander, tenth Earl of Home. Daniel always pronounced his name *Hume*, according to the usage of that illustrious family, of which the name is *Douglas Home*; but the heir presumptive is called Lord *Dunglass*. As will be seen, Princess Metternich misspelt Home's first name.

room. I was just going to sleep, when I was roused by feeling my pillow slipping from under my head; and I could also feel, what seemed to be a fist, or hand, under it, which was pulling it away; soon after it ceased. Then I saw at the foot of my sofa, a female figure, standing *en profile* to me. I asked Home if he saw anything, and he answered, "A woman looking at me." Our beds were at right angles to one another, and about twelve feet apart. I saw the features perfectly, and impressed them upon my memory. She seemed to be dressed in a long wrap, going down from the shoulders, and not gathered in at the waist. Home then said, "It is my wife; she often comes to me." And then she seemed to fade away . . . The next morning before I went to London, I was looking at some photographs, and I recognized the face I had seen in the room upstairs overnight. I asked Mrs. Jencken who it was, and she said it was Home's wife.

A subconscious creation materialized by the medium? That is probable enough: but this incident gives a good idea of the paranormal life which seemed to display itself around Home.

Lord Lindsay's familiarity with Home should not be astonishing. Lord Adare (later Earl of Dunraven), and other members of the British nobility, treated him as an intimate friend. He married, in 1858, the youngest daughter of the Russian general, Count Kroll, godson of Emperor Nicholas. May 8, 1859, a son was born to Home whose baptismal sponsors were the Marquis de Château-regard and the Countess Luba. Gaston Méry speaks of having met him in the well known salon of Mme. Rufina Noeggerath. Home took for his second wife the sister of A. Aksakof, Councillor of State to the Russian Empire. In short, he occupied what might be called a fairly elevated social position.

It is a familiar fact that he never accepted the slightest payment for his séances. The "gilded youth" of the Cercle de l'Union, it is understood, offered him 50,000 francs for some séances. Home refused the offer. He never worked in darkness. Sir William Crookes wrote:

The power possessed by Mr. Home is sufficiently strong to withstand this antagonistic influence; consequently, he always objects to

darkness at his séances. Indeed, except on two occasions, when, for some particular experiments of my own light was excluded, everything which I have witnessed with him has taken place in the light.

Another circumstance which enhances the mediumistic personality of Home is the eminent character of the men who undertook to investigate him systematically. During his stay in America he was studied by Professor Wells, of Harvard, who published a report of his experiments; then by the Professors of Chemistry Mapes and Hare. The latter constructed the first apparatus for the control of "table-tipping", an apparatus later perfected by Crookes in the course of his experiments with the same medium. Other English scientists as well, such as Ashburner and Elliotson, recognized his supernormal faculties.

I shall only touch on other eminent men in other branches of intellectual activity, such as Judge Edmunds, Justice of the Supreme Court of the United States, and the celebrated American poet, Bryant, whom Home always invoked, after Bryant's death, as his "spirit guide".

If D. D. Home's successes at the Court of Russia must not be lingered over, it is difficult not to say a few words about those he had at the Imperial Court of Paris, particularly since it was during these séances that the manufactured scandals began to rise and charges of fraud against the Scotch medium were spread broadcast. Not one of them is of the slightest worth. Podmore himself, who strongly doubted all the physical phenomena of mediumship, was able to write this: "No testimony has ever been adduced which even remotely approached first-hand for the alleged exposure at the Tuileries." (*Modern Spiritualism*, p. 230). Frederic Myers in turn demonstrated the same thing. (Letter to the *Westminster Gazette*, February 1899, reproduced in *Light*, March 4, 1899.)

Here is an example. In the *Revue Métapsychique* (No. 5 of 1926, p. 390), M. Jules Bois says that Count Primoli told him that the Empress told him that the Emperor told her that he had surprised Home in fraud! And this was

sixty years earlier! This is the kind of testimony which is brought to counter the direct testimony of the scientists who experimented with him! They also cite very often the testimony of Dr. Barthez, who was supposed to have "unmasked the medium." But Dr. Armand Barthez, physician to the Prince Imperial, merely declared that he did not believe in the mediumship of Home, referring to a statement written by M. Mario de l'Ile, which no one has ever seen.

Here is a passage from a letter by Lord Granville, British Ambassador to Paris, dated April 8, 1857:

. . . The evening ended with a session of table-tipping, etc. . . . in which the Emperor and Empress believe. A certain Mr. Hume [D. D. Home] produced some hands, lifted some heavy tables four feet from the ground with one finger, at a distance tapped the Emperor's hand. The latter, seeing that Lady Granville and I remained incredulous, ended the séance, saying "It could be thought that I am mad, and Lord Granville will say that the [Franco-English] alliance can not have a very dependable foundation."

I have shown, besides, that not even the spot where the famous "unmasking" of Home took place can be agreed upon, some saying that it was at the Tuileries, others that it was at Compiègne, still others that it was at Biarritz! (*Annales des Sciences Psychiques*, 1919, p. 83.)

Finally, Hereward Carrington, an expert in prestidigitation, has shown (*JOURNAL of the S. P. R.*, July 1930, p. 109) the absurdity of claiming that Home could have removed one of his shoes and touched the experimenters with his bare foot underneath the table in the course of a séance taking place in full light, as did all his other séances.

It has even been affirmed that Home was expelled from France by a police order. There is not the slightest proof of it. In 1863 the Empress thanked Home by letter for the gift of one of his books. Moreover, the medium died in France and is buried at Saint-Germain-en-Laye. A memorial fountain, erected by his second wife with the authorisation of the municipality in Edinburgh, his native

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city, bears the inscription: "D. D. Home, born March
20, 1833. Passed to another life June 24, 1886."

From the Souvenirs of Pauline, Princess Metternich

Douglas Home (1863)

Who has not heard of the celebrated spirit-medium, Douglas Home? I believe, indeed, that he was one of the first to organize séances of this sort, at least I do not remember ever having heard any talk in our day of persons who made a profession of spiritualism, if I may express myself so. People loved table-turning, of course; they gathered in great numbers about a table which they encircled with a chain of hands. Then one sometimes heard a quick rap, pencils in the hands of those they called mediums began to scamper over the paper and scribble words which, for my part, I could never succeed in deciphering. That was about all.

One fine day the arrival in Paris of a spiritualist of note was announced, a man who scorned the petty feats which simple mortals could perform, claiming to be of the number of "great mediums," and promising, in all seriousness, to those who were interested, to put them in touch with spirits soaring about in space.

This man, named Douglas Home, came from America. Knowing that the Emperor and Empress were interested in the supersensible, he solicited and obtained the favor of being allowed to present himself before Their Majesties, to "put them into communication"—for that is the way they spoke of the commerce between the living and spirits, or the "departed", as he called them. For not for anything in the world would he have spoken, or permitted speech, about "the dead." "We do not die," he repeated endlessly; "we merely leave this world."

The séances at the Tuileries made a sensation. The phenomena which they witnessed aroused the Emperor, the Empress, and their court, to the peak of astonishment.

Enormous pieces of furniture, which six men could hardly move without difficulty when the carpets were taken up each spring, moved themselves about. Small chairs and armchairs, as though swept on a furious gale, went from one corner of the hall to another. The crystal lustres of the chandeliers chimed like bells. Knocks were heard on all sides.—In short, it was a veritable Witches' Sabbath. The Emperor sent for professors of physics to see whether these phenomena were caused by electricity or some other motive force—and the scientists never discovered any explanation. Although remaining sceptical they were none the less disconcerted by what they saw.

As one can well believe, the experiments and séances at the Tuileries excited general curiosity. Everyone wanted to see Home. But since he was living very comfortably he could not just be made to go anywhere meekly, like a simple professional. It was necessary to secure the intervention of three persons, who asked permission to bring this or that one of their acquaintances to some séances. So one of our friends, Prince Joachim Murat, organized an evening of this sort which we were allowed to attend. It took place at the home of M. and Mme. Jauvin d'Attainville, who lived in the Rue de la Paix, in the house now occupied by the celebrated *modiste* Caroline Reboux.

Mme. Jauvin d'Attainville, who was very pious and did not feel in the least drawn towards these experiments with Home, considering them, indeed, almost the work of Satan, refused at first to receive the spirit-medium at her home. It was only possible to overcome her repugnance by reporting to her that Douglas Home, so far from being irreligious, considered himself, on the contrary a very good Christian, indeed even an excellent Catholic. It was reported, in fact, that Home had fallen in love with a Russian—a princess whose name I forget—and that his feeling had been returned. Intending to marry her, he required her to become a Catholic. Which she did, dying in a state of touching piety. She had just received extreme unction

when she said very clearly: "I swear by the sacred Host which has just been given to me in the *Viaticum* that everything my husband does and says is the pure truth."

She was consumptive and, during the last two years of her life, she saw—at least she claimed to see—a woman appear every day at her bedside wearing a long veil. The woman, pointing to the veil, which grew shorter each day, said to her: "When my veil covers only my face, death will be near. The day when you see my face you will breathe your last sigh." After the dying woman had taken the vow on the Host, she lay quietly for some moments, then tried to raise herself, opening her eyes widely. And, as a smile of beatitude illuminated her face, she cried "Ah, now I see her!" And she departed.

This story had been told word for word by the priest who attended her in her last moments. I omit all comment—merely reporting what persons worthy of belief have told me—and return to the séance at the home of M. and Mme. d'Attainville.

The apartment was large, comfortable, richly furnished and light as day. I insist on this circumstance and add that candles and lamps burned throughout the séance. Nothing could have escaped our view. There were about fifteen of us. When we arrived, around quarter-past nine, Mr. Home was not yet there. Mme. Jauvin seemed rather agitated. She said with a smile—to conceal her nervousness—that perhaps the spirits were not responding to their comrade, or their terrestrial friend. Half-believing, nervous, ironical, vexed at having consented to receive the celebrated medium at her home, she chattered on in this vein. Suddenly the door opened, and accompanied by Prince Murat appeared the mysterious hero of the day, Douglas Home, who had let himself be waited for so long, and who inspired everyone at once with both restlessness and dread.

Prince Murat presented him to Mme. Jauvin and to the rest of us. I could examine him at leisure. He might have

been thirty-six years old, forty at the most. Rather thin, well built. In full dress, with a white tie, he might have passed for a man of the best society. An expression of gentle melancholy made his face sympathetic. Very pale, eyes of a light porcelain blue, dim, almost filmed; thin, rather reddish hair, worn somewhat long—though not at all suggesting the coiffure of a violinist or pianist—in short, an agreeable personality. Nothing striking about him unless it were the pallor of his complexion, which was explicable enough, it seemed, by the red tone of his hair and mustache. The features of Douglas Home recalled a certain portrait of Van Dyck in the Liechtenstein Galleries in Vienna, Wallenstein's portrait of him, if I am not mistaken.

We took our places. Everyone sat wherever he liked, about a round table covered with a cloth. Nothing had been prepared. This table, about which the family was accustomed to gather, stood in its customary place. Some were right up close to the table, others at a little distance from it—each suiting his own convenience. Douglas Home seated himself in an armchair ten or twelve feet away. All contact between him and the large table was absolutely impossible. In a slightly husky voice he said: "I do not know whether *they* are already here, whether *they* will come." These words made the women shudder. . . . "They" . . . Ah! Oh! "They," the spirits! Home leaned his head back on the chair and closed his eyes . . . he became paler and paler. "The trance is beginning," whispered Prince Murat.

All at once Home cried out an English name . . . : "Bryan—Bryan, are you here?" At the same moment there came from the direction of the table two short raps, sharp, very close together, and of so singular a rhythm that it seems to me I can hear it still. "Bryan almost always comes when I call; he was my best friend." At the same instant the crystals of the chandelier moved; from the end of the room, as if pushed by an irresistible force, came a chair,

which stopped beside us. Home remained motionless in his armchair. Suddenly he cried: "They have come. They are all around us. They will show themselves and everyone may convince himself of their presence." At this moment I felt something like a hand of iron seize my ankle, and gave a scream. Others felt the contact of this iron hand, some on the throat, others on the arms. The grasp did not hurt in the least, only one felt the pressure of fingers, I should say of every finger separately; one must have felt the sensation to have any idea of it.

Slowly, the table-cover lifted itself. And we saw, beneath it, something stretched out to us which seemed like hands beneath drapery. I instinctively recoiled. The gentlemen, my husband particularly, seized the hands and grasped them energetically, so that they could not escape. When, in spite of all their efforts, they saw the object they had seized melt between their fingers, they hastened to take off the table-cover to see if they had not been tricked by some sleight-of-hand. Search as they would, they could find nothing. Some even slipped beneath the table to mount guard; Home watched without moving, indifferently. After a few moments these gentlemen reappeared and went back to take their old places. Hardly had they seated themselves again when the raps began coming from the table at short intervals. I explicitly say "from the table" for that was the impression they gave. One might have thought that they were done by someone hidden beneath the table-top. Well, my husband couldn't stand it; he said that he wanted to sit underneath the table to see how these raps which seemed to come from there were produced. He was no sooner seated there than he called out to us, "Stop knocking on the top! No joking, please!" We told him that none of us had stirred, and that we had heard the raps come from below, as before.

For an instant no one spoke. No one knew what to think. My husband came forth from his hiding-place and the experiments continued. Suddenly, Home, white as a

sheet, cried, "The spirits are all around us, there is one near you. You must be feeling something like a breeze." And, indeed, we felt, one after another, the sensation of a breeze, of a breath which touched our shoulders and our hair. The gentlemen of the party, whose scepticism had been complete, had to confess that they had felt it quite as plainly as we women.

At a given moment, Home, then fully entranced, exclaimed: "One of them is approaching the piano. I am going to command him to bring you the bouquet of violets which one of you set there." He leaned his head against the chair's back once more, we saw the bouquet begin to move by itself, or rather to glide over the polished surface, rise in the air and move waveringly across the free space which separated the piano from the table around which we were sitting. It finally came to rest on my knees. My husband at once seized it to see whether he could discover a thread or hair by which it might have been suspended. He found nothing, and, much disappointed, gave it back to me. He was at his wits' end.

At last Home asked in a faint voice if we had an accordion, an instrument to be held on the knees while one works the bellows with the left hand and plays piano-like keys with the right. He added, "The manifestations are so favorable today that *they* might play it; perhaps they want to and will be able to—" "*They*." "*They*," of course, again meant the spirits. Two of our friends offered to go to a music store on the boulevard and bring back an accordion in order to satisfy the spirits. This proposal being accepted with enthusiasm, the two gentlemen hastened off. Next Home rose slowly from his armchair and came over to us. The crystals of the chandelier continued to sway; on all sides one could hear raps upon the furniture, the wood-work, but no one—not the medium nor any of us—paid the slightest attention to them.

Home asked me if these meetings with spirits were disagreeable to me. "Frankly," I responded, "I prefer to

meet living persons." And Home replied, "Anyway, there is always something consoling about the first experiences of the sort, for they are enough to convince the unbeliever of the immortality of the soul." "Since I am convinced without that, I do not see any necessity of living with the dead!" Home put his finger on his lips to request silence and very gently added: "Don't speak of the dead. There are no dead. There are only those who have disappeared, disappeared to our mortal eyes. They are alive just like you and me, but in other spheres. In speaking of such beings you should say, 'They have left us,' and not 'They are dead.'"

In these alleged spirit-apparitions (were they really spirits or some magician's trick? That was what I could not find out), Home saw an irrefutable proof of the existence of a Beyond. If anyone claimed to see nothing more in it than some diabolic art, he was beside himself. He evidenced a great veneration for the Holy Father—then Pius IX—and went to Rome from time to time to show his respect. Pius IX was opposed to spiritualism. It is said that he seriously advised Home to renounce the evocation of spirits, but that the medium had assured His Holiness that the manifestations were entirely independent of his will, that he himself was frequently tired of them and would have been glad not to produce them so often.—Where is the truth to be found?

Father de Ravignan, who knew Home very well, protested very solemnly that he was perfectly in earnest. Himself hostile to spiritualism, he wanted at all costs to draw Home away from it.

Our friends, returning from their expedition, brought in the accordion like a trophy. Home asked me to take it in one hand, hold it in the air and stand in the middle of the room. I slipped my right hand through the leather strap which surrounded the bellows and waited. All at once I felt a pressure exercised upon the instrument as if someone had worked the bellows—I was petrified—and

suddenly I heard, as did everyone present, a marvelous melody, so perfectly sweet and harmonious that it might fairly be called celestial.

The excitement was at its peak. The sounds produced by this instrument, which seemed enchanted, were, or at least appeared to me, supernatural, and many of us even had tears in our eyes. This strain of music ended the séance of Douglas Home at Mme. Jauvin d'Attainville's. The spirits seemed exhausted.

Some persons who have never been present at one of Douglas Home's séances have affirmed that the alleged hands of spirits were nothing but the feet of the medium. But I should like to ask how a man whom everybody could see distinctly, sitting completely apart in an armchair ten or twelve feet from the table, would have been able to make those touches with his feet? It was impossible.

That Douglas Home may have been a marvelous prestidigitator I admit, that he may have been an incomparable hypnotist is possible, but I absolutely deny that any of us had any impression of being hypnotized by any of the regular systems used by magnetizers. The room, I repeat, was as bright as day; the lights were not out for an instant. All that I have reported here took place in the simplest manner, and with no preparation at all. No one was nervous or overwrought. To be sure, the women would give little screams when the spirit-hands touched them, or the "breeze" brushed their shoulders, but that was all.

After the séance Mme. Jauvin asked her guests to pass into the dining-room and have tea. Douglas Home sat at the table with us, to refresh himself with tea. His pallor was gone, his face now being of a normal color.

Some days later, we were invited to the Tuileries for a private séance which Douglas Home was going to give in the personal apartments of the Empress. This séance took place between five and six o'clock. I confess that it interested me far less than the one at Mme. Jauvin's. The spirits seemed to be in bad humor. When the daily retreat of the

troops took place and a regiment filed across the Tuileries, a table commenced to tap the floor in the same rhythm, accompanying the ruffle of the drums with a muffled sound. It was very curious, but somehow puerile.

One detail struck me, though, which no one, not even any professor of physics, has ever been able to explain to me. On the little table which was so thoroughly strummed there was a candlestick holding a lighted candle. This table began to move, to lift itself into the air, to dance, to lean to one side. In any other circumstance the objects on top of it would have been thrown off. Now, what actually happened? Not only did the candle not fall, but the flame, instead of burning vertically, leaned in the same direction as the table. Ordinarily when one holds a candle at an angle, the flame rights itself and burns vertically. Explain that if you can!

Home warned the Empress that he was not in the proper state of mind to put himself in touch with the spirit-world, as she had desired; that he could do nothing about it; that there were days when the manifestations stopped, or it seemed as though the spirits were vexed with him and were mocking him. In short, the séance did not succeed.

Later, on a fine day, Mr. Douglas Home was announced at my house. I admit I felt a disagreeable sensation at the idea of being alone with him. I was on the point of making my excuses when I felt shame for this cowardice and asked to have him shown in.

He entered, I offered him a chair facing me, and we began to talk. An unusual noise, like heavy drops of rain, could be heard around me. I pretended to be unimpressed—Home continued to converse at his ease, but the sound became so loud that I could not help turning my head to the right to see where it came from. The troubled expression with which I turned to my interlocutor made him smile. "But it's nothing," he said. "It's 'one' of them who manifests where you are. It's almost always like that, wherever I may be; 'they' follow me everywhere and almost never

let me alone. In the places where my little boy happens to be it is worse still. He produces manifestations of remarkable intensity. If you'd like, Princess, I'll bring the little fellow to see you—he's three years old—and will leave you alone with him. You will be astonished and convinced. For you will have to admit that a child of that age could not do the necessary conjuring tricks, particularly without any paraphernalia." I thanked Mr. Home warmly for his offer and explained to him very frankly that I should be afraid to be left alone with a child who was constantly surrounded with spirits.

"You mustn't be afraid of them," he responded, "that makes them suffer." With these words he left me. In my collection of autographs I have kept one of his letters. I have often been tempted to put that letter on a table and say "Bryan, are you here?" To tell the truth, I haven't dared.

When I tell some of my friends what I have just written about the famous spirit-medium, they usually think that what I believe I saw took place only in my imagination and that of course I was in a hypnotic state. It is possible, but in that case it is even more surprising that I did not perceive myself to be so, and that I did not have—even for an instant—the feeling of waking from a dream-state. What is more, my husband, one of the most clear-sighted of men and one of the least accessible to occult doctrines, saw what I saw and spoke of it in exactly the same terms.

Douglas Home has now joined the innumerable galaxy of those whom he called "the departed". Was he an evoker of spirits or a conjurer, a charlatan or a magnetizer? I do not dare to pronounce judgment. All that I can say is that my husband and I always had the impression of watching astonishing and inexplicable feats of conjuring, and that our opinion was shared by the Emperor and Empress, as well as by all the persons who witnessed these séances.

(To Be Concluded)

Super Medicine

BY JOHN J. O'NEILL

Science Editor, The New York Herald-Tribune

Medicine tomorrow is going to be very different from medicine today. The medical practitioners, the priests of curative arts, are gradually gaining a new viewpoint of man. They are beginning to see the complete man, the organism comprising body and mind. They know much about the mechanics of the body and the more they learn the more convinced they are becoming that the full control of the body processes which they seek is not to be gained by the study of the body alone. They are becoming mind conscious. They are becoming more and more aware that there are some intangible factors in the totality of man which cannot be treated with drugs, pills, hormones, vitamins or vaccines, and cannot be manipulated with scalpel or sewed with sutures. And they are becoming aware that the intangible factors associated with what is called the mind have powers to produce effects that are beyond the range of the stock of knowledge and the armamentarium of apparatus available to the medical practitioner.

Somewhere in nature is hidden a principle of growth and differentiation by which a tiny cell develops into a full growth human being, producing an organism whose complexity is beyond the power of the consciousness of the individual to understand. Within each individual is a personalized portion of that universal entity which directs the growth of its body, which devises structures and processes the ingenuity of which is the despair of even the outstanding geniuses of the scientific world.

How we grow our bodies is one of the unsolved mysteries; how the body knows how to regulate its delicately balanced processes is another mystery. Yet the vital pro-

cesses are carried on by some sort of sublime intelligence in the body of even the most humble individual.

The thing that we call mind, or consciousness, is like a little bright spot in the midst of this sublime intelligence that is in us and of us. We feel proud of the accomplishments that have been achieved in that little bright spot instead of feeling humble in the knowledge that there is a vast unexplored area whose possibilities defy the most fertile imagination.

Here is an entity that keeps our hearts beating, that digests our meals, that produces new tissues, repairs damaged parts of the body, that creates the seed of new individuals, and does these things without any direct aid from our conscious processes. The route to this supermagic realm is through what we call the mind. The mind may be nothing but the tip of this entity. The entity is quite superior to the matter on which it operates and the mind merely the point of contact between body and spirit.

Slowly but surely medicine is becoming conscious of the possibilities that lie in the realm that can be reached through the mind. Psychotherapy is making its appearance on the edge of the medical profession. Recently Dr. W. N. Chappell presented papers before scientific societies in which he described the results of two types of treatment for gastric ulcers. Two groups of persons were treated, each group comprising about 100 persons. One group was given the most up-to-date medical treatments. The other group was given treatment through the mind route. The group that was treated through the mind was made free of symptoms in ninety-five percent of the cases and the group that received medical treatment was made free of symptoms in only five percent of the cases.

Some little known evidence of very definite material effects that can be produced through the mind route was presented in a recent issue of the *Journal of the American Medical Association* (Jan. 18, 1936). It concerned the curing of warts by suggestion.

"Warts", states the *Journal*, "are benign epithelial growths caused by infection and inoculable, as Jadassohn demonstrated in 1895. They are caused by a filtrable virus which was demonstrated by Serra and confirmed by Wile, Kingery and others. The incubation period is long, from four weeks to twenty or more months, and the inoculation must be made into the epidermis or there will be no take."

The evidence for the cure of warts by suggestion that is presented was assembled mostly by Professor Bruno Bloch, of Zurich, who published his own experiences and examined those of many others, in two articles, "Ueber die Heilung der Wartzen durch Suggestion" in *Klinische Wochenschrift*, Vol. 6, p. 2271 (Nov. 26) and p. 2320 (Dec. 3) 1927.

"It is a general belief of the people of all nations that warts are curable by suggestion," writes Prof. Bloch. "There is hardly another disease in which the belief in the value of suggestion is so strong. There is no doubt that the warts of many years' duration can disappear over night spontaneously. The results of suggestion cannot, however, be laid to this alone."

The summary by the *Journal* continues:

Professor Heim, a Swiss geologist, as a boy, about 1862, saw his father cure the warts on the hands of his little sister by pointing to them and saying for each, "This one goes away." Years later, when his son was afflicted and the warts did not yield to caustic treatment, Professor Heim attempted suggestion and was successful. He first treated the warts on one hand. As they disappeared in four days he treated the warts on the other hand, and in four days the warts on the face. After that he treated many people with a good measure of success. One resistant person he had to hypnotize in order to cure. He always felt that unless he could embarrass the patient he would not obtain a cure. Stupid children he could not cure. After the age of 60 he gave up the attempt as the effort was too great.

Two things are necessary for such cures: the conviction on the part of the physician that the method is successful and, on the part of the patient, a distinctly emotional condition.

Bonjour, a neurologist of Lausanne, treated warts by this method and claims no failures. He made no detailed report, but his veracity is not questioned. Because they can be cured by suggestion, Bonjour thought that warts are of nervous origin.

Because of these reports, Professor Bloch, dermatologist of Zurich, became interested and treated many cases. His success with this method was as great as with any other method, medical or surgical. There were 179 cases in his series in which follow up was possible. Of common warts he was able to cure 44 per cent, of the flat juvenile variety 88.4 per cent. Forty-three per cent of the cures occurred in the first month, 39 per cent in the second month and 18 per cent after two months. Most of these cases had been treated by other methods without success. In one case the mother reported that all the warts swelled up a few days after the treatment and that some of them still showed blood crusts when observed by the physician. In four weeks all were gone except a few filiform ones on the lips and about the nostrils. These disappeared during the second month. K. G. Zwick (*Hygiogenesis of Warts Disappearing Without Topical Medication, Arch. Dermat. & Syph.* 25:508 [March] 1932) uses this fact of hemorrhage in warts after psychotherapy to support his theory that such treatment acts by dilation of blood vessels, just as emotion causes blushing.

One patient treated by Professor Bloch was a neurologist who was told that he would be treated by suggestion. He was indignant and expressed his disbelief in any such treatment but submitted because of his great desire to lose the warts. In spite of his disbelief and to his great astonishment, all the warts disappeared in two weeks. From the dermatologic standpoint, this is a delectable history.

"The facts of the suggestive therapy of warts seems to make a strong case in favor of the reality of such a process," states the *Journal* in presenting the following conclusions:

- 1—The physician must have confidence. Professor Jadassohn of Bern who first demonstrated that warts are inoculable tried the psychotherapy of warts for twenty years without success until convinced by Professor Bloch that it is a genuine cure. Then he could succeed also.

- 2—When the physician is hurried, ill or tired, his results are not good.

3—Some physicians get better results than others.

4—Stupid persons are harder to cure in this way.

5—The method has been repeatedly successful in cases that have resisted many other methods and even previous psychotherapy.

6—As Sulzberger and Wolf (*Medical Record* 140:552. Nov. 21, 1934)) say, a wart is an excellent subject to demonstrate the cure on for it does not depend on any impression or feeling of the patient or on indirect physical or chemical methods of demonstration. It is a pathologic tissue caused by infection, and the proof of its cure by psychotherapy should be a great stimulus to the wider use of the method. Heim, Bloch, Bonjour and many others have demonstrated that the sometimes harmful hypnotism is not necessary, and that the cure can be effected at times on the most sceptical.

As time goes on more and more of the "miracles" that are disbelieved by sensible (?) people will be demonstrated as simple realities when they are subjected to adequate investigation by competent investigators.

A Letter from England

BY DR. NANDOR FODOR

Research officer, International Institute for Psychical Research

London, February.

EYELESS VISION

Writing of Kuda Bux's demonstration of "sightless vision", I stated in my last month's notes that none of the doctors and experienced psychical researchers who were present could say how the feat was done. I may add now that the perplexity is no longer so deep as it was at the time of my last writing. Fortune has been kind to me and saw to it that someone should cross my path who could not only perform the same feat of blindfold vision as Kuda Bux but could do one tittle better, seeing at a much higher angle than the Afridi. Moreover, Mr. Theodore Kolb, my discovery, is not a professional stage performer. He is a wealthy Viennese textile importer, now residing in London. He tried to imitate Kuda Bux for the sake of enlarging his repertoire as a social entertainer, and succeeded beyond his expectations. He told me all he knows about it (which is not too much) and gave me a demonstration, first at my own flat, then to a special meeting of twenty medical doctors at the Institute. He was eminently successful and will now be seriously studied by a small group of doctors who are keen to elucidate the mystery.

For the mystery is there. It appears that eyeless vision is not a trick and that it may prove to be a physiological discovery of vast importance. I should say "re-discovery", for the ground was broken by Jules Romain, the famous French novelist, some years ago. His book published by Putnam both in London and New York as far back as 1924 under the title *Eyeless Sight* should have made a stir and provided an initiative for research. Instead, it was ignored and is forgotten in spite of the author's tremendous claim that by means of his specially devised technique the first manifestations of paroptic vision appeared "after the fourth or fifth sitting in a blind person taken absolutely at random and completely lacking all retinal sensibility."

Pondering on Kuda Bux's demonstration I queried in *Light*,

February 6th: "Can anyone see with his nostrils?" It appeared as if Kuda Bux did see with his nostrils. They are unusually large and his occasional references to the help which he gets from smelling seemed to locate the central point of the mystery in this part of his anatomy. It did not seem reasonable, however, to speak of "transposition of the senses", as that anomaly is purely hysterical and transient. The coming of Mr. Kolb brought light. Kuda Bux was evasive and self-contradictory in his statements. He impressed me as being afraid of letting the cat out of the bag. Mr. Kolb has no utilitarian motive. He told me frankly that if his eyes are so heavily bandaged that no light whatever can reach the optic nerve and if he is in complete repose, trying to see in the same manner as he would see with his eyes, there comes, after some time, a sensation of light and he sees. But his nostrils and the part between his nostrils and the upper lip must be left free. The tip of his nose is particularly sensitive, in the bandaged state, to light. I noticed that the skin between the nostrils and the upper lip was quivering. He has the sensation of seeing a brighter light than normal daylight, and has to focus his attention with his fingers. All this fits in with Jules Romain's discoveries, the substance of which is that groups of microscopic organs, *ocelli*, are situated in the epidermis which can be educated to see. For "physiologically the *ocellus* is a microscopic eye, rudimentary but complete. It includes: a refractile body, constituted by the oval cellule; an ocellary retina, constituted by the meniscus expansion; an optic fibre, constituted by the nervous fibre which supports the expansion." Jules Romain's claim is that no special gifts are necessary to develop eyeless vision. It can be developed by various parts of the body and "paroptic" perception is compatible with the ordinary state of consciousness. But it can only take place in the absence of all ordinary visual perception. This appears to be the reason why it has not been discovered before.

A REMARKABLE NEW MEDIUM

I complained in my last month's notes that physical phenomena are almost entirely absent in England, that the few professional physical mediums will not submit to investigation and that the private mediums, of whom I particularly mentioned Kathleen Goligher (now Mrs. Donaldson of Belfast) hold themselves incommunicado from psychical research. The Gods must have been laughing at me. My letter may not have reached the open seas when I had one of the rarest experiences in physical

phenomena and succeeded in securing for the International Institute for Psychical Research the exclusive services of a young married woman, totally unknown to the psychic world, who promises to become a star of no mean magnitude. I saw her, by placing her ten finger-tips against the side of a wardrobe, make that heavy piece of furniture creak, groan, strain and lurch and tilt forward in a blaze of light. So rare is this jewel amongst mediums that she not only objects to darkness but has no conditions whatever. She does not care whether people stand or sit, link or not, talk or keep silent, she offers no prayers, asks for no music, she does not tire the sitters by waiting and waiting, her state of trance hardly differs from her normal state, she slips in and out almost unnoticed and she produces her phenomena without sweating, groaning or heavy breathing. In fact, it appears as if her power were of a totally different order than normally known amongst physical mediums. It does not seem to depend on her own vitality. It is something coming from somewhere and flowing through without leaving traces of exhaustion behind. She showed no signs of fatigue when she moved the heavy wardrobe which I, normally, hardly could budge though straining every nerve and muscle. When I asked for an explanation of this strange phenomenon, "Gracie", one of her band of controls told me simply: "You see, here are we, the 'controls' around the medium, forming a circle. Around us are our own guides and around them are the 'power-givers'. The power comes through but I cannot quite explain how it is used." Nor can I understand.

PROBLEM OF LEFT-HANDEDNESS

I have been told by many mediums, and I observed it carefully with our new discovery, that when she speaks to her "controls" their voices (which appear to interrupt her normal conversation) reach her from the left side of her head and she always answers in that direction. It will be remembered that the spirits of Mrs. Piper always communicated on the left side, and that Eusapia Paladino was usually left-handed in her sittings while Mlle. Hélène Smith often showed complete allochiry; a confusion between the right and the left. Moreover, with Eusapia Paladino this anomaly was sometimes transferred to the sitters. Enrico Morselli became left-handed in one of the sittings and Eusapia remained right-handed. This curious phenomenon seems to indicate the increased participation of the right lobe of the brain in mediumistic states. Much is yet, however, to be discovered and I call attention to this problem so that researchers in America will not fail to watch for it.

PAUL BRUNTON'S SEARCH

My friend, Paul Brunton, will forgive me for saying that I am far more impressed with his immunity in handling poisonous snakes (the secret of which he learned in Egypt but leaves unfortunately undisclosed in his latest book, *A Search in Secret Egypt*) than with his adventurous night in the King's Chamber. With a mystic's disposition and psychic gifts, it would have been more of a phenomenon to spend a quiet and undisturbed night in the Great Pyramid than to battle with elementals and receive unverifiable revelations. His mind saturated with ancient lore, the adventure was inescapable. No predisposition will, however, explain how venomous cobras could be handled with impunity and ordered forth by the utterance of a "word of power".

I am rather intrigued by this "word of power" mystery. "Word", I take it, is a misnomer. The meanings we attach to words are arbitrary and we know nothing of a linguistic gift in snakes. What is meant must be a "sound of power". Sounds need have no meanings to make an impact on the brain of a snake. The mystery is why sounds should have compelling power. "Vibration" will not help. It means too much and tells little. The claim of the existence of words of power is, of course, as ancient as the hills. Historically Spiritualism is also concerned in it. In the primeval tongue revealed Dr. Dee's medium in the Elizabethan era and by the Seeress of Prevorst (confirmed also by Heinrich Werner's somnambule) each name expressed the properties of the thing spoken of and the utterances of that name had a compelling power over the creature. (See my *Encyclopaedia of Psychic Science* pp. 412-413). The last we hear of the primeval tongue is in Mrs. Crossland's *Light in the Valley* (1857); then it fades out of Spiritualism. All it teaches us is embodied in the idiom "to call a spade a spade". To compell a snake you have to utter its name. The trouble is that the snake won't tell us its name. If Paul Brunton has been told the name cobras listen to, he could no doubt create a sensation on his return to England by a demonstration in the Zoo.

THE HORROR OF THE HEIGHTS

I say on his return, for just before *A Search in Secret Egypt* came out, Paul Brunton left for another search in India. I lunched with him the day before his departure at the house of Colonel Etherton, the man who flew over Mount Everest. Jokingly, I asked the Colonel if he had seen *The Horror of the Heights*. He did not know what I was referring to, so I sent

him a copy of this extraordinary story by Sir Arthur Conan Doyle of the tragic adventure of Joyce-Armstrong in the jungle of the upper air at the height of over 40,000 feet. He read it with great interest but of the serpents living on the surface of the ocean of air he saw nothing. I had no such expectations. But I was wondering which was first, the hen or the egg, for in *The Occult Review*, 1917 on p. 350 there is an article by "a philosophical aviator" on occult aerial phenomena. Confidentially the writer was told by a very experienced pilot that "at a very great height he had seen a curiously colored dragon-like animal apparently floating in the air and approaching him rapidly. The pilot became a little unnerved and at once descended to earth, but for fear of being ridiculed and accused of over-indulgence in alcoholic refreshment he said nothing to anybody till he mentioned the affair to me." Was this story the source of Conan Doyle's inspiration or did Conan Doyle inspire the adventure?

JACOB OF SIMLA

There was another guest at Colonel Etherton's house, a gentleman who for thirty years was private tutor to the Nizam of Hyderabad. I could not let the opportunity go by without asking some questions about that great Indian miracle worker, Mr. Jacob of Simla. To my surprise, he never heard of him in any other capacity than that of a jeweller. Of course, he knew about the great Diamond Scandal (which after many years of litigation all but swept away Mr. Jacob's fabulous wealth), but the possession of occult powers was complete news to him. This strikes me as rather strange. For at least on one occasion magic and business were not kept apart and the police were witnesses. According to an account in *Borderland*, April 1897, Mr. Jacob was surrounded in his house by the police after the Nizam discovered that the diamond which he bought was spurious. The police were satisfied that Mr. Jacob was in his room. Yet, presently, there came a telegram from Hyderabad that Mr. Jacob was there, had apologized and made restitution. The inference of the writer is that Mr. Jacob made one of his famous aerial journeys in a split second, and thus extricated himself from a thoroughly unpleasant mess.

The account from which I quoted was written in confirmation of the substance of an earlier one by "Tautriadelta", a self-styled magician, pupil of Lord Lytton (*Borderland*, April 1896). In introducing Mr. Tautriadelta, W. T. Stead stated with remarkable candor: "For more than a year I was under the impression that he was the veritable Jack the Ripper; an impression

which I believe was shared by the police who, at least once, had him under arrest." After such credentials one is not willing to lend too ready an ear to the marvels of Mr. Jacob as told by Mr. Tautriadelta but, happily, we have independent Western testimony as to his extraordinary reputation in Mr. Edmund Russel's account in *The Occult Review*, March 1917. He met Jacob in India and states that his walking over the lily-ponds in his back-yard was witnessed by many people. In an interview Mr. Jacob told him many extraordinary stories and also confirmed that Marion Crawford's picture of his early life in *Mr. Isaacs* is, in the main, true.

SPEAKING WITH TONGUES

Mention is made in the February Members' Advice Card of the International Institute for Psychical Research of a sound record made of a conversation at the Institute, between Mr. Tom Charman, the New Forest Seer, and a lady, in what is claimed to be a North American Indian tongue. "The most interesting moment was when both broke simultaneously into a rhythmic chant, beating time with their feet, the words and music being identical and synchronized." To settle the question whether the language spoken is a pseudo one or a genuine tongue, I have forwarded this record to the Smithsonian Institute in Washington with the request that the Director of the Bureau of Ethnology should kindly examine it. I trust that it will be done. I am not in the least optimistic and the language will probably be found to be a subconscious fabrication. It is too much to hope that it could be understood.

Speaking of the gift of tongues and of proving them by sound records, we have a chance to do work of real value with the kind co-operation of Dr. Wood and Rosemary. The scholarly work of Mr. Howard Hulme establishes the language of "Lady Nona", Rosemary's control, as ancient Egyptian. Mr. Hulme had no hesitation in announcing his definite conclusions to this effect in a joint lecture with Dr. Wood at the International Institute last December. Rosemary, I am now informed, is capable of speaking a veritable spate of sentences in the "tongue of the Pharaohs". Soon, I am promised, she will pay a visit to the Institute and while Mr. Hulme will address questions prepared in advance in ancient Egyptian, *Lady Nona* will carry on her end of the conversation, the full proceedings being put on a record for later examination by all who will have the courage to grapple with this formidable problem so inseparably bound with the spirit theory of psychic phenomena.

Book Reviews

CONFESSIONS OF A GHOST HUNTER, by Harry Price (Putnam, London. 10s. 6d., 396 pp.)

The first paragraph of the foreword of Mr. Price's book is disconcerting. It reads thus:

"Before the war a back parlour, a red lamp, a group of credulous sitters and a vivid imagination were all that was thought necessary to 'investigate' a medium. Of course psychic science made no progress.

Such a statement is misleading in more ways than one. It creates the impression that no scientific work was done in psychical research before the war; whereas, in reality, much of the best work was done then. Secondly it leads us to expect in the pages that follow some new method of psychic investigation that will not only bring better results but will win the respect of men in other scientific fields. Such revelations are not forthcoming, unless Mr. Price's "ghost hunting kit" illustrated on page 32 might be called such a revelation in technique. This kit is quite remarkable. The caption underneath the illustration describes it as "consisting of reflex and cinematograph cameras, tools for sealing doors and windows, apparatus for secret electrical controls, steel tape, drawing instruments, torch, bottle of mercury, powdered graphite for developing finger prints etc." The Sherlock Holmes cap and the magnifying glass are not illustrated, but the reader feels they must belong to the kit if the best results are to be obtained.

Mr. Price's ingenious mechanical contrivances deserve admiration but the serious researcher is apt to feel that some subtler technique is required in the investigation of so delicate a quantity as the human soul. But as one reads on into *Confessions of a Ghost Hunter* one finds that it is for the most part a book about the border subjects of psychical research, rather than the central problems, so that the misleading first paragraph must be discarded entirely. Without the mention of psychic science in the foreword, one might justifiably conclude that *Confessions of a Ghost Hunter* is an interesting study in the psychology of charlatans or an exposition on the magician's art. And it is Mr. Price the magician who contributes most to psychic research in this book. His chapter on the best methods to reproduce

fraudulent spirit photography would make an invaluable manual for anyone wishing to take up this art professionally. It will also, of course, aid the layman to discriminate in cases of claims for spirit photography. And there is an excellent chapter or two devoted to the mentally deranged and abnormal people who have come to Mr. Price to have their extraordinary aberrations investigated.

The chapter on the "Martian" mediums is very amusing as well as illuminating. There appear to be quite a number of people who believe they are in communication with Mars. The most famous Martian medium was of course Madame Helène Smith, but there are many others and they are quite sincere. As they are obviously not from their reputed source one wonders from whence come these strange hallucinations? Credit must be given Mr. Price for his indefatigability in these matters and also for his sense of humor. Although he is so devoted to mechanical devices of all kinds himself, he gives us a truly beautiful description of a machine used by one of his Martian mediums to put himself *en rapport* with Mars. He should be quoted for the benefit of other apparatus devotees:

"On six insulating porcelain castors was erected a circular copper platform. On the platform were twelve stone jars such as are used for storage batteries. In each jar was a stick of carbon, attached to which was a brass terminal. From the center of the lower platform an ebonite pillar supported a round sheet of plate glass, which covered, and almost touched the twelve jars. On this glass upper platform was a ten by eight-inch porcelain photograph developing dish. In the dish were two plates of metal (one of zinc and one of copper) each with six terminals. At the other end of each plate was another terminal. As he carried this curious apparatus from the taxi to my séance room, it looked exactly like a large edition of one of those display stands, complete with jars, that one sees in a grocer's window".

The trouble with this machine would seem to be that before the operator had time to become *en rapport* with Mars, he would become so entangled in the terminals that he would strangle himself.

There is a chapter devoted to the talking mongoose of the Isle of Man, in which Mr. Price puts little credence. And there is a chapter on the Indian rope trick. Mr. Price gives a none too satisfactory explanation of how it is done in Arabia. The audience is placed facing the sun and allowed to grow dull and bleary-eyed before the performance begins. Then the rope, which is made of the spinal columns of sheep cleverly joined together and covered with hemp, is thrust into the air. A boy climbs up. A man follows, a knife between his teeth. When he reaches the boy he makes a

cloud of vapor around them both with some chemical which makes them completely disappear from view of the audience. Soon shrieks are heard and arms and legs drop out of the sky. They are stuffed animal skins concealed under the man's long robe. The boy conceals himself under the man's robe in place of the dismembered parts and the man descends, jumping into the basket placed to catch the falling pieces of anatomy. The boy jumps out from behind and is soon seen running through the audience. A veritable miracle! It strikes one that in so confined a space, the audience would have to be in a perfect stupor not to detect something peculiar about such a performance. Karachi, the English magician, did the rope trick for Mr. Price. He does it in some subtler and far more convincing way which Mr. Price cannot tell us because he belongs to the brotherhood of magicians. If the Indian rope trick has been tantalizing you from childhood, you may be comforted to some extent by Mr. Price's exposition.

The book takes up the subject of muscle-reading, so often taken for telepathy, and gives an account of several séances with Mlle. La Place the famous French clairvoyante. There is a quite exciting story of a poltergeist in a London suburb and several nights are spent in haunted houses with Mr. Price and his associates, alert with electrical controls, graphite, kit-bag and all. It is a good book to read on a cold windy night when the rain is pattering on the roof, and the children will like it too. It is a useful book in revealing some of the difficulties of the psychic investigator and in teaching some of the pitfalls to avoid. It is definitely a very amusing book. It will not make great scientists open their eyes in wonder or change their opinion of psychic investigators in general, nor does it get us much nearer the solution of the genuinely mysterious. Perhaps it serves its purpose in eliminating some of the fraud and foolishness which, alas, go hand in hand with "Ghost Hunting".

J. P.

PSYCHICS AND MEDIUMS, by Gertrude Ogden Tubby, B.S.
Marshall Jones, Boston. 168 pp. \$2.00.)

Miss Tubby's little book is subtitled "A Manual and Bibliography for Students", and probably will be useful to beginners in psychical research, though it is not likely to supplant such older books as Podmore's *Apparitions and Thought-Transference* and *The Naturalization of the Supernatural*, Barrett's *Psychical Research in the Home* University Library, Richet's *Thirty Years of Psychical Research*, or Driesch's more recent *Psychical Research*. Miss Tubby's title is based on a distinction which she makes as follows: "Those who use

[psychic powers] solely for their own satisfaction and development are termed psychics or sensitives. Those who endeavor to serve others by such gifts are termed mediums." These definitions differ from the usual ones for these terms, which like so many in the subject have not yet been standardized. Miss Tubby also departs from the general opinion in holding that "psychic endowments are as natural and as frequent in occurrence as an ear for music and other artistic gifts". The book touches on a wide variety of psychic phenomena, both mental and physical, the author apparently being convinced of the occurrence of most of the forms which have been reported. A chapter called "How to Conduct a Psychic Séance for Scientific Purposes" contains useful hints for observing mental mediumship in a manner at once cautious and sympathetic.

THE IMMUTABLE LAW, by Jane Revere Burke. (Dutton, New York. 118 pp. \$1.00.)

Mrs. Burke is already known through her three books thought to have been given through her hand by William James. The present book is more fully described on its title page as being "Messages on Thought Projection, Mental Control and the Present Crisis in Human Affairs, Understood to be Dictated by Judge Troward, lately Judge in Punjab". Judge Troward was, of course, the author of the *Edinburgh Lectures on Mental Science* and other influential books. Mrs. Burke, with a friend, first "made contact" with Troward through a professional medium, and learned that he wished to complete through her hand a manuscript he had left. The book consists of brief chapters received at various sittings for automatic writing during 1933 and 1934. Present with Mrs. Burke were usually Mr. Edward S. Martin and the Reverend Frederick Bligh Bond, who contribute introductory chapters. The records deal with a wide variety of topics from a single point of view, which is certainly not dissimilar to that of Troward's, though more given to prophecy and to dogmatic utterance. A sample sentence may be quoted: "The human race is on the eve of stupendous changes and the pivot on which it all hinges is the true understanding of the All, the One; and that no man is separate from his brother nor from God; and that he who would work for his own advancement must work for the whole." In an appendix Mrs. Burke tells of an incident, apparently involving a transatlantic apparition plus telekinesis, which one wishes had been more fully and clearly reported.

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PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of claims of telepathy, clairvoyance, veridical hallucinations and dreams, psychometry, precognition, dowsing, and other forms of supernormal cognition; of claims of supernormal physical phenomena, such as raps, telekinesis, materialization, levitation, fire-immunity, poltergeists; the study of automatic writing, trance speech, hypnotism, alterations of personality, and other subconscious processes; in short, all types of the phenomena called psychic, mediumistic, supernormal, parapsychological and metapsychic, together with the bordering subjects.
2. The collection, classification, study and publication of reports dealing with the above phenomena. Readers are asked to report incidents and cases. Names must be given, but on request will be treated as confidential.
3. The maintenance of a library on psychical research and related subjects. Contributions of books and periodical files will be welcomed.
4. Co-operating in the above tasks with qualified individuals and groups who will report their work to the Society.

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It is to be remembered that membership in a scientific society means more than merely a subscription to its publications. The work must be carried on largely through the income from membership fees. Therefore members, old and new, are urged to make their membership class as high as the fees they can. If a comparatively small proportion of the present members went one class higher, the money available for research would be more than doubled.

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Summing Up the Evidence

BY HAMLIN GARLAND

[Editorial Note: The following is the concluding chapter of Mr. Hamlin Garland's book Forty Years of Psychic Research, published and copyright 1936 by the Macmillan Company. In the earlier chapters of the book—which all students of the subject will be interested in reading—Mr. Garland gives detailed accounts of his extensive first-hand observations.]

At this point I should like to have the reader recapitulate with me the most significant events of the foregoing plain narrative of my experiences. They may help to a clearer understanding of a most elusive problem. Let us take them up in the order of their appearance:

First: In 1892, under test conditions, I heard the strings of a closed piano sound while my hand was on the lid. The strings were plucked in accordance with my dictation, now on the treble, now on the bass, keeping time to my whistling.

Second: A year later under rigid test conditions, Prof. Dolbear, a distinguished physicist, and I, in his own study, with a psychic under our control and with no one else present but Mrs. Dolbear, secured the movement of books and other small objects without normal contact by the psychic. While her sleeves were nailed to her chair-arms, we saw the moving of a huge shadowy hand and arm above our heads. Hands at my request thumbed a book, and a box

was brought from a shelf at Mrs. Dolbear's request. Not only were the psychic's sleeves nailed to her chair, but her wrists were encircled by a silk thread of which the taut ends were held by Dolbear and myself.

Third: In the home of B. O. Flower, with no one present but Mrs. Flower, the psychic, and ourselves, we obtained telekinetic movements of a megaphone and secured independent writing on sheets of paper two yards from the utmost normal reach of the psychic; and as a final test, we secured writing on a sheet of paper while we controlled both the psychic's wrists, which were in addition bound by tape stitched to her sleeves and nailed to her chair-arms.

Fourth: *In full sunlight, on slates untouched by either the psychic or myself*, I received messages in varying script and signed by differing personalities; and while alone with the same psychic and rigidly controlling her hands and her feet, I saw the soaring flight of a megaphone.

Fifth: With Henry Fuller as my assistant, I secured from another medium, in a sunlight room, seven bars of music written on folded slates, while they were in my own hands or in Fuller's hands, at a distance of six feet from the psychic sitting immovably in full view, some of this music being recorded on *the slates while they were under my foot*. All of it came without contact by the psychic, and corrections were suggested by a voice which appeared to come from the air. The speaker claimed to be my friend the composer Edward MacDowell.

Sixth: In a sunlit room while I held the corners of the *closed* end of a thick pad of Manila paper, with the psychic's fingers merely touching the closed end of the pad, I obtained on several pages in the middle of the pad, written messages; and later, in the center of a four-hundred-page book (selected at random from the shelves of a library which the psychic had never before entered), I obtained writing while the closed book was held in my two hands, a grasp which I never relaxed for one moment.

Seventh: In the presence of a psychic whose wrists were

encircled with tape and nailed to his chair, I secured writing in the center of the table utterly out of his reach; and while he was thus nailed to his chair-arms and his right hand controlled by a sitter, I felt on my left arm the grip of a strong right hand. I *saw* this hand dart from a cloud of blue vapor before the psychic's breast and raise a glass of water to his lips. On another occasion, while the psychic's wrists were nailed to his chair and his little finger was linked with mine, his undershirt was tossed across the table. The psychic said it had been taken off his body while thus controlled.

Eighth: From a woman psychic while under my control with her sleeves nailed to the arms of her chair, I secured on a sheet of paper the print of *two large hands*, and on wax the print of a thumb which was neither that of the psychic nor that of any other member of the circle. In the red light of a lamp, I placed a gag in the mouth of this psychic, and while my hand was on her head, she produced (or helped to produce) a voice which did not issue from her lips, a voice which loudly sang.

While she was still controlled by my nails and tape, invisible hands in complete darkness picked minute objects from the floor, described them accurately, and afterward placed them in my hand. Invisible hands pulled my hair, touched my fingers, and at last a large hand showed itself under my eyes moving about above an illuminated pad.

I group these observed phenomena at this point not because they are more interesting than many others I have witnessed, but because they were secured in small circles, under my own test conditions. If they did not happen, then my testimony on any phenomenon in the world about me has not the slightest value to me or to my readers.

I shall begin my discussion of them by admitting that they, and many others I have recorded, were all in the nature of "stunts," as if the invisibles were intent upon amazing me rather than converting me. I use the word "stunt" in its popular sense, a display of skill in the execu-

tion of a difficult task; but describing these phenomena by a slang term does not lessen their essential mystery.

They should have astonished me, but in truth they did not. On the contrary they took place so naturally, so quietly, that I studied them without the slightest feeling of awe or even surprise.

Magical as they may seem, incredible as they are, they happened exactly as I have described them, and were recorded at the time without taking into account the aspects which religious beliefs had given them. In this chronicle I have attempted to present each event clearly and without prejudice for or against the spiritualistic theory. All I ask of the reader is a like dispassionate judgment of my chronicle. I repeat: If my testimony is of no value on these phenomena, it is of no value in any other of my experiences. I merely state what I saw and heard as in my "Afternoon Neighbors" I have recorded the words and faces of my fellow writers and artists.

II

While it would not be quite true to say that as an investigator I am at the point from which I started forty-five years ago, I shall no doubt disappoint some of my readers when I confess to a state of doubt. I rest my case, not for lack of other evidence but for the reason that, having brought my investigation to date, I feel the need of putting my experiences on record at this time in their proper order and in more detail than I have hitherto been able to do. I have no intention of adding to the discussion of this most vital subject. My interest will continue, indeed it will deepen with my days; but I shall leave elucidation to others.

The shadow of death, once so remote, has become a cloud across my pathway, so close that I can almost touch it with my hand. Questions which are wholly "academic" at thirty-one, become concretely personal at seventy-five. The problem of survival has for me, today, a significance which it did not have when I began my researches forty-five years ago.

With the rapidly diminishing circle of my relatives and friends, I find myself increasingly lonely, reflective. Already the larger part of my generation have become intangible, and many of those who remain on the earth are seeking, like myself, some evidence, some assurance of a life beyond the black deep whose waters they must soon cross. That I should welcome a hail from that dim other shore, is true, but the voice must be real and not imaginary.

As I bring this record of many years experiments to a close, I am urged by my friends to state my conclusions. To them I must reply: "I have no conclusions. I am still the seeker, the questioner." I can only put into this final chapter some of my convictions along with a candid statement of the intellectual barriers which have thus far prevented me from an acceptance of the spirit hypothesis.

I do this in a mood of sincere regret. I wish I could end this book with a triumphant song of victory, but I can not do so.

That these phenomena are psychodynamic, that the communications I have recorded may be wholly due to a blending of the thought (conscious or unconscious) of the sitters and the psychic, may be true. The so-called "guides" indicate this. They speak as the medium imagines they would speak. "Lincoln" has a marked German accent when the psychic chances to be German, and "Thomas Paine" regrets his deistic utterances as the Christian medium thinks he should do.

In saying this I am not accusing any medium of fraud; quite the contrary. Most of the mediums I have studied have impressed me with their simple sincerity. Many were deeply religious, holding their gift to be sacred. With benevolent intention to console, they delivered only pleasing messages. They almost always responded to the desires of their patrons.

It is for these reasons that they continue to report in glad detail the doings of our friends "on the other side." Sir Oliver Lodge in his book "Raymond" quotes his dead

son as saying that life goes on with him very much as it did on earth.

There is in this material concept of the spirit world something of the wistful charm of "The Land of Youth" in Celtic mythology, in whose air no one grows old—the home of the Siddhi.

I should like to share this faith. I should like to believe that my father and mother, in restored youth, are walking a new and lovely country, feeding on astral fruits and grains while waiting for me to join them—but alas! I can not compass such a belief. I can not find the passage through the hillside into the changeless "realm of the Shee."

In writing of my doubts, I have no wish to weaken any other man's faith; I am merely stating the reasons which prevent me from accepting the spiritist interpretation of psychic phenomena, phenomena which I have abundantly proven to exist—I am still questioning the identity of the manifesting intelligences. My dissent is not upon the phenomena but upon their interpretation. I am seeking an explanation of their production (and their establishment as facts) before platting the fourth dimension or listing the occupations and recreations of those who inhabit it.

Another of these barriers to my acceptance of these spirit messages, is the language in which they are expressed. Caesar writing a message in English on a slate in Washington is absurd. Why should Napoleon speak to a German dentist in Detroit rather than to an Italian historian?

There is a certain logic in a colloquy between Confucius and Dr. Whyment, for Whyment understood the Chinese language of two thousand years ago; but there is no logic in a Chinese philosopher addressing himself to me, for I know nothing of his history or his tongue. It may be that this amazing dialogue with "Confucius" was only a dramatization, an episode born of Dr. Whyment's knowledge of Chinese literature drawn out by some unknown power in the medium.

I am troubled also by the problem of personal ubiquity.

It is possible that Doyle could be heard by a thousand spiritualistic circles at the same moment (the radio has made that credible); but that he should be able to broadcast *differing* messages at the same identical moment, is to me unthinkable. Time may be the fourth dimension, but my dull mind can not grasp the concept of two differing messages finding expression at precisely the same moment.

Then, too, the theory of growth, of development in the spirit world gives me pause. A friend tells me that his daughter who died when a child of three, manifests her spirit return by roguishly untying his shoestrings, just as she used to do forty years ago. I listen, but it is to me a fairy story with a heartache in it.

If this spirit is now a woman of forty-three, I feel it unlikely that she would retain her childish relationship to her father, or that she would remember and practice this prank of her childhood. It is easier for me to conceive that she is a creation of his own mind.

Still other questions crowd for answer. How shall we smooth out in the spirit world the tangled relationships of this? What becomes of divorced wives and recreant husbands? To whom shall the widows and widowers belong? At what point does hope of reunion with a beloved first wife change to that of a second or third wife?

These and many other embarrassing and even humorous complications arise from the spiritualist's concept of life after death. The most baffling of all of these is the inability of science to draw a line between the lowest man and the noblest animal; and I find myself unable to affirm that the African pygmy survives death while the gorilla and the lion vanish with their bones. In the long procession of life from the oyster to man, science finds no point where an immortal "soul" suddenly develops. Modern biology says there is no point where an immortal soul suddenly enters. One form of life shades into another. From the amoeba to man is an endless chain.

This being so, I am confronted by a still more insoluble

problem. If we deny animal immortality but declare that all the men of all the ages have survived death, we are involved in a shoreless sea of human spirits. The ranks of the dead are incalculable.

Geologists estimate that man has been on this earth, in something like his present form, for a million years. During this time billions of ape-men, cave-dwellers, stone-wielders, and metal-workers have lived and died. Shall we grant that they have all survived death? Or shall we say that only those survived who possessed ethical attributes?

I am unable to draw this line. I can not define the law of survival.

If I confine the problem to humankind during what is called historic times, I am appalled. The number of intelligent human beings who have lived and died during the last ten thousand years is beyond computation. Consider the waves of men who have swept across and around this planet, hungering, mating, murdering each after his kind! What has become of these souls? these billions of individual men? Are the millions of satyrs, war-lords, assassins, rapists, murderers, cannibals, and savages who formed a large part of this innumerable host entitled to immortality? Shall we grant that the torturer survives equally with his victim? Can we say of the men of one age that they lived beyond the decay of their flesh, and of those of another age that they perished as the grass?

Unless the past is wholly imaginary, these problems remain.

Survival, as I see it, is not dependent upon good words nor upon the acceptance of any religious faith; it is based on a natural law. With me, it is not a question of the fate of an individual, nor even of a race, but of all living creatures. Evolution is a continuous process. I can find no chasm between man and animals.

Survival therefore comes down to a question of the persistence of force. It is not a privilege granted to a few, it is all-embracing, a principle inherent in every form of sen-

tient life. Many other great and clear thinkers profess and defend personal survival, but I can not achieve it. I wish I could.

Others who believe in personal survival seem not disturbed by questions which trouble me. Where do these unnumbered quadrillions of discarnate spirits dwell? Where in our universe can space be found to shelter and nourish them? What concept of heaven (or hell) is vast enough to contain them?

Admitting that our concept of space is illusory, and that our divisions of time are merely local, founded upon the movements of our planets (minute specks moving among the stars), I find no room for universal spirit persistence and growth.

Development as well as survival must be considered. It is an inescapable law of life. Nothing is static. In most of the individual lives of the myriads of men and women of recorded time, we find birth, growth, and in many cases old age—with death coming to all. Each child who lived, developed an individual character, a separate entity. He knew that he was neither a stone nor a clod. He counted himself a man, distinct from the animal world. This consciousness of self varied in clarity from a vague feeling to a defined faith.

For the most part savage races have believed in some form of life after death—their burial customs bear witness to that. But to me there is something incredible, something monstrous in this concept of universal survival. I confess that my notions of space and time are not wide enough to contain these Happy Hunting Grounds. I am not able to comprehend even the fourth dimension. "Time," some say, "is the fourth dimension." That does not enlighten me nor console me. As a three-dimensional being I can make nothing of these higher concepts.

The considerations I have thus outlined may not trouble others, but they have increasing weight with me—I acknowledge bafflement. When in the quiet of my study I con-

verse with invisibles who claim to be my discarnate friends and relatives, occupying some other dimension, I am almost persuaded of their reality. For the moment I concede the possibility of their persistence, especially when their voices carry, movingly, characteristic tones and their messages are startlingly intimate. At such times they seem souls of the dead veritably reembodied. They jest with me about their occupations. They laugh at my doubts, quite in character. They touch me with their hands. But after they have ceased to whisper and I recall the illimitable vistas of the stars, these phantasms of my dead, like all other human beings, barbaric or civilized, are as grains of dust in a cosmic whirlwind. In the light of the sun the fourth dimension, like the medieval maps of heaven and hell, withers to a fantastic mathematical formula.

I am aware that a great philosopher has publicly said, "Death is but an episode in life"—and this I should like to believe; but I sometimes wonder whether it would be well for us to reach a definite assurance of immortality. What effect would it have on our ethical standards? It may be that we are destined to be forever seeking that assurance. For twenty thousand years we have been asking, "If a man die shall he live again?"—and it may be that we must continue to seek an answer. It is, to me, the most vital of all subjects of research, more important to me than a demonstration of the existence of the Cosmic Ray or the cracking of an electron. Assurance if it comes will be the result not of reading but of experiment.

In conclusion therefore, I plead for a study of these phenomena without taking into account the aspects which beliefs have given them. The human organism should be studied in all its manifestations like any other form of organized matter. To say of any psychic phenomenon, "It is not subject to laboratory enquiry," is unscientific and absurd. Our Eddingtons and our Millikans should be aiding us to an understanding of the phenomena with which this volume is concerned, not as the basis for a new religion but as an extension of biological truth.

Now, finally, if you ask me bluntly, "What is the present status of your belief?" I must repeat that I am still the experimentalist, the seeker, and that I find myself most in harmony with those who say: "All these movements, voices, forms, are biodynamic in character. They are born of certain unknown powers of the human organism. They are thought-forms—resultants of mind controlling matter. They all originate in the séance room and have not been proven to go beyond it."

If you ask how it is that these ectoplastic phantasms speak thus pertinently and often in opposition to the thinking of the circle, I must answer, "I do not know." That "the composer" was a product of my own brain combined with that of Fuller, seems probable; but I can not tell you how he came to speak nor why his thought persisted in opposition to ours.

That these ectoplastic phantasms are due to some occult power working through the medium, is possible; and it may be argued that the form thus shaped, existing and active for ten minutes outside the body, may, under favoring conditions, continue to live and act for an indefinite period. This is a fair inference, and I am willing that the reader shall make the most of it. I may come to that position myself as the evidence grows in power.

There is no farther wall in any science. Men will be discovering new facts in nature a thousand years from now just as they are finding out new natural laws today. The human organism will never be completely weighed, measured, and diagrammed. It is a microcosm of the universe. There will always be a field of unexplored biology. Beyond the fourth dimension other dimensions will allure men who are insatiably curious, those to whom the unknown is at once a challenge and a way of escape. We know a little now, we shall know a little more a century hence—but death will still be the ultimate insoluble mystery.

D. D. Home

An Unpublished Testimony, and Some Considerations

BY DR. EUGENE OSTY

(Continued from Last Issue)

After having read what D. D. Home was like, in the resumé given above by M. de Vesme, after having taken the illuminating record of Princess Metternich into consideration, where every word shows a tenacious but more than shaken scepticism, a number of reflections come to mind. "Here is a medium who worked in full light; then would he have been stupid enough to draw his foot from his shoe and touch the Emperor with it under the eyes of all the audience? . . . Gifted with the ability to produce really formidable phenomena—even supposing it were by trickery—would he have been willing to simulate, so grotesquely, a simple touch? . . . Preceded by a considerable reputation and never having reaped the slightest profit from his gift, would he have compromised his honor and the gift which he attributed to it by this petty and necessarily dubious phenomenon? And all this in an audience with the Emperor, who could punish him severely for the insolence?"

With anything less than formal proofs of the actual occurrence of this reported incident, one must conclude—all experience in matters of the sort leads to it—that this was a case of false rumor, easily accepted by persons who had seen nothing, and spreading by word-of-mouth report with the customary distortions.

Now this story of Princess Metternich's, as well as the unpublished testimony I am about to report, show that the anecdote of Home's being caught in open fraud at the Court, so far from being true, was never anything but pure invention.

For is it not plainly evident, that if Home had played the comedy at the Tuileries that malignity has broadcast, the Princess, whose memoirs were written much later, would have known of it, and, knowing it, would have mentioned it? Friend and confidante of the Imperial pair and sharing almost daily their intimate life, how could she not have known an episode which would have explained the apparent mystery which troubled her for such a long while, and must certainly have been the subject of many subsequent conversations with her royal friends?

And if she had been told of it, how can it be supposed that this sceptical woman whose judgments seem never to have spared anyone, would have made an exception of Home, who was never anything more in her eyes than a passing worker of wonders? Let us remember that the conclusion of her report was this: "Douglas Home has now joined the innumerable galaxy of those whom he called 'the departed'. Was he an evoker of spirits or a conjurer, a charlatan or a magnetizer? I do not dare to pronounce judgment. All that I can say is that my husband and I always had the impression of watching astonishing and inexplicable feats of conjuring, and that our opinion was shared by the Emperor and Empress, as well as by all the persons who witnessed these séances."

In the case of this distinguished lady, not at all hospitable to a type of phenomenon which actually clashed with her religious beliefs, do these phrases not signify clearly that if Home had been a charlatan, not the Emperor, nor the Empress, nor her husband, nor herself, nor any or all those who witnessed the séances, would have been left troubled by the feeling of having seen something *inexplicable*? Her state of mind before the mystery of things which she herself saw shows plainly that any suspicious circumstance would have caused her to reject the strange, and, for her, inadmissible mediumistic spectacles.

To the Princess' testimony I can now add another, that of M. Marcel Le Roy Dupré.

In the course of one of his conversations with the Empress Eugénie, M. Marcel le Roy Dupré, knowing of Home's mediumistic history and of the alleged incident at the Tuileries, spoke to the Empress of this incident and asked her whether it was true or false.

I asked M. Le Roy Dupré to draw up a note recording his recollection of the matter with precision. Here is the note which he sent me:

November 26, 1934.

My dear friend:

The Empress Eugénie, during the last years of her long life, retained, together with her curiosity about everything, full clarity and firmness of mind. About events and people of the present, and the past, she spoke, no matter what they might be, with an equanimity, a serenity, which might almost have been taken for indifference, if one had not known the pride, the nobility and also the ardor of her character.

When, following the war, during which she never left England, we again saw her (not without some apprehension) a day or two before she left for Spain, where shortly after she encountered death—that other majesty!—we found her almost the same, physically a little bowed, her sight dimmer, but with intelligence intact, quick wit, and ready conversation.

We—my wife and I—were alone with her, listening with admiration. To interrupt an interview which had gone on for two hours it was necessary for a friend of the household to come and tell her respectfully that it was time to leave. She still insisted on accompanying us on foot, through her garden, to the Cap Martin road, talking practically all the way, leaning on a cane. She was 93 years old!

This is said so that no one can suppose that her critical sense or her memory had weakened. She admitted the reality of some paranormal phenomena, citing precise and

circumstantial examples—one, among others, particularly moving, relating to her son's tomb in Zululand—but not without herself suggesting and discussing the possibility of quite ordinary explanations.

I no longer remember whether, without a direct question, I led the interview around to the subject, or whether the Empress mentioned it spontaneously, nor whether the gist of the matter, which I have retained, was enlarged upon. It is more than fifteen years since that day! But I remember that *she affirmed the falsity of the widespread rumor* that Home, in a séance at the Tuileries, succeeded in putting his foot, first drawn from his shoe, under the table into the Emperor's hand according to some, on his knees according to others. The Empress seemed even a little shocked that such an audacious and gross lack of respect for a reigning sovereign could be supposed possible; and, moreover, for so many unlikely reasons. But that is not for me to discuss . . .

I was led to believe, further, that this invention was not immediately contemporaneous with the séance. If it were true, it would have spread rapidly. Now my father told me that considerably later, at the request of my mother, who was interested in these phenomena, then hardly known and scarcely examined, he went to look for Home, in Paris, in order to bring him to see her. He did not succeed, as Home was, I think, just leaving France. But an anecdote about any subterfuge would naturally have prevented my father from taking this step. A minimum presumption!

MARCEL LE ROY DUPRÉ.

Now let us come back to the Princess Metternich's book. It holds a psychological lesson which it is important to learn.

Let us remember with what insistence the Princess always emphasizes in her report the fact that Home invariably produced his phenomena in full light, that he remained sitting in the midst of his audience, always in plain view;

that the places where the phenomena were produced were generally out of his reach (crystals swinging, chairs moving on all sides, raps on a distant table, mysterious hands tightly grasped far from the medium, etc.); that an accordion bought on the spur of the moment, held in one hand, in the middle of a lighted room under the eyes of a sceptical audience, by the Princess Metternich, herself constantly suspicious, began not merely to move a little, not merely to give forth a few sounds, but to play an air so touching and so well executed that many of the audience had tears in their eyes. All these phenomena were verified in England with the use of laboratory apparatus, by William Crookes.

Where is the conjuror who will undertake to produce these phenomena under the same conditions and in a place which he is entering for the first time?

If, like the Princess Metternich, I had witnessed séances conforming exactly to her report, it would have been impossible for me to write at the end of a statement: "Was he (Home) an evoker of spirits or a conjurer, a charlatan or a magnetizer?" That is no longer prudence, it is sheer unconsciousness. When, after relating such facts, with such a complete confirmation of the conditions and such assurances as to the ease of observation, one can ask oneself whether he has been the victim of a charlatan, I believe that one must be uncertain of one's own existence. And yet, the Princess relates her other memories without worrying as to their being well-founded!

Another curious psychological spectacle is presented by the writer of the preface. M. Marcel Dunan presents the Princess Metternich as a woman of subtle and deep intelligence, of astonishing memory, almost infallible and of absolute veracity, which, he says, there is no reason to doubt. M. Dunan who, of course, read attentively all the chapters of the *Souvenirs*, gives a 53-page résumé of the events in which the Princess participated.

It would seem that reading of the séances with Home might have made him think that such phenomena *perhaps*

existed, that if they existed they contained the secret of life; and that in consequence the persons who produced them merited respect and study. M. Marcel Dunan did not deduce this from his reading. Here is all the chapter on Home suggested to him: "... *Later we see her (the Princess) discover Wagner . . . present Gounod and Liszt to one another . . . and even undergo her initiation into spiritualism with the American charlatan Douglas Home . . .*"

I have not written this article to rehabilitate D. D. Home. Personally, I have nothing to bring to the debate. With regard to Home I am a simple reader of what has been written about him. Nevertheless, I have thought it right, in this matter, to let it be known, by reference to these *Souvenirs* of Princess Metternich, and M. Marcel Le Roy Dupré's interview with the Empress Eugénie, that the incident of Home's being caught in open fraud at the Tuileries seems never to have happened.

If a mere lie, as it appears, the product of the prevalent hostility toward the supernatural, has nullified all the biological and psychological significance of Home's mediumistic powers, it is enough to make one despair of human intelligence.

The genuine and powerful producers of supernatural physical phenomena are very rare. Each century seems to produce, or to bring to light, but a very few. In the history of mediumship Home appears to have been, in his degree, unique. It needed only an anonymous rumor, contrary to the truth of the facts, to make his passing through this world—and even across the field of science, since the great physicist William Crookes studied him and published his findings—vain; to destroy all the benefit of that passing!

And such indeed, taking it all in all, is the recurrent drama of the so-called physical side of metapsychics. Falsehood is an atmosphere from which the subject seems unable to emerge. Rare indeed are those mediums who are genuine producers of objective phenomena; comparatively frequent the practiced frauds who are followed by the credu-

lous masses. The imitation, which abounds, discredits the genuine which is rare. And no sooner does it seem, owing to the efforts of some very powerful medium or especially capable investigators, that the genuine must finally be established, than the falsehood arises which again beclouds the atmosphere. And the whole thing must be begun over.

For this reason, undoubtedly, those who have seen the real thing and are abundantly certain of it, dare not, for the most part, express their certainty. Their fear of human falsehood hampers them. They have escaped from mediumistic lies by taking every care to see that they are not dealing with a quack; they are far less certain of being able to escape from the lies which sooner or later will inevitably arise to throw suspicion on the facts which they have verified. To reconcile their certainty, their honesty, with self-protection, we see them, as in the case of the Princess Metternich, giving out accounts which show their certainty at the same time that they give out dubious conclusions. This can be seen in the history of D. D. Home, and also of Eusapia Palladino, Guzik, and several others.

There is still much to be done toward the improvement of the human head.

[*The above article has been translated
from "La Revue Métapsychique."*]

A Letter from England

BY DR. NANDOR FODOR

Research Officer, International Institute for Psychical Research

London, March.

GHOSTS IN THE NEWS

I do not know how far the American press concerns itself with ghosts but it is patent to every newspaper reader that in the English press they are very much in the news. This holds good not only for the popular press which is only after a sensational story but also for the serious papers. It will still be remembered that when the excitement over the Saragossa Ghost was at its height in Spain, the *London Times* published half a page of photographs of the haunted house, and the ghost's doings were reported in almost daily cablegrams. Nor did *The Times* stand alone. The eminence of editorial discussion was given to the ghost in the *Morning Post* and in the *Manchester Guardian*. It is true, though, that the poltergeist, which carries on in daylight and in the presence of many witnesses, enjoys a unique position. It is almost respectable. The belief in it is no longer taboo. He who doubts this statement should consult the February 29th issue of *The Times Literary Supplement*. The whole front page and three full columns on the second page are devoted to a review of the International Institute's Bulletin on Historic Poltergeists.

In Quest of the Racketing Spirit is the title under which a long and extremely learned article, (with details of some cases that escaped Dr. Carrington's notice in making his compilation) makes out an unprecedented case for ghostly disturbances. In dealing with my contribution to the Bulletin on the Saragossa Ghost, the reviewer admits that I seem "justified in urging that the solution of 'an unconscious ventriloquist' suggested in this case is not very intelligible".

Watching the press for the report of psychic happenings as I do, the conclusion is being forced upon me that poltergeist phenomena are by no means so rare as they are generally supposed to be. Owing to ignorance on the part of the afflicted, the phenomena only get into the news when they prove very annoying and even then are often suppressed by Catholic publishers who still believe that the Devil is behind it all. I must admit that in a more devil-ridden age such a

conclusion might have been difficult to escape. Here is a case, for instance, from Hungary. In the house of Dr. Kalman Toth, District Judge of Szolnok, unaccountable noises and footsteps were heard. Soon, a two year old girl was found being tormented by needles. Then the breaking of crockery and window panes began. There was another child in the house, aged six years, who was apparently unafflicted. Things grew so bad that Mrs. Toth and the two children fled from the house. The Judge and Dr. Heinrich, a sceptical court notary, stayed behind for a night. The poltergeist arranged a private entertainment for Dr. Heinrich's benefit. But Dr. Heinrich did not take to its kindly. When (simulating deep sleep by snoring so as to trap the marauder) something cold touched his forehead, he fired from under the cover two revolver shots in the direction of the touch. He made a kill. A perfectly good enamel pot was found shot right through. But here is the strange part of the story. The pot came from the bath room, and the door of the bath room was locked. Dr. Heinrich then saw the chandelier swinging in full electric light and a thick bottle of wine flew up from the floor and shattered itself on the wall with a tremendous explosion. His courage ebbed away and he fled the house followed by Dr. Toth. The ghost, it appears, was satisfied with the honors of the fray and, instead of following them, went after Dr. Toth's family. I will quote from the signed statement of Dr. Toth, handed to Mr. Karoly Rothy, Hungary's veteran psychical researcher:

"In the evening, the electric light went out while there was nothing wrong with the street lights or the neighbor's lights. My father-in-law and my wife, with my two children, wanted to leave the house but were held back by some strong pressure which was accompanied by an ice-cold draft. With difficulty they got as far as the court-yard. There they felt as if they were being strangled. My father-in-law shouted in terror, 'God help us!' The cry was followed by three loud crashes and a penetrating smell of sulphur. The cry was heard by the wife of a Railway inspector, Szikla; other friends and neighbors gathered around quickly and all devoutly prayed."

The setting for the *devil-minded* was as perfect as could be wished. Fortunately, Dr. Toth was not so inclined. Instead of exorcism, he agreed to experiment with trance mediums. The result was highly satisfactory. After a furious struggle, the ghost promised to leave the house in peace. Dr. Toth says noises are still heard, the chandelier swings from time to time, the floor boards are still restless, but the worst, thank God, is over.

THE TALKING MONGOOSE

Talking of the devil, one cannot omit dwelling on the strange story of the talking mongoose of Glen Maye, Isle of Man; a story which savors of all the elements of mediaeval witchcraft trials. It is the only modern case where the poltergeist (assuming that this is the correct explanation) appears in the guise of a "familiar". I understand that Mr. Harry Price in collaboration with Mr. Lambert, editor of *The Listener*, is about to issue a book on the case, presumably dismissing it as entirely hallucinatory. Mr. Price had visited the place, Mr. James T. Irving's farm, but the mongoose would not oblige him and, so the story goes, protested against his coming. The mongoose, who answers to the name of Gef, is never seen but may be heard talking all over the house. He is bilingual, speaking in a high-pitched voice both English and Hindustani. He does not like psychic researchers or journalists. He knows of things that happen elsewhere and has all the repertoire of the poltergeist at his command. For six months he terrorized Mr. Irving, his wife and their eighteen year old daughter, Voirrey, by throwing things about. Now he is more friendly because he is treated as a boarder. Every night food and water are placed for him on the top of a beam which runs under the ceiling in Voirrey's bedroom. By the morning, the food disappears. The mongoose shows his gratitude by catching rabbits for the family. Mr. Richard Lewis says in the *Sunday Dispatch*, March 1st, 1936: "His excited voice will be heard: 'Got a rabbit.' He will tell them where to find it,—sometimes a long walk away. It is always there,—neatly strangled. Gef has explained that he kills them with his *hands*. The rabbits never show any marks of teeth, and Gef will not eat them himself."

Gef insists that he is an animal. He says he is eighty-three years old, that he had been in India, that he is a mixture of tree and marsh mongoose, that his existence is physical, that he must have food to live on, that he always understood human speech, that he learned to speak it from the Irvings and that he cannot explain his powers of doing or seeing things.

A VAMPIRE GHOST?

I could add many other fascinating stories on ghosts. There is the horrible black cloud which has driven out Mr. David Jones, a foreman in the Wainllwyd Collieries, South Wales, from the house which he and his family occupied for five years; and there is the case from Germany vouched for by Professor Dr. A. F. Ludwig, of the choking ghost of Ebersberg. The case has an extraordinary

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feature. As reported in the October 1935 issue of the *Munich Natur und Kultur* those who, by sleeping in the haunted room, experience the sensation of being strangled by an invisible influence, are so much depleted of vitality that it takes them several days to recover. The manifestations always become stronger after an experience of this nature befalls someone. It appears as if the ghost drew power from his victims. A five year old child often sees the form of a dark man grow out of the floor and the cat flies in terror from the haunted room.

That the time may come when haunted houses will be much in demand, seems to be indicated by a *Wanted* advertisement which recently appeared in the magazine *Lady*. It reads: "To rent by advertizer interested in psychic manifestations, a genuine haunted house, furnished or unfurnished; state nature of hauntings, town or country." I am not sure whether it is not Mr. Will Goldston, the famous magician, who is behind this ad. In the December issue of his *Magical Quarterly* he says that for the past five years he has been searching for a ghost. He is willing to pay, on behalf of the Psychic Investigation Council of the Magician's Club, three thousand pounds for a genuine haunted house. If it is not he himself who placed the ad., perhaps a keen businessman is behind it. After all, three thousand pounds is a lot of money and haunted houses are not yet sold with premiums. A good deal of profit could be made if the house were found and Mr. Goldston could be made to "cough up".

COMING CONGRESSES

Two International Congresses will be held next year. The sixth International Congress for Psychical Research will sit in Budapest in August and the sixth congress of the International Spiritualist Federation in Glasgow in September. The place of Mr. Carl Vett, who was organizing secretary of the psychical research congresses until after the last meeting in Oslo, has been filled by Dr. Tenhaeff, Lecturer in Parapsychology at Utrecht University, Holland. I had the pleasure of meeting him in Oslo and gladly pay homage to his erudition and capabilities which, I feel confident, will be manifest in the field of organization too. The Spiritualist Congress will, perhaps, draw more visitors as psychic life is very intense in England and in Scotland. Promises of lectures and personal attendance have been received from Signor Bozzano of Italy and Dr. Crandon of Boston. It is confidently hoped that Dr. Crandon will be accompanied by "Margery". The International Institute for Psychical Research would be more than pleased to have the pleasure and privilege of a few sittings if that would be generously granted.

TWO DEATHS

The loss of Mrs. Sidgwick and Everard Fielding will be greatly regretted by the world of psychical research. Mrs. Sidgwick, the sister of the late Premier, Lord Balfour, was one of the founders, with Professor Sidgwick, of the Society for Psychical Research. A very sceptical and able investigator, she ended by accepting the spirit hypothesis. At the jubilee celebrations of the S. P. R. Lord Balfour made the following statement: "I have Mrs. Sidgwick's assurance that she herself holds a firm belief in survival, and in the reality of communication between the living and the dead." The Honorable Everard Fielding was a member of the S. P. R. committee of three which, in 1908, travelled to Naples and ended by rehabilitating Eusapia Paladino. He stated after the sixth séance: "For the first time I have absolute conviction that our observation is not mistaken. I realize as an appreciable fact in life that, from an empty curtain, I have seen hands and heads come forth, and that behind the empty curtain I have been seized by living fingers, the existence and position of the nails of which were perceptible . . ." Some years afterwards Everard Fielding married Stanislaw Tomczyk, Professor Ochowitz's medium of "rigid rays" fame. Unhappily Mrs. Fielding, like so many others, has given up mediumship and, strangely enough, is rumored to show considerable scepticism as to the reality of many psychic phenomena.

I only know of one other medium with whom Stanislaw Tomczyk's curious phenomena have been duplicated. It is Frau Ideler of Riga, Professor Dr. Carl Blacher's subject. Her phenomena were discussed by Professor Blacher himself some years ago in the *Proceedings of the A. S. P. R.* I have just received from him some highly curious photographs, showing the ectoplasmic threads holding a ping pong ball and a small paper square in the air between Frau Ideler's two hands. The micro-photographs show that the substance is composed of many fine but not organised threads. But, it will be remembered, the most curious of Dr. Blacher's observations was that fire had no power over these threads. They made the flame withdraw.

THE FIRE-WALK AGAIN

Could that possibly be of any help in understanding the mystery of the fire-walk? I don't know. But the controversy about Kuda Bux's successful feat last September in Carshalton, near London, is still raging. The reviewer of Mr. Harry Price's *Bulletin in The Listener* suggests that as Kuda Bux stated that he had practised fire-walking in India he may have acquired an increased immunity from the blistering effect of heat. The nonchalance with which the explanation

is being put forward is remarkable. The fact that it completely ignores cases of fire-walk in which immunity has been conveyed to white people who never practised it apparently does not bother the reviewer in the least. He conveniently ignores it as it would not fit into his snug theory of normal causation. If one referred him to Max Freedom Long's *Recovering the Ancient Magic* in which over fifty pages are devoted to various descriptions of fire-walking all over the world, he would probably shrug his shoulders and dismiss airily all disturbing accounts. How long will psychic research wallow in the slough of this blind man's buff?

THE STEAD BUREAU ENDS

The first public institution for free communication with the Beyond was founded in London in 1909 by W. T. Stead. It was called Julia's Bureau because the idea for its establishment was suggested to Stead in his own automatic scripts by the spirit of Julia A. Ames, an American journalist, his constant communicator. The bureau was in existence for three years. In 1914 its work was taken over by a new organization, *The W. T. Stead Borderland Library*, founded by Estelle W. Stead, which, however, pursued the work on the lines of other spiritualist societies. Now after twenty-two years of existence, the W. T. Stead Bureau and Library is about to close down. Miss Stead has grown tired of carrying on. Also for some time past she has been receiving signs and symbols that some new work of a different type is waiting for her. So, in view of the fact that there are many other societies which carry on the same type of work, she found it best to suspend activities, a decision which, no doubt, will be regretted by many of her helpers and supporters.

Apropos of Kuda Bux, I have another story to tell. The Afridi claims to be able to do a great many things: to live after having been buried alive, to swallow poisons with immunity and to stop the beating of his heart. I talked the other day with Dr. Lavine of Hull who tested the latter claim and had taken a film-chart of the action of his heart. He told me that he had never been so scared in his life. Kuda Bux went into a trance, the heartbeats fluttered and then entirely ceased. As he was thoroughly convinced that Kuda Bux's claim was impossible he believed that the man was dead, that he had died at his hands. "Imagine my relief and wonderment," he said, "when after some time his heart commenced to beat again and slowly he returned to a state of normal consciousness, none the worse for the experience." Dr. Lavine has now arranged for another test in the presence of a large medical committee and has given a lecture on his experiments before a medical congress.

LEVITATION EXTRAORDINARY

With reference to *Ricerca Psichica*, *Psychic News* published on February 29th a story of how an Italian medium, mentioned as Miss X for family reasons, levitated a distance of 175 yards away from the séance room. I looked up the original Italian account which was published in the December 1935 issue of *La Ricerca Psichica* and found the summary accurate except for the important fact that the distance which the medium is claimed to have traversed was 950 meters instead of 175. The latter number stands for the distance which the anxious sitters covered at a run in the REVERSE direction to meet the medium, the course of whose flight was precisely described by the control prior to the attempt. The account is signed by Count A. Brandolini D'Adda, Dr. A. Milioni, Dr. Aldo Cester and Remo Dolce. There were three other intimate friends of the medium present whose names are not given, nor is it clear whether Cison di Valmarino in Treviso, where the experiment took place, is the medium's home or not. The case has many curious features which it is impossible to point out here in detail. I will mention two. Running faster than the other, it was Signor Remo Dolce who first caught sight of the medium in the weak light of a street lamp. Without any perceptible movement of her legs and without any noise she was rushing forward toward him at a high speed and stopped a short distance in front of him. When the rest of the party caught up with Signor Dolce they found to their amazement that the medium's hands were securely tied to her side (the mark of the cord was livid for an hour afterward) in a manner which the medium could not have performed herself and, more curious still, her clothes were entirely dry, whereas in the pouring rain the garments of the rest of the party were completely soaked. While the rain continued to come down in buckets they carried the still entranced medium home on their arms. It is not stated whether *now* the rain succeeded in soaking the medium's clothes or not, which is rather a pity as this phase of the adventure would have been best attested and, incidentally, furnished *prima facie* assumption for the supernormal nature of all that proceeded it.

The case is clearly one of levitation and not of transportation. The medium disappeared through the open window of the dark kitchen which adjoined the séance room (where the sitters were warned to wait for two minutes before they were to go in search of the medium, provided she had not returned through the window of the séance room as intended). I know of no other cases in which the levitant's body was moved with such speed and over such a long route as claimed in the account. One would like to know whether

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Miss X, who is said to have sat frequently during the years of 1932-33, had ever been levitated before and what were the features of the phenomenon. Also whether she had produced apports before. For previous to her long distance levitation, the sitters were instructed by her control to stretch their arms up in the darkness of the séance-room and, overcoming considerable resistance, pulled down an old and rusty bayonet with fresh stains of blood on it. The medium's friends declared that no such object was in their house. (Thus, between the lines only, do we learn that the sitting did not take place at the medium's own house.) Notwithstanding its numerous omissions, the account is very interesting and would repay the trouble of closer inquiry.

A REFERENCE BOOK

An important handbook is on the psychic book market in England. It is a *Manual and Who is Who of Spiritualism and Psychic Research*. It contains 416 pages, several interesting articles by well known people on fundamentals of Spiritualism and Psychic Research and a full list of churches, societies, etc., with all particulars and a proper Who's Who. The book is edited by James Leigh, editor of *Prediction* and is published by the Francis J. Mott Company. It is the first attempt to provide psychic England with something like Hartmann's International Directory. It is on a bigger scale, though it covers England only, and will, no doubt, prove of great value.

Book Reviews

RECOVERING THE ANCIENT MAGIC, by Max Freedom Long. Rider. 12/6. (In this country, \$5.00.)

Once school yourself to accept Mr. Long's rather difficult way of going about the task he has set for himself; forgive him—and this turns out to be, as his thesis progresses, really necessary to it—his way of using the psychoanalytical term "complex" to mean both more and less than it conveys in psychoanalysis; steel yourself to bear one downright ludicrous word-usage which he defends warmly, and you will find yourself reading a most interesting and frequently illuminating book. (The ludicrous usage, we might as well clear up at the start, is the employment of "monition" to indicate seeing at a distance what is at that moment occurring. Mr. Long arrives at this by finding "premonitory" and "precognitive" to have the same definition, he then prefers "premonitory", shears off its prefix, throws out its age-long connotation of "warning"—and there you are!)

The author has lived for years in the Hawaiian Islands; he has travelled widely; he has read a great deal; he has met men of all races who were true initiates and adepts, and has made warm friends of them. In addition, he has since childhood had the "psychic" temperament, and his reports of some of his experiences carry with them the real authentic note. Most of all, he has had the opportunity of knowing the work and understanding the minds of the Polynesian *kahunas*—the priest-magicians of the old Hawaiians who were thrust into the background by the coming of white missionaries.

Mr. Long has had so much to tell that he may be forgiven if his book is not as clear as he intends to make it. Often the very earnestness he shows to make some matter plain plunges it into further obscurity; at times he goes through the motions of being very concise and "scientific" (although he has small reverence for western science and is not slow to say so) and only confuses his reader.

But he does manage to convince us that there is a great fund of material in the Islands which should be studied intelligently. He holds, and makes a good case for, the idea that until religion and science as they are followed today put aside some of their arrogance and return to study "the ancient magic", they will be always coming to one or another dead end.

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Occasionally Mr. Long is not fair to the subjects he dismisses so sternly; he shows himself to have somewhat less imagination for other religious forms than he has for religion as found among the Poly-nesians. Occasionally he will be found saying a sentence or two which will really offend those who believe in Christianity, Buddhism, or Hinduism. Any reader who can bring himself to overlook these various, and too frequent, flaws will get great benefit from the book. It is particularly recommended to those of the psychic temperament.

H. S. N.

A WITNESS THROUGH THE CENTURIES, by Dr. Reginald Hegy. (Dutton, New York. 230 pp. \$2.00.)

Dr. Hegy is a physican of Johannesburg, South Africa, whose interest in psychic matters was aroused by some "death-bed visions" which he witnessed. With some friends he experimented with alphabet-and-pointer, receiving messages which convinced him of discarnate origin. The group proceeded to dark séances, and met with phenomenally rapid results: at the first attempt, raps, hand-strokes, and perfumes; at the second, trumpet-movements and visible ectoplasm; at the third, forms of persons, the direct voice, and elaborate telekinesis; at the fourth, a recognized materialization. Other phenomena followed. About half of Dr. Hegy's book is taken up with his account of his experiences, the other half consisting of "Thoughts and Messages of Wisdom and Love from Our Angel Guide John". Dr. Hegy's purpose is to spread his conviction that many psychic phenomena occur and prove survival. Unfortunately the sittings on which his views are based were not conducted in such a fashion that the records enforce conviction on the cautious reader, though the author himself is obviously both sincere and intelligent.

B. P.

A SEARCH IN SECRET EGYPT, by Paul Brunton. Rider. 18 shillings. (In this country, \$7.00.)

Mr. Brunton, whose *A Search in Secret India* and *The Secret Path* are already widely known in this country, continues his explorations in the countries long famous for their occult knowledge.

This latest book is in some ways less impressive than the companion volume on India, largely because the most impressive portion of it in its author's eyes is devoted to an experience of his own within the Great Pyramid. The experience as he conveys it to us is highly moving; nevertheless, while not the slightest doubt of the author's good faith should be implied here, it remains true that this

record must, of its very nature, always remain unsubstantiated; and it is not upon unsubstantiated individual experiences that the work of psychic research can proceed.

Aside, however, from this chapter, there are reports of many other matters of interest to researchers: Mr. Brunton met Tahra Bey, and tells many new tales about "Egypt's most famed fakir". He met M. Eduard Ades and his wife, and saw them perform hypnotic experiments. He saw and talked with several Egyptian magicians; some of these reports are far from being as full as we could have desired, but when Mr. Brunton intimates that this is because too much may not be told the uninitiated we have no recourse but to accept his decision, and to thank him for what he is generous enough to tell us.

Of all the material in the book, this reviewer found most interesting an account of the work of an Egyptian snake-charmer, and Mr. Brunton's story of learning himself to handle snakes without being harmed.

As a mere record of adventures the book would be well worth reading. It has, in addition, some helpful aspects.

D. R. L.

Survey and Comment

THE LUMINOUS WOMAN OF PIRANO

A year or more ago newspapers in this country published cable dispatches from Italy telling of a woman in a hospital who had been observed to emit light when sleeping. The accounts, which appeared during several days, indicated that the light had been observed under conditions that made any normal explanation unlikely if not impossible. The local doctors were convinced that they had witnessed a phenomenon unaccountable by recognized science, and were reported to have invited the investigation of the nation's leading scientists.

When no later accounts were published in the press, it was to be presumed that the case had lost its mysterious aspect under further examination. But from a recent issue of *La Ricerca Psichica*, of Milan, we learn that, on the contrary, the case resisted normal explanation even after prolonged expert investigation, and constitutes probably the most fully authenticated case of "supernormal illumination" on record.

The article recounting the later investigation is by Piero D'Este (Count Piero Bon), who long had a particular interest in luminous phenomena and has in previous articles expounded theories associating thought with light. He draws attention to the frequent mention of luminous manifestations in connection with other psychic phenomena, and mentions halos, auras, etc., as being probably related in origin. Count Bon draws the facts given below from the official medical reports on the case of "the Luminous Woman of Pirano".

The woman of the case, Anna Monaro, was recovering from an illness in the civic hospital of Pirano, when it was noticed that shortly after falling asleep she frequently gave forth a light, varying in brightness, color, shape, and duration. The phenomenon was first confirmed by three Pirano doctors—Sambo, Parenzan, and Contento—who then invited Dr. Giocondo Protti of Venice, a specialist in blood radiations, to carry out the detailed investigation in the matter. The report of Dr. Protti's careful study appeared later in the *Reforma Medica*.

When the news of the strange case had spread, and the newspapers had aroused general interest in it, Senator Marconi, President of the National Research Council, directed Professor Fabio Vitali, in charge of general medicine at the Venice Hospital and a member of the same Council, to go to Pirano for first-hand study. At the same time Professor Sai, a neuro-psychiatrist of Trieste, went to Pirano for the same purpose.

All the doctors—and many others besides who came flocking to

Pirano from everywhere—verified the phenomenon as being real and genuine, incapable of being due to suggestion or fraud, or to the ingestion of any medicine or photo-dynamically active substance. Professor Protti even succeeded in catching it on a cinematographic film. The result was that the National Research Council had the subject transferred to Rome and received in the neuropsychic clinic of the University, near the Polyclinic directed by Professor De Sanctis, where she was subjected to forty days of the most careful examination. At Rome, however, the luminous phenomenon did not appear.

It is clear that we are confronted with a case well nigh unique for the amount and quality of the technical research applied to a subject of this kind. And observations gathered in this fashion can be accepted without difficulty, just as the opinions arrived at jointly by so many eminent specialists can be considered absolutely accurate. Among the opinions a fundamental one is the absence of pathological indications in Anna Monaro; she was not found to be physically or mentally abnormal.

Professor De Sanctis was able to establish, however, that the woman had for a long time, in fact since childhood, been subject to visions of religious scenes, of events of war, and of mystical figures, brightly illuminated and speaking in a prophetic and admonitory manner. But the woman merely mentions these visions without elaborating from them any ideas of grandeur or special sanctity, and always remains calm and collected in regard to them. On this point De Sanctis concluded that she was neither a psychopath nor a mystic, but that she had the hallucinatory constitution which represents one of the numerous non-pathologic variations of the human personality.

Anna Monaro had a very difficult childhood. She married at sixteen and has borne sixteen children. During the War she suffered severely both physically and mentally. She lived almost in poverty. Her husband is a fisherman, and she often accompanies him on fishing trips and spends the night at sea. She is very religious and prays much of the time. Dr. Protti comments as follows:

"Particularly noteworthy is the fact that the luminous phenomenon appeared during Lent, when the woman was fasting rigorously, taking only a little soup and a little milk, abstaining entirely from bread and meat. Once or twice she ate a little fish. She went as long as three whole days during Holy Week without taking anything but a little water and a few spoonfuls of soup. It seems that during this period of nearly total fast the light was more frequent and more intense. On the Friday night of Holy Week the luminous phenomenon repeated itself twenty-five times, in lights of various shapes."

Another curious point mentioned by both Dr. Protti and Professor

Vitali is that both before and after the appearance of the light Anna Monaro groaned and then uttered an invocation, "Jesus help me." It seems clear that the phenomenon was associated in the woman's mind with her strong religious nature. The sleep during which the light showed itself seems not to have been natural, but more of a trance-like state. Her pulse and breathing acted irregularly, and she would awaken suddenly moaning and whispering a prayer. The appearance was that of an emotional crisis, but taking place in the woman's subconscious mind. The same sequence of events would repeat itself a number of times.

One of Dr. Protti's findings was that Anna Monaro's blood had exceptional radiating power, triple that of a normal woman. He endeavored to find the presence of some substance, like sulphur, which might be made phosphorescent by the action of violet or ultra-violet rays, but without success. The case remained a mystery to the examining scientists, but all apparently united in believing that whether mental or physical, a cause was at work of which science at present knows nothing. Even this much is a considerable step forward in settling the age-long question raised by reports of similar phenomena.

DEATH OF A FOUNDER

The Society has received the sad news of the death of Miss Irene Putnam, at her home in San Diego, California, on January 28, 1936. The following resolution was passed at the meeting of the Society's Board of Trustees on March 26, 1936:

RESOLVED, that the Board of Trustees of the American Society for Psychical Research, Inc. in regular meeting assembled, hereby makes record of the profound grief of its members at the loss by death of one of the Founders of this Society and one of its staunchest and most generous and loyal friends and supporters, namely, Miss Irene Putnam of San Diego, California; of the gratitude of this Board for her benevolence and her unfailing recognition and support of the purposes and aims of this Society; and of their hope and confidence that the reward of her belief in and support of the activities of this Society may measure up to her wholehearted and intelligent aid of its high purposes; and it is further

RESOLVED, that this resolution of the Board of Trustees be spread upon the minutes of the Society and that a certified copy thereof be duly transmitted by the Executive Secretary of the Society to Miss Amy Putnam, the sister of the departed Founder, and it is further

RESOLVED, that a copy of this minute be published in the next issue of the JOURNAL of the American Society for Psychical Research, Inc.

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of claims of telepathy, clairvoyance, veridical hallucinations and dreams, psychometry, precognition, dowsing, and other forms of supernormal cognition; of claims of supernormal physical phenomena, such as raps, telekinesis, materialization, levitation, fire-immunity, poltergeists; the study of automatic writing, trance speech, hypnotism, alterations of personality, and other subconscious processes: in short, all types of the phenomena called psychic, mediumistic, supernormal, parapsychological and metapsychic, together with the bordering subjects.
2. The collection, classification, study and publication of reports dealing with the above phenomena. Readers are asked to report incidents and cases. Names must be given, but on request will be treated as confidential.
3. The maintenance of a library on psychical research and related subjects. Contributions of books and periodical files will be welcomed.
4. Co-operating in the above tasks with qualified individuals and groups who will report their work to the Society.

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The Nature of Evidence in Matters Extraordinary

BY EDMUND GURNEY

[*Editorial Note: In the December, 1935, issue of the JOURNAL we reprinted the Epilogue of Camille Flammarion's book "Haunted Houses", with a note stating that we would from time to time provide our readers with other classic documents in psychical research. The following study by Edmund Gurney is particularly worthy of reproduction since it is not easy to secure, being a chapter in his little-known collection of essays "Tertium Quid", published in 1887. As readers will observe, while Gurney's examples and quotations are antiquated, the arguments he rebuts are for the most part as active as ever, in spite of the masterly analysis to which he subjected them.*]

Among contemporary studies, that which (for the convenience of including its various departments under a common name) has been designated as "Psychical Research" holds, in more ways than one, a position of unfortunate uniqueness. The main peculiarity, which is at the root of most of the others, seems to be this—that, while the study is primarily one of *facts*, and, to have any permanent value, must be a scientific examination of the facts as part of Nature, it offers (at any rate in some of its more striking branches) little immediate attraction and little direct opportunity to the men of facts—the men whose recognized mission is to deal with natural phenomena in a scientific way. Superior knowledge and strength of conviction are not usually here, as in other departments of natural science, the result of skill and pains. Those first convinced of the facts are not, as a class, persons of any intellectual super-

iority, not persons whom some special aptitude for observation or power of reasoning has taught truths to which the great body of mankind must be led up by following their guidance; but simply persons who, without any special training or ability, often even without any will or effort of their own, have come across certain somewhat rare phenomena. It follows as a matter of course that surprising facts, in the hands of persons who are average specimens of the uncritical majority of mankind, should get involved with all sorts of misinterpretation, bad argument, and wild theory; and that the conviction of reality which the facts inspire should be equally extended to purely subjective hallucinations, and to results of conscious and unconscious deception. One consequence of this is that those who seriously endeavour to advance the study of the facts have always to be facing in two directions at once, and to wage equal war on two opposite habits or tendencies—the tendency to easy credulity on the one hand, and to easy incredulity on the other. No subject has ever suffered so much at the same time from those who profess friendship and those who profess hostility to it. And the difficulty of making way in this double-facing sort of fashion is much increased by the relation of the two opposite extremes to one another. Sometimes the path of progress gets encumbered by the cross-lunges of the infuriated disputants on right and left of it; but more often both these parties, in their desire to get out of sight and hearing of one another, get also out of sight and hearing of the unfortunate middle party on the path; and so march happily along, each claiming a victory, but without a fight, to the oft-repeated tune of a few fine-sounding formulae.

It is, indeed, only natural that a subject so large, and for scientific purposes so new, should offer special facilities for controversialists, even with the best intentions, to miss each other and to avoid close grappling; and it is in the hope of in some measure defining the ground of the “psychical researcher's” contention with the incredulous opponents of

his work that the following remarks are offered. For it is impossible for him not to feel that the real issues between that party and himself are missed or confused, when he so constantly finds them resting their case on general facts which he would be the first to admit, and directing their attacks to particular absurdities which he would be the first to condemn. For example, Dr. Carpenter in his *Spiritualism, Mesmerism, etc.*, has rightly laid down the two great sources of fallacy in such matters:—the disposition to attribute whatever is not immediately understood to occult agencies; and the myth-making tendency, in yielding to which the average imagination of mankind finds its easiest and most congenial exercise. Again, he has shown just scientific instinct in his exposure of the particular lapses and weaknesses even of scientific opponents—*e.g.* Prof. Gregory's easy assumption that because a mesmerist caused a man to rise to the very tips of his toes by holding his hand over him, he *could have* held the man suspended without contact; or the same gentleman's hypothesis that the reason why clairvoyants could not read the number of Simpson's bank-notes was that the *selfish motive* for employing the power prevented its proper exercise. But in dwelling on these points, he contrives to give the controversy an air which saves the trouble of any close argument. The idea is inevitably suggested to the mind of the ordinary reader that any one who differs from Dr. Carpenter's conclusions must be both so incapable of a wide view of mental history and science as wholly to overlook the common love of wonder-mongering; and so unaware of the nature and necessities of experimental research as to be willing to accept an unsupported guess for a certainty, if only it accords with a theory. There is thus little chance of a hearing for a voice which pleads for discrimination of the conditions to which love of wonder-mongering is, and of those to which it is not, relevant; and of the things which, when present, it cannot, as well as of those which it can, effect; and generally for a clear recognition and

appropriate application of distinct principles of evidence, without reference to any one's theories or presuppositions.

"But," Dr Carpenter might have said, "is not the whole effect of Science, in its dealings with the phenomena which it discredits, to make the principles of evidence distinct? Did not I myself, in the book just cited, make the nature of the scientific criterion clear to all eyes not blinded by superstition?" Well, as he was fond of the *argumentum ad hominem*, we cannot do better than consider his own very typical remarks on this latter point.

First, then, we learn from him that evidence of what is new "must correspond in strength with the degree of its incompatibility with doctrines generally admitted as true; and where statements obviously contravene all past experience and the universal consent of mankind, any evidence is inadequate which is not complete." Into the relevance of this formula to the particular facts to which Dr. Carpenter would apply it, we need not here enquire. One might, indeed, have fairly asked him first to settle his account with his fellow-sceptics; for it must surely have somewhat bewildered him, if he chanced to read the *Daily News* for January 12, 1883, to find a high historical authority resting the case against the phenomena which he had discredited as "contravening the universal consent of mankind," on the precise ground that they have been pretty universally consented to. But it would be a task far beyond my present scope to determine how far records of past experience confirm, instead of contradicting, allegations which modern science has treated with uninquiring contempt. The present question is a more general one: not whether the formula is applicable, but whether it is true.

Let us try to imagine what the statements are, of which it would be correct to say that they contravene all past experience and the universal consent of mankind. Such statements can, no doubt, be imagined—as, for instance, that it is generally lighter by night than by day—but I have never heard of any one professing to bring evidence,

either adequate or inadequate, in their support. And putting aside propositions the contradictions of which, though verbally expressible, have never actually been made, the only instances that it is easy to recall of anything like contradiction of universal consent are those where the fact consented to has been subsequently proved to be a figment. Such a figment was the revolution of the sun around the earth; as to which, so far from its being the case that *complete* positive evidence of the real facts was necessary before the old hypothesis could be called in question, that hypothesis was bound to be called in question, without a scintilla of positive evidence, the moment it occurred to anyone to connect celestial phenomena with the extremely common experience that to an observer who is himself in motion stationary objects will appear to move. Matters of very wide consent, when they have gone beyond undeniable facts of sense, have naturally been matters of immediate inference from those facts. Such inferences may, no doubt, be of a kind which, if false, would palpably conflict with some part of ordinary experience; but putting these aside, and considering that logical and reflective minds have always been a minority in the world, we may say that the more instinctive and the more universal the inference, the greater has been the chance of its being unwarranted, and the smaller the amount of direct evidence required to shake it. The inferences of the ignorant find, however, an occasional parallel in those of the learned. An attempt is sometimes made to draw a distinction between the belief in such facts as the levitation of objects without contact or sense of muscular effort, and the belief in the revolution of the sun round the earth, in the following way. In the latter case, it is said the impression conveyed to the senses of the observers was *true*, a *bona fide* result of natural forces, but it was then misinterpreted by means of an unwarranted inference; whereas in the cases of alleged levitation, the actual impression conveyed to the senses must have been *false*, in the sense that it was a purely subjective

illusion, or else due to intentional fraud — because the natural occurrence of the event would involve the inconceivable phenomenon of action without reaction, or a creation of potential energy (which will become active when the object falls) without any corresponding expenditure. It strangely escaped the observation of even so acute a man as Faraday, that this latter statement involves an inference logically quite as unwarranted as that concerning the solar revolution; namely that, because there was no sense of effort, there could be no expenditure of energy—in other words, that a single human sense is an infallible criterion of the forces to whose operation human organisms may contribute. To perceive and avoid this fallacy is, of course, quite a different thing from admitting the truth of the alleged facts; which must be judged of strictly according to the quantity and quality of the evidence for them. And it is really terrible to think what Dr. Carpenter's statement would commit us to: for if matters of "universal consent" must necessarily be confronted with "complete evidence" before we may presume to doubt them, a whole host of cases at once occur which will demand that most impossible feat—to prove a negative. It was once a "doctrine generally admitted as true" that witches occasionally turned into black cats: was every one, then, scientifically bound to accept this doctrine until such day as the number of witches and of black cats in the world was satisfactorily accounted for?

But I do not wish to pin Dr. Carpenter down to a single sentence; let us try a few more of his utterances. "Any statement," he says, "must be put out of court that is completely in opposition to the universal experience of mankind, as embodied in those laws of Nature which are accepted by all men of ordinary intelligence." "We must utterly fail to appreciate the true value of evidence, if we do not take the general experience of intelligent men, embodied in what we term 'educated commonsense,' as the basis of our estimate."

Here is a change indeed; and at first sight much for the better. We here, at least, get an intimation that quality as well as quantity of opinion is to go for something, and that a view finds better credentials in the intelligence and education of its professors than in the fact that a multitude of human beings have unthinkingly concurred in it. But closer inspection brings disappointment. Dr. Carpenter has himself told us that if submarine telegraphy had not been led up to by progressive steps, the idea of the Atlantic cable would have been scoffed at; which at once suggests how large a part *accident* plays in the attitude of the educated public to any new idea. Might they not with even more reason have scoffed at an idea which was lately quite suddenly propounded, the possibility of the movement of a disc by the mechanical action of light—"a revelation with regard to matter" which Dr. Carpenter describes as "completely transcending if not violating previous experience," but which, he tells us, experts were so far from scoffing at that they were perfectly willing to accept it, on what ultimately turned out to be insufficient evidence? Again, to take a similar instance, would not the laws of Nature, as accepted by men of ordinary intelligence, at any rate involve the certainty that a person who thrusts his hand into molten iron will be bound to suffer for it—which nevertheless is found on trial not to be the case?

"True," Dr. Carpenter might have said; "but physicists can explain *why*: in 'educated commonsense' I include readiness to accept the *dicta* of experts." Be it so; but with what a tremendous run we have come down from the "general consent." Indeed, in many cases the new criterion will be found to be the very opposite of the old, for continually the expert has to *resist* the general opinion, before he can even begin to guide it. But let that pass: let us examine this criterion of "educated commonsense" on its own account. It is based ultimately, as we have just seen, on the *dicta* of an extremely small and specialized minority; so that we are driven to understand the "general experience

of intelligent men" to express, not what the words would naturally suggest—not the direct experience of intelligent men as to the subject under consideration, whatever it may be—but the experience that specialists are usually worthy of trust in their own subject. The criterion, then, depends on two things—the skill of a comparatively small group of men, and the allegiance to them of the general educated public. Cases, however, may obviously occur where the vagueness of these last words will cause a serious difficulty. The allegiance of the educated public being one factor in the criterion, we shall sometimes want to know who they are; to apply the criterion, we shall need a further definition of them; and, though convenient for the specialist, it would be rather too crudely circular to define them as just those who, in the particular case, pay the aforesaid allegiance. But there is a still worse danger; for what if the allegiance be found altogether to fail? Dr. Carpenter himself innocently supplies us with the assurance that this may be the case. "The majority," he says, "sometimes go mad, the few who retain their common-sense being the exceptions"; and he instances the persecutions of the witches. This is driving us from pillar to post with a vengeance. Once again we have to shift our criterion, which we must now be content to find in the opinions of a few experts *minus* the allegiance, or it may be in the teeth of the opposition, of the general educated public.

But we are not yet at the end of our troubles. We needed just now a definition of the "educated public"; we shall now still more need a definition of "experts." How are a small minority of the educated public to make good their claim in matters where the majority refuse to follow them—these, be it observed, being ordinarily just the matters where their customary method of vindicating their authority, the method of direct experimental treatment, fails them? Here clearly they cannot justify themselves to the majority; but can they even justify themselves to themselves? They have, in Dr. Carpenter's own words, "no

other defence of their position than the inherent incredibility of the opposing testimony." If so, they must indeed be in a sad case; their defence being precisely the one which a plain man would oppose to the assertion that a human hand may be none the worse for a plunge into molten iron. This, then is what we are reduced to at last. After being first hunted from universal consent to the general consent of educated men, and then from this last to the consent of that handful of educated men who remain sane when all the rest go mad, we find this handful not only without the means of establishing their superior sanity in a mad world, but actually altogether disappearing as a separate class; for while they are taking their stand on the perception of inherent incredibilities, it is suddenly perceived that all the mad people about them are doing precisely the same thing. So that all these incompatible criteria of the value of evidence and by actually leaving us with no criterion at all.

I have just spoken of subjects where scientific experts lose their normal power of guiding opinion, and even their chance of making out their claim to *be* experts, because they cannot use their ordinary experimental methods. Dr. Carpenter would perhaps have denied that "psychical research" falls under this category. He might have pointed out that the sphere of experiment is not confined to definite localities and technical apparatus; that experimental knowledge of *mental* phenomena, especially, is gained by wide observation of human beings in various morbid and healthy conditions; and that the power of rightly estimating evidence, in general, and in particular of criticizing what is known as the "evidence of the senses," requires a large amount of practice and skill. This is undeniably the case; and I should not only admit, but expressly contend, that there are parts of the immense field here opened up where an "expertness" of the literal scientific kind may be applied, and may claim to be recognized.

Thus, the multiform manifestations of hysteria form

a subject in knowledge of which the physician may show himself as superior to the layman as in the treatment of fever. Again, the subject of hallucinations of the senses in sane and healthy persons is one on which so much ignorance prevails that a competent knowledge of it—without which we cannot in some departments of the research make a single safe step—must be reckoned as a technical acquirement. And apart from such exceptional experiences, there are various points belonging to the natural history of illusion and error which, while obscure enough to be often overlooked, are still definite enough to enable one who does not overlook them to establish thereby his claim to authority. For example, people have commonly imagined that they can testify correctly to what they are or are not doing with their own hands; and it needed some ingenious experiments of Faraday's to show them that, in a state of what they believe to be perfect passivity, they may be exerting pressure enough to move a heavy table, and that the pressure may be prevented if their eyes are made aware of the first symptom of it by the movements of an indicator. Again—to pass to the more general conditions of human observation and memory—not one educated person in a thousand has any well-grounded view as to the extent of a conjurer's powers of deception; any one therefore, who has taken the trouble to obtain such a view—which many a successful conjurer has never done—may claim to be an expert. Or we might take the familiar game of "Russian scandal." It is, in its way, a genuine experiment, and as such may result in authoritative knowledge. A person who has witnessed it frequently and intelligently enough to judge how large is the average amount of error that will creep into a statement by successive repetitions, may fairly be considered an expert, as compared with a person who has lacked the opportunity or the insight necessary for forming such a judgment; and that the latter sort of person is immensely in the majority, even among the educated class, is clear from the surprise almost invariably

exhibited by those who join in the game as a result which the expert will prophesy as certain. Or, again, the question may be one of inference. Consider the ever-fresh interest shown in "odd coincidences"—the everlasting stories, *e.g.*, of how *A* momentarily mistakes *B* for *C* in the street, and then meets *C* immediately after, and infers that the two facts must somehow be connected. Interest in such an occurrence simply proves that a very simple mental fact has not been observed—the fact, namely, that it was the coincidence, and nothing else, that caused the mistaking of *B* for *C* to be recorded and remembered; while the hundreds or thousands of cases where there is *no* coincidence—where *A* momentarily mistakes *B* for *C* and does *not* immediately after meet the latter—leave no impression on the mind. Thus the few cases where the coincidence has been presented—the few successes, so to speak—stand out prominently, and are not duly weighed against the numerous failures; and *A* relates, as a fact worth attention, that *whenever* he mistakes one person for another in the street, he is sure to encounter that other within half an hour, and he concludes there is "something in it." It needs an amount of acumen which is just above the average, and to that extent is "expertness," to perceive that the odd thing would be if there were *no* "odd coincidences" of this kind. And, beyond this, the topic of coincidences sometimes assumes a form—as notably in the very interesting cases of apparitions at the time of death—which demands for its proper treatment a certain "expertness" in the theory of chances, and therefore a certain grasp of elementary mathematical conceptions.¹

But though it is possible thus to produce a list of points connected with "psychical research," where one may be truly as superior to another as in physics the trained

¹ For a detailed treatment of several of these points, see *Phantasms of the Living*, chaps. iv., x., xi., and xiii.; and Messrs. Hodgson and Davey's papers on "The Possibilities of Mal-observation," etc., in vol. iv. of the *Proceedings of the Society for Psychical Research*.

student to the first man in the street, the great peculiarity still remains, that in psychical matters the first man in the street is quite ready to talk as if *he* were the expert. We are in a region where most of us seem to ourselves experts, in the sense of entertaining superior views as to what is or what is not possible or probable, but where we find no at all direct or certain way of making good our superiority to others. It is the land not of *authority*, but of *opinion*; where any member of the intelligent and educated public, as such, feels ready to embark on discussion at a moment's notice with any other, and, when the differences prove irreconcilable, can only take refuge in denying that other to be at the requisite standpoint of education or intelligence—an opinion which, whatever its consoling power, can only be made an argument by the adoption of the old circular method. And it is extremely noteworthy that people's confidence in their own opinion by no means always declines as the chance of appeal to skilled authority decreases. The man of general intelligence is often quite as confident in the region of opinion as the expert in the region of experiment—his confidence seeming to bear proportion not so much to possibilities of proof as to impossibilities of disproof.

The controversies which illustrate this fact naturally vary from age to age. Modern illustrations may be found in such questions as whether a body can act where it is not, or whether mind can exist apart from a material organization, or in what sense the will is free. Nobody recognizes any special body of skilled opinion on such subjects; at any rate, nobody recognizes as authoritative any *dicta* about them which run counter to his own prepossessions. If it be said that the obscurity of such philosophical questions does not prevent clear reasoning about them from being in the long run appreciated, and that there is at any rate a point up to which all competent reasoners agree, and a sense, therefore, in which they will acknowledge each other and be acknowledged by the outside world as experts, it

must still be admitted that there is here scarcely a vestige of any such relation of skilled to unskilled opinion as normally prevails in scientific matters. In philosophy the amount of certain agreement is so small, and differences start in such absolute fundamentals, as to render "expertness" rather a description of the qualities displayed in the *process* of dialectic, than a means or a guarantee for the establishment of authoritative *results*. Here, therefore, the class of experts occupies a position entirely different from that which Dr. Carpenter desiderates; in matters where men of equal practice and acumen are at issue from the very foundations, any wide common allegiance to them on the part of non-experts is out of the question. But over and above this difference of position, the classes of *philosophical* and of *scientific* experts are themselves different—consist for the most part of different individuals. So far from special skill in experimental research, and the habits of mind normally connected with such skill, being pre-requisites to skilled labour in the field of philosophy, the two sorts of aptitude are rarely found united—a fact which clearly puts Dr. Carpenter's claim to extend the sphere of scientific authority still more completely out of court. We may try to regard this separation as a mere friendly division of labour; but conditions may at any moment arise which test it in a practical way, and reveal it as a radical difference of instinct. What, for instance, can be more startling, to a mind even slightly tinctured with philosophy, than the suicidal want of logic of the modern *cock-sure* school of Empiricists; as when an eminent comparative anatomist refuses even to take part in a trial of professed "Thought-transference," on the ground that it is an impossible hypothesis, and Materialism thus lays down the law to a Universe which Empiricism humbly interrogates?

"But even so," it will be said, "granting that philosophy is a region where authority is at present very far from paramount, how does this relieve you from the obligation of bowing to authority, unless you mean that your 'psy-

chical' evidence would fall naturally under the purview of philosophers—that the questions which are exercising you belong to the department of philosophical as opposed to scientific enquiry?" Now, as pure questions of fact, they certainly do not so belong; and it may be convenient to state at once, on behalf of those who are seriously occupied with these matters, that they present their evidence neither to men of science nor to philosophers as a separate class, but to the educated common-sense (happily nowadays by no means uncommon) which can appreciate the broad conceptions of science, without imagining them exhaustive, or confounding the scientific with the philosophic reading of the Universe. But my present point is that the questions to which I began by referring are perpetually *not* treated as pure questions of fact; that they almost always get mixed up with questions which are distinctly philosophical; and that these have a most important bearing on the attitude in which the evidence is listened to, or (it may be) not listened to. The answers given to these latter questions may be good philosophy or bad philosophy; but both questions and answers at any rate entirely transcend the region of scientific authority; experimental research might go on for ever without settling them. The *rationale* of individuality, of matter and spirit, of life and death—these are not laboratory questions. If men of science treat them as such, the result is simply bad philosophy, not science. But the important fact is that, whether the philosophy be good or bad, well or ill reasoned, its various forms must exercise a powerful influence on the hospitality (so to speak) of the mind towards the sort of facts which we are bringing forward. We cannot, for instance, consider ourselves cut loose from philosophy, so long as it is possible for those who have philosophically rejected the idea of "action at a distance" to refuse on that account to examine alleged cases of "Telepathy," where no physical medium of transmission can be assigned; or for those who have philosophically rejected the idea of personal continuance after this life, to

refuse on that account even to listen to any evidence for phantasms of the dead.¹ And there is yet another way in which philosophy, so far from lightening the primary task of getting the facts fairly acknowledged, may constitute a new embarrassment. For there are points of view from which the facts might be admitted as true, but regarded as philosophically unimportant. So that here we fall between the two classes of experts—the men of philosophy declining to be interested in what does not support or affect their system, and the men of science declining to consider matters in respect of which they cannot establish their own authority by special experimentation.

[To Be Concluded]

1. The word "evidence" is to be understood strictly. The greater part of what popularly passes as evidence on these subjects has no claim whatever to the name, though occasionally instructive in relation to the general subject of hallucinations of the sane.

Photographing the Direct Voice Organ

BY KOJI NAKAMURA

(Translated from "Spirit and Human Life"
for January 1935, pp.21-25)

On October 30th, 1934, we succeeded at the Kamei séance in photographing the voice-organ which a spirit made from ectoplasm on that occasion and used in conversation. It may be that ours is the first of the kind in the world. The following is the report of our experiment.

The room we used was a Japanese styled room (12 x 12) in my house and surrounded by solid walls on the east and west and by shoji (paper walls) on the north and south. We covered the shoji with black screens in order to cut off the light, and divided the room into a larger section and a smaller section (a cabinet) by spreading another black screen from the ceiling to the floor. We made a cut in this screen in the middle so that we could go back and forth between the two sections. We had the medium sit on a chair placed in the middle of the cabinet and tied his hands behind his back. The reason we kept the medium in the cabinet is that we wanted to avoid as much as possible any ill effect on him by the photographic flash.

We placed a table in the larger section of the room directly in front of where the medium sat but separated from him by the screen. (The distance between the medium's chest and the center of the table was about eighty centimeters.) We placed a cup (7.5 c.m. in diameter and 5 c.m. in height) on the table slightly to the right of its center, for two reasons: (1) so that we should be able to get the relative size of the object in our photograph; (2) so that we could ask the spirit in advance to produce a voice-organ in the plane where the cup was placed so that

we could focus our camera in advance as accurately as possible. Those present beside the medium at the séance were myself, my oldest son, and my third daughter. I held the flash for the photograph which my son took. My daughter took charge of the phonograph.

After we played about one-third of "Träumerei" on the phonograph, during which the medium went into trance, we began to hear raps. And soon the direct conversation commenced.

Mogol (the control): Fine conditions!

Nakamura (myself): Will you let us photograph either a fairy or a vocal organ tonight, as you promised us before?

Mogol: Yes.

Kimura (the auxiliary control): Then let us make some preparations. At the first rap, please open the camera plate. At the second rap, please get ready for the flash. And at the third rap, please ignite the flash as you sing in chorus "Norito" once, then "Tasogare" once, and finally "Norito" again. During the interval of the first and the third rap, please keep on singing "Kazoe-uta" in chorus.

Nakamura: We may fail to hear the rap if we keep on singing "Kazoe-uta," may we not?

Kimura: Never mind that. You will hear it. But since it may become impossible to continue the direct conversation after the flash, I advise you to ask me all the questions in advance. Another thing; you must develop your negative in this room while the medium is still in trance.

Nakamura: All right. We have focused at the plane where the cup is placed, including the space two feet above the table and the full width of the table. So I hope you will have that in mind when you make the materialization.

There was silence for a few minutes in the dark; then the first rap. We began to sing "Kazoe-uta" in chorus. After ten minutes, the second rap. I held the flash ready in my hand and waited for the third. It was a tense interval, since we had to keep on singing and at the same time listen for the rap. I began to wonder if my impatience

was not retarding the work of the spirit. And then finally the third rap. Simultaneously, I ignited the flash and the photograph was taken. Although I expected to see a fairy on the photograph, the thing which appeared on it was a strange object. It was only at the next séance that we could ascertain definitely that it was a voice-organ.

Nakamura: Was it a voice-organ that we took last time?

Kimura: Yes.

Nakamura: Is that long tube an air-conducting tube and is the half-lozenge-shaped thing at the one end a larynx?

Kimura: Yes.

Nakamura: Is there a vocal cord in the larynx?

Kimura: Of course.

Nakamura: We see a hole on the top. Does the voice come out of that hole?

Kimura: Yes. The hole serves as a mouth, and the surrounding wall serves as lips.

Nakamura: Does air come out of the medium's lungs when this voice organ is used?

Kimura: Sometimes, yes; but sometimes we make a sack out of ectoplasm for the purpose.

Nakamura: Is that entire organ made inside the megaphone?

Kimura: Yes.

Nakamura: When I experimented the other day, I ascertained that the voice came not out of the megaphone but from the atmosphere two or three feet away from it. How did that happen?

Kimura: It was because we made a voice organ outside the megaphone at that time on account of the favorable conditions. We do not always make the organ inside the megaphone. It is when there is not enough power that we make the organ inside the megaphone. If there is sufficient supply of ectoplasm, we generally make it outside. Sometimes we can make the lips much more perfectly than this photograph shows.

Nakamura: The fact that a spirit speaks in the voice of his lifetime seems to indicate that he makes an appropriate voice-organ for himself. Is that so?

Kimura: Yes. The general shape of a voice-organ is made in the megaphone, but then the modification is made by each spirit to suit his own characteristics.

Nakamura: Nobody among us knows how his larynx is constructed or how long, thick, or wide his vocal cord is. How is it possible, then, exactly to reproduce a larynx of his lifetime?

Kimura: Your consciousness may not know it, but your subconsciousness does. And it is the latter which helps here. It is sufficient for a conscious self to desire to converse; then his subconsciousness begins to operate and the voice organ will be made automatically.

Nakamura: Does a spirit also have such things as consciousness and subconsciousness?

Kimura: Yes.

Nakamura: We are told that at Mr. Valiantine's seance the conversation is possible in a bright room and that the voice comes from the empty atmosphere. Do they also use the voice-organ at their séance?

Kimura: Yes, they are using a voice-organ. They must have it hidden in some corner.

Note to Plate 1.

The medium sits behind the black screen. The edge of the table on which a cup is placed almost touches the screen. A ring-shaped object toward the left of the cup is the materialized voice-organ. Noteworthy is the fact that a part of the screen which was originally hanging down smoothly is bulged forward and covers a part of the table. I conjecture that ectoplasm, emanating from the body of the medium, pressed the screen as it passed through it. This leads us to infer that ectoplasm cannot pass through a textile fabric without some resistance. The reason why the materialized organ did not advance as far as where the



Plate 1

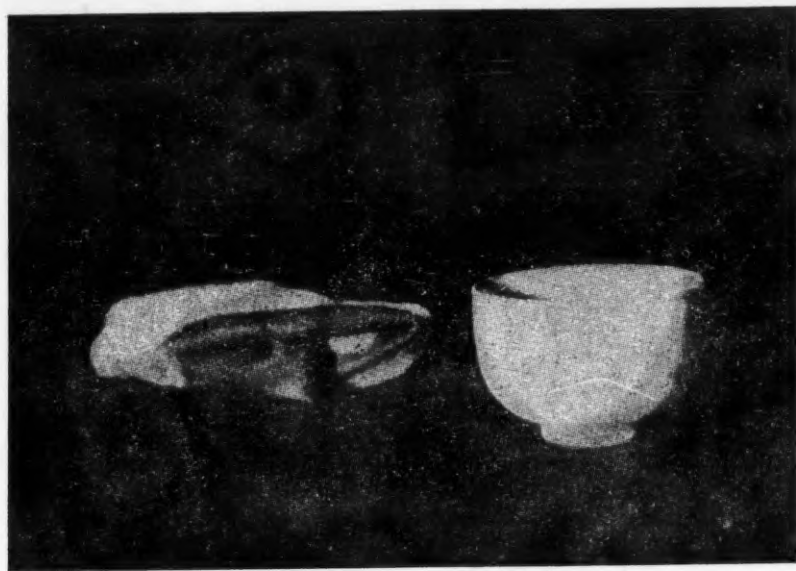


Plate 2

Mr. Nakamura's photograph of a "direct voice organ" produced by a Japanese medium. [See descriptive notes at end of accompanying article.]

cup was located seems to be that the supply of ectoplasm was not sufficient.

Note to Plate 2.

On the one end of a long tube which resembles a human gullet and is bent at two places is attached a "larynx." From the way it is bent, it is easy to see that the tube-wall has the property resembling that of rubber. This tube is an air-conducting-tube and corresponds to a vocal organ in a human being. The "larynx" corresponds to the human larynx and has in it a vocal cord which we cannot see from the outside. On the top of the larynx there are two protuberances. The one on the right is larger and tube-shaped, resembling somewhat the mouth of an octopus. The one on the left is smaller and has no hole.

The larger one corresponds to our mouth and its surrounding wall to our lips. What corresponds to a human pharynx is apparently absent. This is understandable since the absence of a pharynx does not affect appreciably the function of a vocal organ and spirits are apt to dispense with redundant parts as much as possible in their materialization process. For instance, we know that "a spirit hand" which a spirit produces often has only two or three fingers, two in case two is sufficient, and three in case three are necessary. I failed to identify the function of the smaller protuberance. I surmise, however, that it has a hollow space inside to create resonance in order that the voice may be louder.

The white stuff behind the tube is ectoplasm. In the photograph it appears that the voice grew out of the ectoplasm. In general, a spirit produces a materialized object by concentrating on the idea of the object. In other words, the concretization of an idea is effected by means of this strange stuff: ectoplasm. Thus, as soon as the idea dissolves, ectoplasm loses its material form. True, indeed, is a Buddhistic dictum: "Shiki-soku-ze-ku" (That which has a material form is empty and formless).

A Letter from England

BY DR. NANDOR FODOR

Research Officer, International Institute for Psychical Research

London, April, 1936

THE TALKING MONGOOSE

I presumed, in my last month's notes, that Messrs. Harry Price and R. S. Lambert (the editor of *The Listener*) would dismiss the incredible case of the Talking Mongoose of Doarlish Cashen, Isle of Man, as one of hallucination. I have done them wrong. In one of the most extraordinary books on haunting in recent years (*The Haunting of Cashen's Gap*) they frankly state that "though the theory of hallucination *a priori* seems plausible, the difficulty is to see how such an hallucination could arise in the minds of a whole family of three persons, all of apparently normal demeanour and intelligence, could be maintained with consistence over so long a period as four years, and finally could be communicated to independent observers in such a way as to carry conviction to them".

One of the independent observers was Capt. MacDonald, the well-known racing motorist who, at the time, was member of the Council of the National Laboratory of Psychical Research. He paid three visits to the haunted farmstead and heard the self-styled "little extra, extra clever mongoose" shrieking intelligent words in a queer voice which is said to be two octaves higher than ordinary human speech. The presentation of the evidence for and against the existence of the mongoose is well and fairly done and in view of the extra-ordinary features of the case one cannot but sympathise with the bewildered authors' flight of fancy: "Geff, the talking mongoose, does not fit into any of the usual categories of abnormal phenomena made by psychical research. He possesses an animal form, the power of speech, and intelligence—three characteristics not found together in any ordinary case of present-day haunting. But if Geff appeared three hundred years ago there would have been absolutely no difficulty in saying what he was. Matthew Hopkins, the Witchfinder-General would have instantly classified him among the imps, or familiars, nourished and used by the unfortunate creatures he was convicting of witchcraft."

WHAT ABOUT THE INCUBUS?

Are the imps coming back, demanding a place in the sun of psychical research? One well attested case would be sufficient to

revive a study of this most curious phase of the witchcraft of Britain and New England. I wonder when the familiar's bed-fellow, the incubus, will be heard of again? An intensive study of the phenomena of materialization has made me suspect for a long time that he is just around the corner, in company, presumably, of his sister, the succubus. The existence of demon-lovers and their amorous persecution of mortals, as any psycho-analyst will tell you, is far less improbable as a psychological fact than that of the animal familiars. That the fact, however, may not be purely psychological seems to be indicated by the whole gamut of haunting phenomena which accompanied such unwelcome attentions. I can report on a little-known, first-hand case which I found in a very rare book that recently came into my possession. It is *Demoniality or Incubi and Succubi* by the Rev. Father Sinistrari of Ameno, published for the first time from the original MS in Paris by Isidore Liseux in 1779. The author, who died in 1701 at the age of seventy-nine, left his MS. undated. He entered the Order of Franciscans in Pavia in 1647 and was at the convent of the Holy Cross first Professor of Philosophy, then, during fifteen years, of Sacred Theology. As he begins his account "About twenty-five years ago, when I was lecturer on Sacred Theology in the convent of the Holy Cross, in Pavia . . ." the event probably took place between 1650 and 1675. It concerned Hieronyma, a married woman of the town "of unimpeachable morality. . . . She had herself exorcised . . . in order to ascertain whether perchance she was not possessed." It was of no avail. "The good lady kept persevering in her admirable constancy till, at last, after some months of courting, the Incubus, incensed at her disdain, had recourse to a new kind of persecution." Things began to disappear, next "he began to strike her cruelly, and after each beating bruises and marks were to be seen on her face, her arms or other parts of her body, which lasted a day or two, then suddenly disappeared . . . Sometime while she was nursing her little girl, he would snatch the child away from on her breast and lay it upon the roof, on the edge of the gutter, or hide it, but without ever harming it. Sometimes he would upset all the furniture, or smash to pieces saucepans, plates and other earthenware which, in the twinkling of an eye, he restored to their former state. One night that she was lying with her husband, the Incubus, appearing in his customary shape, vehemently urged his demand which she resisted as usual. The Incubus withdrew in a rage and shortly came back with a large load of those flagstones which the Genoese, and the inhabitants of Liguria in general, use for roofing their houses. With these stones he built around the bed a wall so high that it reached the tester, and that the couple could not leave their bed without using a ladder. This

wall however was built up without lime; when pulled down, the flags were laid by in a corner, where during two days, they were seen by many who came to look at them; then they disappeared."

THE VANISHING DINNER

The next adventure with the Incubus reads like a fairy tale from the Arabian nights. It should be quoted in full:

"On S. Stephen's Day, the husband had asked some military friends to dinner, and, to do honour to his guests, had provided a substantial repast. Whilst they were as customary washing their hands before taking their seats, suddenly vanished the table dressed in the dining-room; all the dishes, saucepans, kettles, plates and crockery in the kitchen vanished likewise, as well as the jugs, bottles and glasses. You may imagine the surprise, the stupor of the guests, eight in number; amongst them was a Spanish Captain of Infantry, who, addressing the company, said to them: 'Do not be frightened, it is but a trick: the table is certainly where it stood, and I shall soon find it by feeling for it.' Having thus spoken, he paced round the room with outstretched arms, endeavouring to lay hold of the table; but when, after many circuitous perambulations, it was apparent that he laboured in vain and grasped at nought but thin air, he was laughed at by his friends; and it being already high time for dinner, each guest took up his cloak and set about to return home. They had already reached the street-door with the husband, who, out of politeness, was attending them, when they heard a great noise in the dining-room: they stood to ascertain the cause thereof, and presently the servant came up to announce that the kitchen was stocked with new vessels filled with food, and that the table was standing again in its former place. Having gone back to the dining room, they were stupefied to see the table was laid, with cloths, napkins, salt-cellars, and trays that did not belong to the house, and with food which has not been cooked there. On a large sideboard all were arrayed in perfect order, crystal, silver and gold chalices, with all kind of amphoras, decanters and cups filled with foreign wines, from Isle of Crete, Campania, the Canaries, the Rhine, etc. In the kitchen there was also an abundant variety of meats in saucepans and dishes that had never been seen there before. At first, some of the guests hesitated whether they should taste of that food; however, encouraged by others, they sat down, and soon partook of the meal, which was found exquisite. Immediately afterwards, as they were sitting before a seasonable fire, everything vanished at once, the dishes and the leavings, and in their stead reappeared the cloth of the house and the victual which had been previously cooked; but, for a

wonder, all the guests were satisfied, so that no one thought of supper after such a magnificent dinner. A clear proof that the substituted viands were real and nowise fictitious."

REVENGE OF THE INCUBUS

It appears that the Incubus was unsuccessful in ingratiating herself into the lady's favours by his magnificent catering services. The lady vowed to assume and wear for twelve months a monk's habit and she was led in solemn procession into the church of St. Michael. "She had no sooner set foot on the threshold of the church, than her clothes and ornaments fell off to the ground, and disappeared in a gust of wind, leaving her stark naked. There happened fortunately to be among the crowd two cavaliers of mature age, who, seeing what had taken place, hastened to divest themselves of their cloaks with which they concealed as well as they could, the woman's nudity, and having put her in a vehicle, accompanied her home. The clothes and trinkets taken by the Incubus were not restored by him before six months had elapsed."

Father Sinistrari concludes: "I might relate many other most surprising tricks, which that Incubus played on her, were it not wearisome. Suffice it to say that for a number of years he persevered in his temptation of her, but that finding at last that he was losing his pains, he desisted from his vexatious importunities."

Whether one believes in the Incubus or not as a record of haunting this story deserves unusual attention. I am particularly interested in the transportation of the baby from the mother's arms as I have collected an unusual number of cases of this type from all ages. Amongst mediums, the phenomenon is rare, but by no means as rare as is popularly supposed. One day when I have more leisure I intend to write a bulky book on it. The present instance is the only one I came across which is ascribed to an Incubus. Incidentally, one cannot but sympathise with the enormous trouble which the priestcraft of Pavia must have taken to lay the Incubus. Apparently, the simple recipe recommended by Pliny had no appeal to them. It is a decoction in wine and oil of the tongue, eyes, liver, and bowels of a dragon, wherewith, after it has been left to cool all night in the open air, the patient should be anointed every morning and evening

Dragons must have been scarce in Pavia. Spectres of our age may respond to less drastic treatment. As for instance the black imp which, if we are to believe a story in the *Daily Express*, March 9th, 1936, the Rev. Yarnton Mills succeeded in laying. It is the story of a man and wife who rescued a young man, a drug addict.

Soon after the young man died, and some time later the house became haunted. According to the clergyman "they told me they had seen a little black imp looking at them from the hearth rug. They threw books at it, jumped on it. They saw it three or four times. At last they called me in. I exorcised it for them. It was never seen again."

GHOST BROADCASTS

If any further proof is needed as to what an extent the uncanny is a topic of the day in England, one need only refer to the B.B.C. broadcast ghost hunt on March 10th which attracted enormous attention throughout the country and abroad. Mr. Harry Price added a shining feather to his cap, and as a feat of publicity his effort was crowned with magnificent success. Of course, no one expected the ghost to speak. It was very decent of him to signal his presence in the old Kentish Manor at Meopham by playing "hot" and "cold" with the thermograph in the cellar. As to what would have happened if the ghost had spoken, *The Times* perhaps rightly prognosticated that "a number of listeners in different parts of the United Kingdom would have died of heart-failure. It is no less certain that a majority of the survivors, believing themselves to have been hoaxed, would have proceeded bitterly to impugn the integrity of the B.B.C. The nation's faith in a semi-public institution would have been shaken to the core; the Postmaster General would have had no choice but to resign, and the whole Government might well have fallen. The B.B.C. in fact were taking a grave risk, and it is fortunate indeed that the ghost's sense of responsibility was stronger than theirs."

VISITING CARD FROM A GHOST

A few days later, from the Grahamstown wireless station there was a less noted broadcast talk by a Mr. Wilfred Alexander on an extraordinary adventure which befell him between Port Elizabeth and Grahamstown. He was pursued by a "phantom" car with glaring headlights which was met by another "phantom" car in headlong collision. "Terrified, Mr. Alexander sped on his way, but after a time decided to return to see what damage had been done and offer any assistance he could. He found no traces of any cars. At the place where he imagined the accident had occurred he found an elderly man by the road with a heavy beard and strangely glassy eyes who requested a lift to Grahamstown, where his wife lay seriously ill. They journeyed in silence, the stranger making no attempts to respond to the proffered conversation. He did, however, give

Mr. Alexander a cigarette which the latter put into his pocket, and later a visiting card. When they arrived at Grahamstown, his passenger directed Mr. Alexander to a nursing home and descended there, requesting Mr. Alexander to 'look him up sometime—if he could'. He then approached a door, knocked and was admitted by a woman in the uniform of a nurse. When Mr. Alexander looked again there was no nursing home—just a plain residence. On examining the cigarette, he found it to be very aged and a brand not found on the market these days. The visiting card, which bore a name, was also aged. It was found at the police station that the card bore the name of a man killed five years previously in a motor crash on the same road. He was an elderly man hurrying to his wife, who lay ill in a Grahamstown nursing home."

A really beautiful ghost story. Almost too beautiful to believe. Yet it is hardly possible that a local man in a country town could or would hoax a wireless audience. Something really extraordinary on the lines of *An Adventure* may have happened in Grahamstown.

TWO NOTES FROM THE CONTINENT

Dr. Count Karlo Marchesi writes to me from Zagreb, Yugoslavia, that two days after the B.B.C. broadcast in London there was a wireless lecture in Yugoslavia by Professor Simenc on "Scientific Occultism". The professor gave a short summary of the phenomena of Spiritualism and mentioned the names of many famous investigators. The lecture was very successful and will be followed by others.

It appears that we shall have to accept Yugoslavia as a much more enlightened country than her neighbour Rumania, where an official ban has been ordered on anything which is not within the known order of nature.

Therese Neumann of Konnersreuth has a rival in the person of Anastasia Woloszyn, a twenty-four year old Polish peasant girl who developed stigmatic phenomena in ecstatic states and gives evidence of clairvoyant faculties. The phenomena have been investigated by Professor Gabriel Kostelnik, a member of the committee delegated by the Archbishop of Lemberg and he concluded that there is no normal explanation for the case. He also stated that the doctors tried in vain to cure the stigmatic wounds. As in the case of Therese Neumann, they resist medical treatment but disappear by themselves after a period.

ASTROLOGY AND FORTUNE TELLING

A curious case came up for decision before Alderman Sir Louis Newton in London. Mr. Maurice Barbanell, editor of *Psychic News*,

took out a summons against Mr. R. H. Naylor, the well known astrologer, and Mr. John Robert Gordon, editor of the *Sunday Express*, for fortune telling by means of astrology. Spiritualist mediums are often prosecuted in England on the basis of the antiquated but still valid Fortune Telling Act. Barbanell desired to lodge a public protest against the distinction between mediumistic and astrological fortune telling. He was not very successful. The summons was summarily dismissed but it was conceded that he acted in a matter of public interest and no costs were assessed against him.

PHYSICAL PHENOMENA

The life of a psychical researcher is more full of disappointment than gratification. I am sorry to say that Mr. Kolb of Vienna has made out no case for "eyeless vision." We devised, at the time of his second visit to the International Institute for Psychical Research, a method of bandaging so successful that the result was not only a total absence of vision but also of further appearance on the part of Mr. Kolb. Nor did we prove luckier with the ward-robe moving lady of whom I wrote that she promises to be a star of no mean magnitude. After an extraordinary beginning at her home, the phenomena gradually petered out at the Institute. At the end of four weeks there remained nothing to investigate. And finally, during a visit to Scotland, we took a dozen infra-red flashlight photographs of full-form materializations with such eminent success that on developments the spirits were found to have been reduced to a white sheet with a very solid medium behind it. The simplicity of method on the part of professional materialization mediums (who drive a thriving trade) is really astonishing. They need no apparatus, no accomplice. They just dress up in white and are accepted as Aunt Mary and Grandfather John, it never occurring to the devout sitters that something less than a full-form materialization, a detached hand or a nebulous mass which ebbs and flows, would be far more satisfactory evidence of the supernormal than the very flesh and blood creatures which kow-tow in a dim red light and invite them to

"Come and worship Mumbo Jumbo
In the mountains of the moon"

THE HAND AND THE DAGGER

Even at the risk of supersatiation one has to take refuge in phenomena of haunting, of which there are ample reports in the daily press and with which no sordid motives are associated. Some of them are extremely curious. Such is the haunted tombstone of

Herbrandston in Uales, haunted by the shadows of a mysterious hand and the hilt of a dagger every year when the date of the tragedy which it commemorates is drawing near.

"In the waning light of a March afternoon", writes the reporter of the *South Wales News*, "I entered the churchyard in the company of the rector, the Rev. H. Morgan. There on the cross were the shadowlike outlines of a hand and the hilt of a dagger. There was no sun and there were no trees to throw their shadows on the cross. I tried to rub the marks away, but they were just beneath the apparently transparent face of the marble . . ." According to the rector, the markings are always there but clearer at certain times of the year. Sceptics scoff, but the fact remains, the reporter concludes, that on the tombstone of a man who was stabbed are the marks of an open hand and the hilt of a dagger.

For a coincidence, this is odd indeed.

Book Reviews

GOD IS MY ADVENTURE. by Rom Landau. New York: Alfred A. Knopf. \$3.50. 407 pp.

The author of this curious yet interesting book, which he calls "A Book on Modern Mystics, Masters and Teachers", had made a name for himself as a sculptor and a writer on aesthetics before he started on his avocation: the running down of as many of the important propounders of contemporary religious philosophy, and the more imposing cult-leaders, as he was able.

He became acquainted with a great many of them, representing a remarkably wide range of religious leadership—from that solemn writer of Travel Diaries, Count Keyserling, to the earnest fundamentalist Welsh evangelist, "Principal" Jeffries, who packs the Albert Hall in London each Easter, preaching a Four-Square Gospel much like that of our American Mrs. MacPherson, but who, in addition, seems to have several well-accredited cases of faith-healing among his followers to explain their intense devotion to him.

Between these two extremes—the Count whose appeal to his audiences in the years of his tremendous influence was made up at least of one part philosophical snobbery, and the earnest evangelist whose audience is drawn from the little clerks and shop-attendants and the chapel-going townspeople of England—there is room for a great

diversity of cults. Mr. Landau got as close as he was able to Stefan George, to Gurdjieff, to Shri Meher Baba (who receives short shrift), to Frank Buchman and Krishnamurti, to Ouspensky and Rudolf Steiner.

There is plenty of evidence that Mr. Landau has studied the literature of occultism exhaustively as well as that he himself has undergone training in Yoga and has had his own mystical experiences, yet he must frequently have been a thorn in the flesh of those leaders he set out to study, and in particular those who were accustomed to unexigent acceptance by hero-worshippers. Some of the questions he asked his victims outright are of that embarrassing directness which is one of the best tricks of the journalist's trade, and when we find Mr. Landau asking "What is your attitude towards prayer?" or "Do you really believe that?" (concerning a miracle as reported by a credulous follower of Shri Meher Baba), we can be fairly certain that Mr. Landau will give us good reporting rather than spiritual penetration. Indeed it comes as no surprise to learn, early in the book, that at one time Mr. Landau was actively concerned with journalism, and was one of the editors of a review which purveyed articles on graphology and astrology, symbolism in ancient art, and so on, along with other crasser and more material topics.

But to be a good journalist and keep a good conscience is by no means an impossibility. Mr. Landau seems to have been able to do so. He learned as he interviewed, and as he grew older he came to have some shame about the superficial way he had approached such men as Krishnamurti, Keyserling and Steiner. He thereupon took the trouble to reach them or their groups (for Steiner had died) at a later period, both to see with his own eyes the later state of these seekers after wisdom and to give himself a chance to report their activities in the light of his own maturer conclusions. Keyserling he found almost pathetically deserted; Krishnamurti had voluntarily given up his Mrs.-Besant-appointed godhead and was making a sincere attempt to find his own truth; and closer acquaintance with Rudolf Steiner's followers gave Rom Landau a deeper respect both for the man and for his ideas.

As teachers for today, Ouspensky and Steiner come at the top of this heterogeneous heap; Dr. Frank Buchman and his Oxford groups very near the bottom, with only Shri Meher beneath him. Although Mr. Landau himself announces no such conclusion, there will be few readers who lay down this book without having arrived at the point of seriously questioning if any illumination worth having can under any circumstances come from the leader of a cult. The implied lesson seems to be that philosophy like culture is not best hunted by herds.

"IS THIS THEOSOPHY . . . ?", by Ernest Egerton Wood. London: Rider and Co. \$6.50. 318 pp.

Mr. Wood came up through a difficult but happy childhood, alert, intelligent, precocious. At the age of sixteen he had a thriving business. Shortly later he was able to take his profits and head for Adyar, that Mecca of Theosophy; for he had become an ardent convert. In Madras he found the mixture of aloofness and welcome which this group has always seemed to show towards those who promise to be no financial drag and to have intellectual gifts well worth receiving.

It is difficult to speak of anyone's becoming "close" to Mrs. Besant; but Mr. Wood was at least in daily contact with her over a very long period. "Bishop" Leadbeater was somewhat more cordial. Indeed, if Mr. Wood's tale is true (and it sounds remarkably like truth) Mr. Leadbeater was so beholden to the talents of his young, short, brilliant secretary as quite to forget where his own ideas and writings left off and those of Mr. Wood began. No matter; they could all appear as the enlightenment of Mr. Leadbeater. For years Mr. Wood patiently put up with the oddities of life at Adyar; but when, upon the death of Mrs. Besant, he was not elected president of the Theosophical Society, he began seriously to wonder if there were as much to the Theosophical doctrines as he had doggedly hoped.

It is impossible to write seriously of the tragi-comedy of Mr. Wood's Indian years. By his own showing he had understood fairly early that Leadbeater had a very accommodating unconscious, which "absorbed" and gave back whole tracts from the writings of others—not only the manuscript-writings of Mr. Wood, but the published writings of rather obscure authors. That he was "genuinely kind" does not seem quite reason enough to have caused Mr. Wood to overlook these oft-recurring "absorptions", the more so since it dawned on him very early that for leaders who claimed and proclaimed the possession of rare initiates' clairvoyance both Mr. Leadbeater and Mrs. Besant were astonishingly uninformed of the state of mind of those about them, frequently being taken by surprise and led into situations of considerable embarrassment which true clairvoyants would presumably have avoided. But the farce continued to the bitter end, with Mr. Wood in a position to see Krishnamurti, the little son of a humble Indian, groomed for the New Star in the East, the modern Christ. Then, when Mrs. Besant—that notably unmanageable woman—ignored Mr. Wood's advice, gave even more definite evidence than before that she lacked the occult powers with which she was supposed to be endowed, and appointed the very offi-

cers Mr. Wood did not want to the most important positions in the society, he discovered at long last that "there are no truth-seekers, because really to want it would be to have it; it is because we do not really want it that we are what we are, embodiments of something less."

The central confusion of Mr. Wood's book reaches, in its last pages, heights beyond heights. Early in the book he has himself modestly announced the possession of intermittent occult powers. He reports being visited by "a Master" in such a way as to leave the reader to judge for himself whether or not the episode was a hallucination, although certainly Mr. Wood acted upon it. He himself wrote one of the best of the little handbooks on *Rajayoga* and therein mentioned definitely supernormal experiences. But when Mr. Arundale and not Mr. Wood finally becomes the president of the Theosophical Society, Mr. Wood is visited by the Master for the last time and formally thanked. Mr. Wood reports that he does not know "the true inwardness" of the experience. "I am quite prepared to believe that a thought-form or entity . . . having psychic influence but no intelligence of its own, can . . . impress each sensitive person according to his own subconscious desire."

Which leaves the reader right where he was when Mr. Wood began his spiritual adventures forty years earlier. But the book, for those who can never get too much of the amazing adventures of the Theosophical Society, is far too interesting to miss.

P. L. M.

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1. The investigation of claims of telepathy, clairvoyance, rfidica hallucinations and dreams, psychometry, precognition, dowsing, and other forms of supernormal cognition; of claims of supernormal physical phenomena, such as raps, telekinesis, materialization, levitation, fire-immunity, poltergeists; the study of automatic writing, trance speech, hypnotism, alterations of personality, and other subconscious processes: in short, all types of the phenomena called psychic, mediumistic, supernormal, parapsychological and metapsychic, together with the bordering subjects.

2. The collection, study and publication of reports dealing with the above phenomena. Readers are asked to report incidents and cases. Names must be given, but on request will be treated as confidential.

3. The maintenance of a library of psychical research and related subjects. Contributions of books and periodical files will be welcomed.

4. Co-operating in the above tasks with qualified individuals and groups who will report their work to the Society.

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The Nature of the Self

SHAILER UPTON LAWTON, M.A., M.D., F.A.C.P.

[*A Lecture Before the New York Section of the A. S. P. R.*]

Somehow or other there is the world and me. There is that which resists my will, which fights me back and presents me with alternatives which must be acted upon. In some mysterious manner I must choose this way or that, and having chosen must accept certain inevitable and inescapable consequences. If, for example, I step out of the window without a parachute attached to my body and there is a sheer fall below terminating on a concrete court, I can predict in advance what consequences will follow my choice to jump. Thus I am both free and not free, and what the naïve man calls "me" or "myself" is really made up of two interacting and interdependent parts: his body, and his other self—his essential and real self, which knows and wills.

The body exists in time and space, it is quantitative. It is instrument of the essential me (which is not in space, and which spans the present Now reaching over into the past and toward the partially veiled future). In a very precise sense the body is not a part of the me at all. It belongs to the world which is "over against" me. It is a machine, a contrivance of chemical and physical laws

working quantitatively in a more or less harmonic pattern. It is this harmonic pattern which is the manifestation of life. But that which is alive is something more than physics and chemistry, because it anticipates the future while fashioning the architecture of its body today. Influenced by the past, which is the sum total of intrinsic and environmental factors, the living body or machine anticipates a plan for tomorrow. In as much as it can do this, it is *something more* than non-living matter which responds to stimulæ directly but without purpose or a plan.

We shall here refer to the "me", the "ego", the "myself", as the Self. It is that which, as the doubting Descartes said, cannot be doubted. "I think, therefore I am." If this proposition is not true then we can believe nothing, the world is inscrutable chaos and to think is an idle pastime. This self, however, in positivistic terms, behaves *as if* it were a value, and it is difficult to think of values without also thinking of purpose, for it seems implicit that values and purposes go hand in hand. But purpose implies mentality and future design. The concept of purpose is dynamic. A static purpose is logically and inherently contradictory.

The self, it would thus appear, is an entity which is possessed of certain distinctive features. It is a value, it is purposeful and purposive, it is of the same order of reality that we know as mental. It is non-material, it spans time, it does not exist in geometrical (Euclidean) space. It can express its reactions through the medium of matter, whatever matter is, or in other words one self can make itself known to other selves through the medium and use of a material, mechanistic, quantitative world, a part of which constitutes its own body. The metamorphosis which accomplishes the translation of physical, chemical and electrical phenomena into thoughts, ideas and concepts is a mystery which is the very meat of our dilemma and problem. That the two realms are different, one from the other, would seem apparent to all those who have examined the subject with the exception of the materialists.

For the purpose of comparative study, it is interesting to examine certain viewpoints on the nature of the self which one may frequently encounter. We can no more than list the most outstanding notions and in so doing, any account must be so condensed that full justice can hardly be done. The writer relies upon the scholarly background of the reader to fill in the gaps and to carry on for himself, if such be his pleasure, the line of thinking which is here only suggested.

1. The self of modern Neurology, Biology, Behavioristic Psychology, Materialism, etc.

Thinkers such as Democritus, Epicurus, the late J. Loeb, Tilney, Pavlov, J. B. Watson, Herrick and Child, Karl Marx (the reader can make out his own list), hold that the self is only a phenomenon dependent upon and resolvable into the collective and total behaviors of all the body-cells. Thinking is a highly complex but reflex affair dependent entirely upon the material brain-cells, their number, arrangement, structural integrity and the like. Without a brain or at least an animate body there could be no self, no thought, no mind. With death comes the end of the self.

2. The self as will, not mind.

The self of Schopenhauer, Sigmund Freud, etc., is a blind, unrational and unintelligent constellation of surging desires, of the will to live, etc. The conscious part of the self is illusive and transitory and even incidental. The basic self is will and desire, the Unconscious. Some in this school are materialists and some are not.

3. The self of Darwinian Evolution is interesting in that this school holds that the human self is qualitatively the same as that in a bacterium or a toadstool or an oyster, or a jelly-fish, or any other living creature, the only differences being quantitative. Man has more selfness, so to speak, than lower forms. The Darwinists incline to regard the individual as unimportant and transitory and to hold that the selfness of the race is what is important. Individual

selves come and go—forever. The racial self also comes and finally goes. Life is a manifestation of material nature. The vehicle of the self is the nervous system or at least the living cell. When the organization of the body disintegrates, and racial life becomes extinct, selves will disappear, swallowed up in the process of natural, mechanical, quantitative laws.

4. The self of Emergent Evolution holds that at the various levels and combinations of natural phenomena, new and unpredictable realities come into being which are wholly different in kind and essence from anything found on preceding levels. Thus at the level of physical nature one finds electrons, positrons, electrical energy, whereas on chemical levels we find atoms, molecules and colloids, which, when combined in new and different ways, give rise successively to the realms of inorganic and then organic chemistry. Then emerge respectively the levels of Biology, of living matter, of consciousness, of mentality and finally of reason and then beyond reason. The emergent evolutionists hold that the self at human levels is absolutely different quantitatively and qualitatively from the self of the oyster. Logically this theory supposes that in a certain sense every species and individual would have to earn survival of the self after death, if such survival be assumed to be possible. It also holds that the human self is free from more things than, for example, the ape-self and that it is free in a different and noncomparable way.

5. The self of Naturalism.

Many believe that nature, "Mother Nature", is the measure of all reality. That the mind and the self is a part of Nature, and that there is nothing above or super to Nature. That Nature "created" or "evolved" the self and that it will or can or may destroy it again, by chance or design.

Practically, their view is a special variety of the type of thinking enjoyed by the materialists, energists or numerous types of pragmatists who straddle the question faced squarely by the more naïve materialists.

For such thinkers the self is an incidental phenomena, unless, as the Pantheists hold, all Nature is alive and is a self.

6. The self of Realism.

The Realists holds that the self is the knower and that it can perceive the world which is different or over-against the self, and that this world is actually as it appears to the self which does not affect that other world but only beholds it. The realist feels that the self is real, individual and unique and that no two selves are identical.

7. The self of Dualism.

Dualists hold that there is the self which knows and the world which is known. They differ from the Realists in that they regard the actual nature of the world as unknowable. Reality for the dualist is only a parallelism of effects. The world affects me and its effect on me is the only thing I can know as reality. So it happens that my reality is not ultimately reality at all. It is only reality of a second order. Furthermore since no two selves are identically the same the world will affect no two exactly in the same way. Thus no two selves ever have beheld the same world.

For the Dualist things are only *as if* they were true. The real world is unknowable and each self abides in a world which, in variable measure, is unique, incommunicable and isolated.

8. The self of the Idealist.

For the Idealist all reality is a self, a mind—God's mind. There is only thought which has created the mirage of the world as different from me. The world and the "me" are creations by feat, thoughts of the eternal, omniscient and omnipotent mind. There is no actual world as distinct from God's idea of a world. The self is a thought—creation of God which, having been fashioned according to a plan, may venture forth independent, in a way, and unique as an individual. Death is only a change in the cosmic thought-order, the shifting of the self from one thought-state into another—the taking on, as it were, of new thought forms.

9. The self of Mysticism.

The Mystic holds with the Idealist that mind is the ultimate Reality, that the Absolute or God is the Causeless Cause, which knows all and has all power and, knowing everything, does not find need for Reason, which is a method of ignorance. The Absolute merely contemplates. I am a part of this Absolute. The world is part of it. But desire in me gives rise to illusion which causes the delusion of a world as distinct from the me, the self. But through discipline the worthy can come into union with the Absolute, losing themselves into the bliss of Nirvana—losing self-identity which is only an undesirable vanity.

Synthesis

What shall you and I believe? How can we bring together these seemingly divergent views?

Each one, of course, will have to do this sort of thing for himself or herself. There is no authority, no one way of knowing which way is true. Reason and logic alone will not lead us to a certain goal. The only prize offered by these methods is uncertainty and skepticism. In the last analysis all ultimates boil down into a matter of faith. Just as the intuitionists feels that truth may come through other channels than reason in that we know our own egos, our essential selves, in such a direct and indescribable way, so we shall be forced to accept certain types of faith as direct ways of knowing reality.

The more we think upon the nature of the self the more we see that it seems to be a union of two principles—the principles of Realism and Mysticism, the Many and the One. The self is of the order of Mind, it is the knower. The self is a value, it can contemplate the Absolute, it is of the same stuff as the Absolute, although it is a reality in its own right. The self is unity but it is unique and therefore individual. Both the One and the Many are true. The self is a resultant of the interacting many with the one.

Briefly, the self is more than a fact. It is that which is

conscious of parts. It deals in terms of meanings. Whatever else the self may be, any over-simplified definition of it must be considered inadequate. To say that the self is "nothing but" this or that is to assume a great deal too much. Whether the self survives death of the body is not a matter of taste. Possibly more people have believed in ultimate extinction than otherwise. Survival or its opposite is a matter of fact, and what the answer may be is the special concern of psychical research. Quite obviously such a realm of endeavor is difficult beyond estimation or present knowledge. Whether the question can be solved by scientific and quantitative methods is the essence of the problem. Possibly the answer is beyond the reach of so crude an instrument. Possibly, as the Mystic holds, insight and knowledge of the Truth can come only to the few who are especially prepared and gifted. Whatever the facts may be in this respect, the very best, most critical and controlled mentalities should weigh the evidence with all the ingenuity, open mindedness and impartiality which human beings can possibly lend to a subject of such vast moment. For *if* it could be *shown* that there were even *a* life after death—what a challenge—what an indescribable difference this would make for us who live today and for all generations who are to come!

The Nature of Evidence in Matters Extraordinary

BY EDMUND GURNEY

PART II.

[*Reprinted from Edmund Gurney's book "Tertium Quid", published in 1887. The first part of this article appeared in our May issue.*]

But to return from the views and sentiments which affect the reception of "psychical" facts to the facts themselves. Quite apart from obscure philosophical questions, the mere treatment of the evidence, the mode of arriving at the truth of the facts, has often no relation at all to the ordinary rules of experimental procedure; and the right attitude to new facts depends here on something which is both more and less than laboratory and hospital experiences. The method is wider but less precise, more various but less technical; and the application of it demands disengagedness and common-sense rather than any specialized aptitude. Where phenomena cannot be commanded at will (as is the case in some of the more striking departments of our research, comprising abnormal affections of the mind and senses), the work of investigating them must consist, not in origination, but in the collecting, sifting, and bringing into due light and order, of experiments which Nature has from time to time given ready-made. And the due estimation of these depends, in the broadest sense, on the due estimation of testimony; on what may be called historical, as opposed to experimental, methods of enquiry; on that sort of many-sided acumen by which the historical student judges the records of actors and witnesses, many of whom had no idea of "making history"; on the general sagacity by which questions of probability and credibility, and disputes as to accident, coincidence, and design, are decided in the matters of everyday life. I am far, indeed, from implying that the requisite sagacity—because general

in its scope—is a matter of at all general attainment. The plentiful lack of “educated common-sense”, which we noted above, in connection with “Russian scandal” and “odd coincidences” was a sufficient proof to the contrary; and for dealing with some departments of “psychical research”, we saw that “educated common-sense” must be taken to include some infusion of technical or quasi-technical knowledge. But though the requirements may go beyond the bounds of a good general education, they are still such as a few hours of easy study will supply; and we may say, without reserve, that correct judgment in “psychical” matters depends on points of intelligence, experience, and character, which it would be absurd to attempt to embrace in a definition, or to identify with any particular department of skill.

It naturally follows—and this I should be the first to concede—that serious students of “psychical” subjects cannot fully claim the position which is associated with “expertness” in the physical sciences. They cannot speak *ex cathedrâ*, as those to whom a peculiar aptitude for direct dealing with some special class of natural facts has given an acknowledged right to have their opinions on the subject of their enquiry accepted, even where only imperfectly understood. This peculiarity should be duly recognized as bound up with the very nature of the research. It does not merely depend on the fact that for the average man the questions investigated are complicated by a variety of imaginative and emotional factors; or that a large number of the public addressed do not wish to be taught, inasmuch as they deny beforehand that there is anything to learn, and are prepared with cut-and-dry opinions as to the value of evidence which they have never seriously looked at. It depends primarily on the impossibility of demonstrating the phenomena to order, and on their aloofness from any specialized form of skilled handling. I do not wish unduly to depreciate the qualifications required. For example, in enquiries relating to Thought-transference and to Hypno-

tism, and (unless French science has gone singularly astray) to the effect of magnets, etc., on "sensitives", results may be obtained, not, indeed, always at will, but still by the method of direct experiment; and experimental work may always be done skillfully or clumsily, with or without the requisite precautions. But even here the fact that the experiments must be devised and the precautions taken by the light of common sense, and not of specialized knowledge, produces distinct effects on the manner in which the *testimony of the experimenters* is received by others. So far from its being accepted as authoritative, all the circumstances and chances are weighed, and various hypotheses passed in review, by precisely the same faculties and methods as are brought to bear on an historical or legal case. And in the case of the spontaneous phenomena, this is throughout the only mode of investigation. But fully admitting this, I must at the same time protest in the strongest manner against the idea that knowledge, because it is not technical, is essentially unscientific—an idea which plays a leading part among the cut-and-dry opinions just referred to. I must altogether deny that inductions from evidence need lack of certainty, because the phenomena themselves have been observed and reported, by those who came across them, without any view to scientific ends. The whole spirit of recent anthropology and history might suggest, one would think, the illegitimacy of identifying "science" with a command of physical appliances, and of quarrelling with one mode of arriving at truth because it is not another. We psychicists render unto Caesar the things that are Caesar's; we have been wont to go to the recognized authorities, wherever the recognized departments of science overlap our own; but surely no diploma of skill in the physical or medical sciences can be necessary to warrant the assertion that physics and medicine hold no monopoly of scientific method. And if it be thought a disadvantage to a subject that right judgment in it should depend on general sagacity rather than on specialized skill,

we may at any rate set against this the cognate advantage that the facts themselves admit of being completely brought within the knowledge of all. In the very admission that the advocates need not be technically experts, it is implied that the testimony which they bring forward is not of such a sort that only an infinitesimal fraction of the thinking public can form a sound judgment concerning it. And the very difficulty of the further conceptions involved, the impossibility for the present of any complete or convincing explanation, makes it all the easier in this case to separate the consideration of facts from that of theories. The appeal is thus made to educated common-sense entirely *on its own level*. Our business is simply to make evidence accessible—to take care that facts which easily might *not* be seen *shall* be seen. As soon as they are seen, they begin to throw light on one another; but the work of estimating their significance and forming conclusions from them must for the present be done, if not by each person by himself, at any rate independently of authority. The subject is of such a nature that we should certainly not be able, even did we desire, to persuade the public to leave it to us, or to any other small group of persons, to do that work for them.

But, while thus expressly disclaiming the sort of authority rightly claimed by scientific experts, and expressly presenting our evidence to the common-sense which, if it presumed to pass judgment on technically scientific matters, might often be so woefully wrong, we must with equal expressness repudiate any special authority in others. And, above all, must we separate ourselves from experts in Dr. Carpenter's sense, and disown the mark by which (as we have seen) he specially distinguishes the class—the acceptance, namely, of the “inherent incredibility” of any alleged phenomena as a sufficient excuse for avoiding serious consideration of them. On the contrary, one of our chief topics must be the historical fact that the line which can thus be drawn is of the most shifting kind; that it

advances here and recedes there; that dreams become realities as fast as realities become dreams; and that the very things which have been inherently incredible in one place or age have been the commonplaces of another.

It is easy, of course, to foresee the kind of objection which this line of argument will provoke. "Even granting," it will be urged, "that there are departments of knowledge, not improperly designated as scientific, where true opinion depends on historical methods of enquiry, your position will reap no benefit from the concession. The historian is successful in tracing out through tangled conditions the true character of a person long deceased, or in evolving from a mass of biassed or conflicting testimony the fact that an event took place thus and thus and had such an such consequences, simply because there is no strong *à priori* probability against the person's character or the course of events having been as he describes it. The evidence, for instance, that Tiberius was in the main a great and good man, will not have to overmaster any conception of a natural impossibility, or even improbability, that a Roman emperor should be great and good. But in the case of your alleged facts such conceptions exist, and exist legitimately, being, in fact, merely a recognition of the known course of Nature. Even if it be granted that an experimental expert, *quâ* his skill in experiment, has with respect to them no jurisdiction, that *general* conception of the uniformities of Nature which owes its existence to special scientific researches will none the less be authoritative; and it demands the rejection of your evidence, and makes the character of your witnesses irrelevant. Testimony which would be unimpeachable in the affairs with which the lawyer or the historian has to deal must here be unworthy of attention."

This objection has a great look of strength; for while it in fact contains both truth and error, the truth is patent and the error latent. In the first place, it is quite true that the amount and quality of the testimony requisite for

establishing new or unusual occurrences cannot be determined without distinct reference to *a priori* improbabilities. And, in the second place, all our realization of past delusions as to natural law still leaves us with a legitimate and ineradicable feeling that the world in our day is so well known, that Nature has been so widely studied, the interconnection of her departments so well understood, and local partial views of her so completely supplanted by the diffusion of a common education, as to make radical upsets of our positive conceptions of her improbable to the verge of impossibility. But we must be careful that the strength with which this feeling comes home to us does not carry with it a prejudice against alleged experience, of however unusual or novel a sort, as likely to upset our previous conceptions, or to contradict anything about them except their finality. The very strength with which the conceptions are held ought surely to secure us against such timidity. It has again and again happened that observation of facts has outrun the knowledge of their conditions, and that opinion as to the facts has in such cases been widely led astray—whether in the direction of credulity or of incredulity depending on the temper of the individual or the age; and then, after a time, analogies present themselves, or the special conditions which made the facts possible are more completely elucidated; and it is found that there has been no breach of continuity, and no continuity, and no contradiction—only a further extension and determination—of natural law. And neither in the advanced and seemingly impregnable positions of modern science, nor in the wide diffusion of a common education, do we find any sufficient ground for supposing that news or unusual facts will cease to appear and gradually make good their position in the natural scheme. Rather might we expect that, as ready means of communication are everywhere multiplied, the isolated facts which, owing to their isolation, were once accounted unusual, and *pro tanto* discredited, would be recognized as constituting a distinct

natural class. Certainly, then, confidence in natural law, and in the positive conquests of Science, need constitute of itself no barrier to the admission of new or unusual facts. But when such testimony, instead of being jealously tested on its own account, is ruled out of court, when men deny that it can have any appreciable value at all, when the best of it is treated as on par with the worst and the accumulation of it as a mere summation of noughts, we encounter a fallacy of the gravest kind. The supposed absence of previous experience, a purely *negative* induction, is first treated as having the same positive value as experience itself, and elevated into a law of Nature; and then the presumption of improbability against facts which contravene the law, instead of being weighed against and regulated according to the forthcoming testimony, is counted *twice over*—a process of weighing by which the testimony is easily made to kick the beam. Let us briefly examine this double fallacy.

It will not be necessary to pause long on so obvious a proposition as that negative inductions from experience are, from their very nature, not final; and that to make them final is arbitrarily to close the door on the possibility of new conditions which may affect the result.*

This hypothesis of new conditions no doubt demands careful use. For there are cases where the existence of the supposed condition is in itself quite as improbable as the occurrence of the alleged fact; and in such cases the

*The same may, of course, be said of *positive* inductions; but in their case there is not the same danger of overlooking the limiting conditions. The reason, I think, is this. An overwhelming majority of the assertions of Science being concerned with the things which can and do happen—things definite in kind and distinctly represented in the mind—it is natural that the assertions should in every case contain precise and complete recognition of the conditions of the happening; Science, indeed, may be said to consist of such precise and complete statements. When, on the other hand, assertions are made to the effect that things *do not* or *cannot* happen, the fact that such things are necessarily indefinite in kind (for no one takes the trouble to classify nonentities) and as a rule are indistinctly represented to the mind, has a tendency to prevent any precise or complete statement of the conditions under which they do *not* happen; as a substitute for which it is common to supply a vague general reference to the "experience of mankind".

a priori improbability of the new fact is not at all diminished by the assumption of the new condition; the issue is merely thrust a step further back. For example, the existence of a "mesmeric effluence", capable of being shed from the human hand, cannot be said to be in itself more probable than the fact recorded by Dr. Esdaile, the production of anaesthesia by a draught of the water over which passes have been secretly made; and it would be absurd to complain of a person who declared the fact—the alleged production of the anaesthesia—to be impossible or violently improbable, for ignoring the "effluence", the supposed condition of its occurrence. But there are other cases, where the alleged fact is scarcely less remote from analogy than this, and equally depends on new conditions, but where a like improbability does not apply *a priori* to the latter. So far from being improbable, indeed, the new conditions may even be palpably present. Take, for instance, the case of recent experiments in Thought-transference. The new condition here has simply been that the phenomenon shall be repeatedly and steadily tried for—that one or more minds shall for a time be concentrated exclusively on a particular object, with the view that the impression of it shall be transferred to another mind. Yet an able opponent has actually argued against the occurrence of the fact, on the ground that, had it been possible for it to occur, the history of human intercourse would have been different, as our whole stream of thought from moment to moment would have been visible to our neighbors. The conditions under which the fact of Thought-transference is alleged to have been observed could not be more flagrantly ignored. And in face of such an instance and such a blunder, the assertion for any negative experience of mankind (even supposing it to have been uniform and universal) of a positive value, which not even the best testimony to a different result can outweigh, surely loses its plausible sound. It is not the vindication, by comparison, of the infinitely greater against the infinitely less amount of experience; it

amounts to a positive assertion that a new fact, to which clear analogies are not forthcoming, can never be proved by testimony—what is practically nothing less than a veto on the advance of science by a purely empirical road. The veto is pronounced, moreover—as has been well observed—in the very teeth of the one induction from experience, which, of all others, may be pronounced historically and scientifically valid—namely, that “other inductions from experience, and especially negative inductions, are *not* final”.

But the tendency to regard alleged new facts off-hand as contradicting experience, instead of as limiting a negative induction from the absence of experience, is not the only difficulty with which testimony to the extraordinary has to contend. A more insidious fallacy lies in first regarding facts as improbable or impossible on the ground of absence of evidence, and then, when evidence is offered, refusing to look at it on the ground of this very improbability or impossibility. That educated persons, otherwise trustworthy, testify to marvels, is expressly made a ground for undervaluing their testimony, in weighing it against the improbability of the fact. The argument is briefly this: “The fact is so improbable that extremely good evidence is needed to make us believe it; and *this* evidence is not good, for how can you trust people who believe in such absurdities?” I do not mean that the circularity of the reasoning is often so explicitly brought out; it can easily be concealed by a little expansion; but that these are the lines along which many minds unconsciously work I am quite confident. Nothing else will explain the carelessness or unfairness with which some of our own evidence has been treated, by critics not habitually careless or consciously unfair. I may refer to a single recent instance where the common objection to a chain of *deductive* reasoning—that it is as weak as its weakest link—was suddenly brought to bear on the *inductive* method, and the *Saturday Review* discovered that a collection of items of evidence is

as weak as its weakest item. Somehow or other the evidence must be disallowed—that is the instinct which is at the bottom of such a piece of criticism; any evidence tending to prove the improbable fact thereby forfeits its claim to respect. Now clearly the value of the evidence ought to be judged, in each case, not by what it tends to prove, but by considering the facilities for observation or mal-observation, and the capacity and character of the observers. The improbability that the evidence shall be false has as good a claim to be *independently* estimated as the improbability that the fact shall be true. The more completely the fact lacks analogies among previously-known facts, the stricter, of course, must be our requirements as to the amount and conditions of the evidence: if we could mark on a scale the degrees of evidence necessary to establish various facts, then, the newer the fact, the higher must the line be drawn. But even for the newest facts, at any rate in cases where the conditions of observation are simple, the evidence-line remains far lower than is often realized. Taking the case of only six witnesses who will speak the truth, and for each of whom the chance of being deceived* under the given conditions is one to ninety-nine, Babbage deduces that the improbability of their independent concurrence in testifying to what is not a fact is five times as great as an assumed improbability of two hundred thousand millions to one against the marvel which they are supposed to attest. This method of quantitative estimation is not wholly satisfactory; but it may fairly be pressed to the

*What the chance of being deceived is may be a matter unexpectedly difficult to decide, and requiring very special investigation. A novel and elaborate proof of the extent to which intelligent persons may be deceived by skillful conjuring, under conditions which appeared to them to make deceit impossible, will be found in the papers above referred to, in vol. iv. of the *Proceedings of the Society for Psychical Research*; and shows the inherent rottenness of the evidence on which the huge fabric of modern Spiritualism has principally rested. On this account, while gratefully acknowledging how much this part of my Essay owes to the previous enforcement of the same principles of evidence by my friend, Mr. C. C. Massey, I must express my total dissent from the application which he has made of them to Prof. Zöllner's experiments with the notorious medium, Slade. (See Appendix A. to his translation of Zöllner's *Transcendental Physics*.)

point of showing what a very small amount of good testimony—under simple and definite conditions of observation—is sufficient to outweigh the whole argument from the previous universal absence of experience. The improbability of the fact might be quite fairly represented as the improbability that this testimony would ever be forthcoming for it: when the testimony is forthcoming, no deduction can be made from it on the ground of the improbability of the fact. That improbability has already been counted *once*, in fixing the amount and the conditions of the evidence required; there can be no excuse for counting it again.

It would be easy to trace out this circular fallacy further; and it is at the root of most of the prejudice which our work encounters. I may just point out one other form which it is sometimes found to assume. "It is improbable or impossible that these facts should occur," our opponents say, "for if they were in *rerum natura*, it is improbable or impossible that they should not have occurred *before*: Nature is uniform." Yet when we venture ourselves to illustrate this uniformity of Nature—when we take such a case as apparitions at the time of death, and point out that the human race have always been hearing of them—we are told that we ought to be ashamed, in this age, of reviving the discredited superstitions of the past. That is to say, certain events cannot be believed to happen now, because they did not happen then; and they cannot be believed to have happened then, because they do not happen now.

I will conclude with a comment on two less obvious topics, which have had an important place in the present controversy.

1. Considerable injury has been done to the argument for the credibility of novel events by Babbage's illustration of the calculating engine. This machine produced a series of similar results long enough to persuade any intelligent looker-on that the production of such results was the law of its being, a uniformity which it could never transgress—

when suddenly the series was interrupted by a single isolated exception, after which it resumed its former regularity. Now this illustration no doubt contains a true analogy to natural process, in opposition to the vulgar conception of miracles; for the complete law of the machine, the set of causes which in time produced the exception, was, of course, in unbroken operation from the beginning. But the mind recoils from the idea of such sudden and complete exceptions. We demand some perceptible graduation of causes—that some qualitative resemblance shall be perceptible, at any rate *after* the new event has been observed, between it and other events which preceded it. We perceive no analogies for the supposition that underneath the play of natural forces, as observed with all our skill and patience, there is a modification of conditions of which the course of events shows no sign except in one catastrophic moment—a stealthy approach to something which, when it happens, will present no kinship with other observations. If the arrangement which contains such exceptions cannot be pronounced *a priori* impossible, the deceptive cunning of it is alien to our conception of Nature as a system in which, as we gradually extend our knowledge, continuity and the inter-connection of processes become more and more apparent. All our experience of novel discovery as further confirming the uniformities of Nature, by lighting up vast tracts of it and enabling us to explain past events and to predict future ones, confirms our instinct in this respect; and negatives a line of invisible events issuing in a visible event which throws light neither backwards or forwards, recalling no comprehensible intimations of itself in the past, and as to the future leaving us in the dark as to how many more such shocks may not be in store for us. The continuous latency for us of a condition which in itself is entirely on a par with the host of patent conditions—of a condition which *ex hypothesi* has been at work in the very events that we have been observing, and is not a new supernatural factor suddenly imported

into a nature order—is, in fact, almost impossible to conceive as part of the unassisted play of Nature. We, the observers, being part of Nature, and the orderly Nature known to us being a Nature in relation to our faculties, the supposed persistent absence of the relation in one out of the myriad interconnected lines of natural process inevitably suggests a *previous winding-up* of us and of things to that result, a sort of pre-established absence of harmony—or a pre-established harmony between this particular line of process and our own powers of persistently overlooking it. The more we try to picture so sheer a breach between Nature and our comprehension of her, the more persistently (to borrow Clifford's phrase) will an inward monitor of which we can give no account whisper "Bosh!" And it is hardly necessary to point out how strongly the natural instinct here is confirmed by the modern doctrine of evolution—opening up as it does to the imagination almost limitless possibilities of novelty, while at the same time it connects perception of *law* in the very widest way with perception of *tendencies*, which were just what Babbage's machine concealed.

2. As regards "impossible hypotheses"—there are two hypotheses with regard to Nature which *can* be pronounced impossible in a *a priori* way with a quite unique degree of certainty; the hypotheses (1) that matter, and (2) that energy, can be destroyed or created. But if we examine into the ground of this uniqueness, it seems to be this—that while all carefully-tested experience has been neither matter nor energy has been destroyed or created, *we cannot even picture to ourselves an experience which would prove the reverse*. Of any other event which we are accustomed to hold impossible, we can *picture* to ourselves the proof. We can picture a man fifty feet high; and if enough accurate observers had examined him, we should hold his existence to be proved. We can picture a pencil writing without visible support; and if the testimony to it reached a certain level, such an occurrence would have to be ad-

mitted as a reality. But in respect of the two hypotheses above-named, the utmost we can picture is an experiment where matter or energy would appear or disappear, in the sense of transcending our means of ascertaining how it arrived or what had become of it. Now suppose the most delicate and exhaustive physical means to be applied, and to fail to account, say, for the disappearance. Our choice of hypotheses would then lie between destructibility and some explanation which might, *prima facie*, seem equally wild, such as the passage of matter through matter. But in the absence of any reasonable ground of decision, the latter hypothesis would be bound to prevail. For the escape of matter and energy in unobserved ways is familiar to our everyday habits of thought—e.g., where water evaporates, or where a stove cools without the room becoming sensibly warmer; and this instinct would suffice to turn the scale in favor of the view that our means for following them in their course had, after all, not been exhaustive. So again, no novel exhibition of energy—not even an apparent “perpetual motion”—would convince us that new energy had been created; in the extremest case, our instinct of analogy would lead us to prefer the hypothesis that pre-existent energy was really at work, though in some untraceable form. To destroy our conviction that matter and energy are invariable in amount, nothing less than a whole new *genus* of experience would be needed. This observation is of some importance; inasmuch as the idea that the amount of one or the other might vary is perpetually used, and was used even by Faraday (*Lectures on Education*, pp. 55-56), to prove the existence of a vaguely-defined class of impossible hypotheses, evidence for which must be ruled *a priori* out of court; without any perception of the fundamental difference between these two hypotheses, which are “impossible” in a strict and special sense, and the other supposed representatives of the class. Every hypothesis must be judged on its own

merits; and the character of this particular pair clearly affords no countenance whatever either to such general assertions as that in scientific inquiry "clear ideas of the naturally possible and impossible" must precede the examination of facts,—i.e., must precede the means by which alone they themselves can be produced—or to such special applications of that principle as I exemplified above, in the recent attitude of a distinguished anatomist towards the hypothesis of Thought-transference.

A Letter from England

BY DR. NANDOR FODOR

Research Officer, International Institute for Psychical Research

London, May, 1936

GOLIGHER PHENOMENA

Absolute photographic proof, vindicating Dr. Crawford, was claimed by Mr. McCarthy Stephenson in a lantern lecture at the London Spiritualist Alliance on April 2nd on Experiences with the Goligher Circle. I do not think that Dr. Crawford's work with Kathleen Goligher needs vindication because Dr. Fournier d'Albe, in his later series of sittings, claimed to have discovered fraud. Dr. Crawford's work was so thoroughly done and his evidence is so eloquent that it cannot be upset by subsequent happenings. However, nothing is so much needed as fresh records of physical phenomena, as Psychical Research has every reason to bewail their appalling paucity. Mr. Stephenson's record is fresh indeed, as the date of his most convincing sitting is March 12th of this year. The medium's feet were inside a wire cage. For the first photograph her hands were controlled. For the second and third photographs Mr. Stephenson stood behind the medium and held both her elbows, making it impossible for her to move her hands. There was no one else near the medium. On request, ectoplasmic emanation was shown, by the second photograph near the medium's chair on the floor. When the third photograph was taken, it was requested that the emanation should be withdrawn. This was done. The third photograph shows Mr. Stephenson still controlling the medium's elbow but the white mass has disappeared from the floor.

ANTIQUITY OF TRANSFIGURATION

All these photographs—some of them showing remarkable rope-like structures—were taken by infra-red. In my public addresses I never cease to exhort Spiritualists to employ this method of testing their mediums before they set their seal of approval on the phenomena. I am glad to see that the Manchester Society of Psychic Research, where I spoke several times in the past, has now accepted infra-red as a standard method of control. The only regrettable thing is that little else than transfiguration is offered for investigation. The results are bound to be poor, as, divested of the illusory effects of red light, the photographs show nothing beyond facial

contortions. This does not exclude discarnate influence, but does not prove it. Allan Kardec, to whom we owe the first records of mediumistic transfiguration, admits the agency of muscular contraction but more as an exception than a rule. In *The Medium's Book* (p. 134) he speaks of the case of a young girl whose weight was almost doubled in her transfigured state. His theories, however, as to how the "perispirit" brings about the effect are not particularly illuminating.

In *The Book of Wonderful Characters* by Henry Wilson and James Caulfield I find two old characters who could today figure as transfiguration mediums extraordinary. One is Joseph Clark, "the posture-master" who could exhibit in a most natural manner almost every species of deformity and dislocation. He could not only "change the position of his limbs but entirely alter the figure of his countenance. The powers of his face were more extraordinary than the flexibility of his body. He would assume all the uncouth grimaces that he saw at a Quaker meeting, the theatre or at any other public place. He died about the beginning of King William's reign." The other character is more recent. His name was Daniel Cuerton and he died in 1803. "He could appear the largest or the smallest man across the chest in the company, if there were twenty persons present, and put on the coat of a boy of fourteen years of age, and it would apparently fit him. Such an astonishing way had he of compressing himself, that he would measure round under the arm-pits with three handkerchiefs tied together, and yet the same measure applied again at the same place, would measure round him and three other stout men, being four persons in the whole. How he did this none could tell, but it seemed he had an art of drawing his bowels up to his chest, and greatly swelling himself at pleasure." Another remarkable feat which would, no doubt, qualify him today as a first class bogus physical medium is thus described: "With his hands bound behind him, he would, without any aid, raise a large mahogany table with his fore teeth that would dine twelve people on, balance it steadily, and with it break the ceiling, if desired, all to pieces."

THE CASE OF RAMAKRISHNA

Let me now adduce a third case, this time on behalf of the phenomenon of transfiguration. I found it in Romain Rolland's *Prophets of the New India*, p. 19. Ramakrishna's years of burning desire and anguish to see the Divine Mother were at last rewarded. "From that moment his days and nights were passed in the continual presence of his Beloved. Their intercourse was uninterrupted like the flow of the river. Eventually he was identified with Her, and gradually the radiance of his inner vision became outwardly manifest.

Other people seeing him, saw what he saw. Through his body as through a window appeared the bodies of the Gods. Mathur Babu, the son-in-law of the foundress of the temple and the master of the place, was sitting one day in his room opposite Ramakrishna's. Unobserved he watched him pacing up and down upon his balcony. Suddenly he uttered a cry, for he saw him alternately in the form of Shiva as he walked in one direction, and of the Mother as he turned and walked in the opposite direction." Transfiguration was always the last stage of the successive visions of this great Hindu prophet. "First", writes Romain Rolland, "he saw the figures outside himself, then they vanished within himself, finally he became them himself. This ardent creative act is striking, but was natural to one of his astounding plastic genius. As soon as he visualized a thought, his vision became incarnate." This is not quite the mediumistic case of transfiguration but it is an admirable illustration of the complexity of the psychological processes involved.

THE MAGNETIC MAN

We know of several "electric girls" from the history of Spiritualism. What they had to do with Spiritualism is not always clear. Most often they had nothing to do with it. Lulu Hurst claims no psychic powers in her autobiography. The case of Mrs. Annie Abbott, "The Little Georgia Magnet", was unfavorably discussed by Sir Oliver Lodge in the *Journal* of the S.P.R., Vol. V. Magnetic phenomena have always been restricted to the influencing of a compass. Now, however, something more has arisen, though of historical interest only. In the April issue of the Budapest *Metapszichikai Folyóirat*, which is the official organ of the Hungarian Metapsychical Society, Dr. John Toronyi, the editor, describes his war-time experience with a carpentered of Vegvar, known as the Magnetic Man, as follows:

"We placed a lump of iron weighing approximately two kilograms on the window shelf. The summer sun was very bright and we could sharply see every movement. The carpenter spread his palm above the lump at a distance of about forty cm., he entered into a state of absorption, and of a sudden we saw, to our astonishment, the iron leap up and adhere strongly to his palm. For a few seconds it hung there, then fell back. The carpenter repeated the performance twice. Then he stopped. He was exhausted."

I met Dr. Toronyi in Oslo at the time of the Fifth International Congress for Psychical Research. He is a practising lawyer, a man of sound judgment and an able critic. I have no suggestion to make as to the explanation of his experience.

A CASE OF STONE THROWING

Speaking of Hungary. I wish to place on record a new stone throwing case which I see reported in the April 19th issue of *Az Est*, the leading evening newspaper in Budapest. It occurred in the town of Kiskörös in the house of Eugen Jozsipovicz, a Jewish religious teacher. At the time of reporting, the house has been bombarded for three weeks by stones and pebbles. The reporter, Mr. Ákos Bakos, whom I personally know as a conscientious and able journalist, saw the shattered shingles of the kitchen roof, inspected several smashed windows and writes that the white wall of the house looks dreadfully "shrapnelled" or "as if a wrathful God had bombarded it with hail." The gendarmes collected many basketfuls of the missiles. The neighbouring yards, streets and housetops were beset with observers. Gendarmes and others saw the stones hitting the house, they observed the direction, but could not find the suspected malefactors. The only conclusion they could reach was that the missiles were hurled by some mechanical force, similar to that used for throwing clay pigeons in the air. This conclusion was forced upon them by the terrific impact of the stones and bricks. The machinery, however, was not discovered and the investigation remained totally fruitless. We should add that Mr. Jozsipovics has five small children. Apparently, the children have not been connected with the disturbance, which is the talk of the town and is ascribed to ghosts.

MEDIUM ACCUSED OF MURDER

Spiritualism will suffer a serious relapse in Norway as a result of the arrest of Mrs. Ingeborg Koeber, the daughter of Judge Dahl, on the charge of killing her father. The story is most extraordinary. In trance Mrs. Koeber predicted that her father would die of an accident. The prediction was sealed up and kept from her conscious knowledge. In August, 1934, about the appointed time, Judge Dahl died by drowning. His daughter was the only eye-witness. The Judge had an accident insurance amounting to about \$15,000. When the story of the predicted death became a matter of public knowledge, a bitterly sceptical psychologist accused Ingeborg of murdering her father. In due time but after much excitement the public prosecutor dropped the charge. The case was resumed when Judge Dahl's widow committed suicide. She confessed to having embezzled \$15,000 from the public funds handled at her husband's office. This put the daughter in a bad light. The argument apparently was that if the mother is an embezzler, the daughter might easily be a murderer. The embezzled funds appeared to supply the motive.

I met Ingeborg in Oslo at the time of the last psychical research congress. I also observed the attitude of the press towards Spiritualism. It is extremely hostile. There were jeers and sneers at the proceedings of the Congress and the University was criticized for having given it hospitality. No doubt Judge Dahl's courageous espousal of the cause of Spiritualism has almost prejudged the case against Ingeborg. She will have a very hard fight to clear herself. All the odds are against her.

REPORT OF THE SMITHSONIAN INSTITUTION

In my letter in the February issue of the *Journal* I mentioned that a record has been made at the International Institute for Psychical Research of conversation and chanting in an alleged Red Indian tongue and that I posted this record to the Bureau of American Ethnology, Smithsonian Institution, with the request that they should examine it. My request was very courteously received. Writing under the date of March 28th, Mr. M. W. Stirling, Chief of the Bureau, reports that the "record was played before several of our linguistic experts without divulging to them the nature of its origin, but simply asking them to identify, if possible, the language spoken. The record was heard by three men separately so that their opinions could be obtained without consultation with one another. Each agreed that the language could not possibly be that of any American Indian tribe. Each agreed that the sentence, pitch and inflections and intonations appeared to be that of some European language and yet no words could be clearly distinguished as belonging to any European tongue. The chanting which occurs in one part of the record bears no resemblance to American Indian chants, but rather European chanting or that of young children. Each of the three linguists professed themselves mystified and could offer no other clue as to the language spoken other than that it sounded European, but quite evidently was not in any European tongue."

That is pretty definite. The speaking in spurious tongues is a very interesting study. We should find a linguist who would make an investigation of the Psychology of Gibberish.

I SELL MY GHOST

This subtitle is slightly misleading. I did not quite sell my ghost. What happened was this: Since the front page review in the *Times Literary Supplement* of our *Poltergeist Bulletin* (which is published in America as Bulletin II. of the American Psychical Institute) many orders came in from booksellers from all over England. One of them read:

'One copy, Carrington's *Poltergeists and the Ghost of Nandor Fodor*, 2/6.'

I rather fancy that the bookseller wanted a bargain. However, I let him have it. Not my ghost. The copy.

STANLEY DE BRATH RETIRES

Psychic Science, the quarterly publication of the British College of Psychic Science has lost its editor. At the age of 82 Mr. Stanley De Brath, for the first time in his life, feels tired. He resigned his editorship and also his membership on the Council of the International Institute. The wonder is that he has gone on so long. He is a prolific writer and a vigorous thinker. His editorial chair has not yet been filled. In the interim, Mrs. Hewat McKenzie carries on.

I MEET A MERMAN

A friend of a friend, I was told, has photographed a merman some years ago in a Red Sea Port. I was naturally anxious to see the photograph. My friend, Mr. North of Southwick, borrowed the original film, or rather films, from his friend Mr. Clayton, and sent them on to me. I had them printed and made lantern slides of them. The close-up of the merman provided some exciting moments. It looks like King Kong. A huge beast, remarkably ape-like with five-fingered hands. Unhappily, "Jim the Merman" could not stand deep scrutiny. The hands were short fins, stripped of flesh, exposing the bones underneath. The photograph was taken from below. The head was foreshortened and shows a rising forehead instead of a strongly receding one. The neck is made slender by a cord which, holding the merman erect to a post, cuts tightly into the flesh; the semblance of shoulders is due to the line of the raised fins. With the help of the Natural History Museum in South Kensington, "Jim's" identity as a fine representative of the Red Sea Dugong was soon established. As I found out afterwards from Mr. Clayton, with whom I had an interview, this specimen was washed ashore dead in a small port near Djibuti; it was taken to a shed, stuffed with straw and exhibited for a franc apiece as a merman. It had to be made human to draw the crowd. Hence the cutting of the fins, the prying open of the nostrils, the opening of the mouth and the cutting away of the tusks. All in all, the photograph is remarkable as it shows how the merman and mermaid legend is kept alive in our days.

CROMWELL AND THE DEVIL

The curious revelations that Oliver Cromwell sold his body and soul to the Devil, or at least that he was suffering from this delusion,

is made in the April issue of *The Occult Review* by Mr. S. Everard. There is a letter in the Norris Library, St. Ives, copied by Edmund Pettis from one written in Cromwell's own hand in which this sentence occurs: "As I can trust you (his friend Hugh Peters) with a secret which I conjure you never to reveal to any, I must confess to you that when I first entered upon a military employment to relieve my injur'd country from oppression, the day after I received my commission, walking in Hyde Park, the Devil appeared to me in human shape, and upon promises of securing me success over my enemies, the honour thereof tempted me to sell my soul and body to him." Interpreted in the light of modern psychic knowledge: Cromwell saw an apparition (whether objective or hallucinatory), the apparition had the shape of a man and talked as a man, it made prophecies regarding Cromwell's future career and BECAUSE Cromwell did not believe in the dead appearing to the living and lived in a devil-ridden age, was mistakenly accepted as the Devil. As Satan was always after the body and soul of the subject of his visitation, Cromwell would naturally assume that such was the price of the glowing future revealed. The delusion of a compact with the Devil would, of course, endow Cromwell with a force that nothing could resist.

THE GOBLIN OF THE LOAF

From Devil to Goblin is not a far cry. For a long time I believed that the mystery of the vanishing bread of Raikes Farm, Beverley, England, the story of which is fully told in my *Encyclopaedia of Psychic Science*, p. 163, was unique. A family of seven children, the Websters, had a visitation for several weeks from what in want of better terms can be described as a Goblin which ate up, during the night, all the loaves in the house from the inside. The crust of the bread was usually left intact but the inside wasted away and left the crust hollow. No microbe or fungus was revealed under the microscope and the bread had been pronounced absolutely pure. The mystery remained unsolved. For a long time I found no similar phenomenon in the haunting class. Now I have come across in Hasketh J. Bell's *Obeah* (p. 185) a quotation from *Nouveaux Voyages aux Isles d'Amérique, par Père Labat*, in which the story is told of a black sorceress who, on board of Count de Gennes' boat en route to the French Islands in 1696, could waste the hearts and livers of her negro companions. She was tied to the guns and severely whipped. The surgeon-major struck her several times with a rope's end. The woman told the surgeon that as he was ill-treating her without reason, she would eat his heart also. Two days after, the surgeon died in agony. His body was opened, and his heart and

liver were found to be as dry as parchment. Thereupon the Captain made a bargain with the sorceress, promising to send her back to her country, provided she would hold her peace. I shall now quote from Père Labat:

"In order to impress this officer with a sense of her power, she asked if he had any fruit, or anything else eatable on board. He answered that he had some watermelons. 'Show them to me', returned she, 'and without touching or coming near them, I engage to have eaten them before twenty-four hours are over.' He accepted the challenge and showed her some watermelons, which he placed in a box which was immediately locked, and of which he placed the key in his pocket. The next morning the woman asked him to look at the melons; he opened the box in which they had been placed, and, to his great satisfaction, found them seemingly untouched; his joy, however, was but of short duration, and was changed to extreme astonishment on attempting to take up the fruit; they were entirely empty, and nothing but the skin remained inflated like a balloon and dry as a parchment. The ship was accordingly obliged to return to land, and take in water and fresh supplies."

In magical practice this devouring of things spirited away is not unknown. Ibn Khaldun, a remarkable early psychical researcher who died as chief justice at Cairo in A.D. 1406, in an introduction to his *Universal History* says, amongst many things, that in India there were some who would point at a man and he would fall dead. It would then be found that his heart had vanished. They would point, too, at pomegranates, and all the seeds would be found to have vanished. (D. B. MacDonald: *The Religious Attitude and Life in Islam*, p. 114).

How did this practice throughout the ages survive? Was the Goblin of Raikes Farm a local witch or was the phenomenon of the haunting order?

Survey and Comment

THE GOVERNMENT STUDIES A GHOST

Psychic research has received an unexpected benefit from the depression: the United States Government has engaged in some research work! Not, to be sure, on any large scale, and not as yet with results that could be called "positive"; but the collecting of all the available data regarding a house reputed to be haunted is an excellent way to make one's debut in the science, and this much at least the Government has accomplished. As is well known, one of the tasks the Works Progress Administration has undertaken is the writing of a travel handbook of the nation to be called *The American Guide*, which has provided work for many unemployed authors and journalists. The book has not yet been published, but the W.P.A. offices are releasing excerpts in advance to the press, from which we take the following, entitled "The Ghost of Ardmore":

"Half a century ago when trains of the Santa Fé Railroad first began to run in the vicinity of Ardmore, Okla., one was held up by bandits seven miles from town where the tracks crossed Caddo Creek. Afterwards, the robbers retired to an old house, where they divided and quarreled over the spoils. One robber was shot and killed. It is a tradition that part or all of the booty was hidden for a time in or about the house. People soon began to say that the ghost of the murdered bandit walked about the place trying to find where the money was hid and for many years nobody was willing to live there.

"However, about seven years ago, a family named Lynch moved into the deserted building and for several months remained in peaceful possession. One afternoon, along in the summer, Mrs. Lynch left her two oldest children at home and crossed the fields to visit some neighbors. Perhaps an hour later, she heard her children screaming and ran out with her friends to learn the cause. Almost in hysterics, the youngsters came flying along shouting that someone was tearing the kitchen to pieces and that the teakettle was laughing and singing.

"Mrs. Lynch and others attracted by the excitement went to investigate. They found the teakettle steaming in the middle of the kitchen floor. A fire was burning in the cook stove, though none had been burning in it when Mrs. Lynch left home.

"The mystification of the onlookers was changed to horror when they observed that drops of blood were sprinkled all about.

"The next day, the Lynches moved out and no family has lived in the building since. No one knows when the house was erected, though it is supposed to have been put up some time in the late 70's.

The best hewn rock and heavy timber were used in its construction and its roof consists of hand-made shingles. The whole lower story is devoted to one large room with two huge fire places. Upstairs, there are four rooms.

"Ellis Perkins, who lives in the vicinity, had the latest known uncanny experience in the old dwelling. One afternoon, about four years ago, he was caught in a heavy rain-storm while hunting. The only shelter, he told the *Guide* writers, was offered by the old house, so he and his bulldog ran into it to get out of the rain. The place was entirely vacant. He walked up the stairs and looked around the second floor, but there was no sign of recent occupancy. He shut the door at the top of the stairway and descended to the ground floor.

"As his foot left the lowest step, his dog sprang around and looked toward the top, his hair bristling; then began to bark as though he scented the presence of a stranger. Mr. Perkins said that he also looked back toward the top of the stairs. Under his gaze, the doorknob turned. The door opened, as though to permit someone to pass on to the stairway, and closed noiselessly. The hunter waited for nothing more. Followed by his yelping dog, he sprang to the front door and rushed out into the downpour.

"The wind must have blown the door open, friends tell him, but his invariable retort is, 'How could the wind have turned the doorknob?'"

It is to be hoped that the Government will follow up this promising beginning as a Society for Psychical Research! Surely some of its workers would be willing to spend several nights in the house and determine whether the "ghost" is still in evidence. If there are no Oklahoma candidates for the venture, we can easily provide a crew of observers from around New York: if the W.P.A., or another Government body, will pay travelling expenses, of course. And we can also inform the W.P.A. of other houses with similar stories, which badly need the services of its psychical researchers.

We fear, however, that not much intensive exploration on the part of the Government can be expected in the near future. After all, this is a "campaign" year, with hundreds of pairs of alert anti-Administration eyes watching for relief jobs that can be branded as "boondoggling" or worse. Probably any conspicuous attention to psychic matters, in the present disrepute of the subject, would provide a first-rate political scandal. Headlines such as "Democrats Tell Ghost Stories While Thousands Starve"; "W.P.A. Spooks Cost Relief Chief Job", loom as all too likely. Perhaps after next November we may hope for better things, now that the first step has been taken and ghosts have been given a quasi-official status as a subject of study.

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PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of claims of telepathy, clairvoyance, veridical hallucinations and dreams, psychometry, precognition, dowsing, and other forms of supernormal cognition; of claims of supernormal physical phenomena, such as raps, telekinesis, materialization, levitation, fire-immunity, poltergeists; the study of automatic writing, trance speech, hypnotism, alterations of personality, and other subconscious processes: in short, all types of the phenomena called psychic, mediumistic, supernormal, parapsychological and metapsychic, together with the bordering subjects.
2. The collection, classification, study and publication of reports dealing with the above phenomena. Readers are asked to report incidents and cases. Names must be given, but on request will be treated as confidential.
3. The maintenance of a library on psychical research and related subjects. Contributions of books and periodical files will be welcomed.
4. Co-operating in the above tasks with qualified individuals and groups who will report their work to the Society.

MEMBERSHIP IN THE SOCIETY

Members, who receive the Proceedings and the Journal, pay an annual fee of \$10. (One may become a Life Member or endow a Memorial Membership on payment of \$200.) *Associates*, who receive the Journal only, pay an annual fee of \$5. (Life Associate membership, \$100.) *Fellows*, who receive all publications of the Society, pay an annual fee of \$25. (Life Fellowship, \$500.) *Patrons and Founders*: For those who wish to make a still larger contribution to the Society's work, these classes are open at \$1000 and \$5000, respectively.

It is to be remembered that membership in a scientific society means more than merely a subscription to its publications. The work must be carried on largely through the income from membership fees. Therefore members, old and new, are urged to make their membership class as high as they feel they can. If a comparatively small proportion of the present members went one class higher, the money available for research would be more than doubled.

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Peculiar Properties of the Human Mind

BY JOHN J. O'NEILL

Science Editor of the New York Herald-Tribune

[An address delivered before the Montclair Engineers' Club]

We live in our bodies twenty-four hours a day, seven days a week, fifty-two weeks in the year and as many years as we spend on the earth. What happens after we leave our bodies we do not know. Some people believe there is an entity of a non-material nature that lives in our bodies during our life-time and, when the body dies, lives a separate existence apart from the body. They call it the soul or spirit. I believe we continue some sort of existence after bodily death, but I do not know.

I live a sort of dual existence. In one phase I am just a plain average individual living my life as it comes along, enjoying my beliefs and doubts in uncritical fashion, and not particularly worried about the larger problems of existence. In the other phase I am a fussy sort of individual; I question everything, believe nothing unproved, but accept such knowledge as is acquired by myself or others and use it as the scientist does, to show the way to still more knowledge, having no hope of ever completely penetrating the mysteries of life. If I knew all about everything I should be as wise as God himself, and I have no

expectation of attaining that state, at least not so long as I live in this body.

Attainment of new knowledge is one of the worthiest activities in which we can engage. I feel that every time we make an experiment we are asking God a question. When the question concerns human life it becomes a very personal matter and a problem to which there is not a simple answer. Human life is very complicated. It is so complicated and the processes involved are so mysterious—so far beyond our present understanding—that many of us prefer to deny the existence of things that happen which seem to contradict the great bulk of our experience. The situation becomes more complicated when we discover certain events are experienced by some individuals and that other persons seem to be entirely immune to them. The persons who do not have these experiences think the persons who report having experienced them are crazy, or just a little bit wacky.

It is true that some persons who have brains or bodies that have been damaged by disease do exhibit peculiar behavior patterns, but that does not mean that all persons who have unusual experiences are abnormal or diseased. Some diseases produce beneficial as well as unfavorable results. For example the number of geniuses in various fields who have suffered from pulmonary tuberculosis is so great that we have reason to believe something is produced by the processes of the disease that stimulates the creative processes and enables the genius to see what is not visible to the ordinary individuals. It may be a chemical substance that creates the elements of genius, or it may be a more intangible condition which enables the genius to tap sources of knowledge not available to less sensitive individuals.

It is so easy for us to dismiss as queer persons whose experience differs from ours under the same set of conditions. We not alone think them queer but think their minds disordered. The truth may be that we are the ones who are

queer or deficient, while the ones we look down on may have made more progress along the course of evolution than we have.

All the senses we now possess came to us by gradual development. The primitive organisms out of which life evolved had none of our senses. As the organisms evolved they developed particular sensitivities to factors in their environment and worked out mechanisms to utilize this sensitivity. These mechanisms have come down to us as the eyes, or organs of sight that are sensitive to light; the ears, or organs of hearing that are sensitive to sound; the nose, the organ that is sensitive to minute traces of substances that cause odors; the taste-buds on the tongue that give us another sensation from chemical substances; and the delicate nerve endings that give us the sense of touch. Physiologists recognize a number of other senses. We may have other senses and sense-organs that do not register their responses directly in the conscious areas of our brains, or minds, but influence them in a roundabout way.

The complex nervous systems we possess were developed in gradual stages. The most recent developments of the nervous system involve the endocrine glands—the pituitary, thyroid, adrenal, pineal, and parathyroid glands. They appear to have been developed to take care of long-period developments in the body. They control the cycles of life, the onset of maturity and of senescence, the cycles of reproduction in the female, the chemical balance of the internal environment of the body, the response of the bodily processes to unusual situations. They are very much in the nature of sense-organs of a special variety that do not report to the centers of higher consciousness in the brain as do the outer senses. Where some of these glands get their stimuli, what tells them when to start and stop vital processes, we do not know.

In addition to our sensory and motor nervous system, which enables us to perceive through our senses and to move the various parts of our body, and which has its head-

quarters in our brain, we have another nervous system that operates independently. It is the vegetative, sympathetic or autonomic nervous system. It handles the most important routine work of life in our bodies. It directs the operation of the internal organs. When we eat food this automatic nervous system directs the work of the stomach in its complicated process of digestion. It controls the action of the intestines, of the heart, the liver, and all the other internal processes.

If we had to depend on the centers of consciousness in the brain to direct these internal processes we would die almost immediately. The brain of the wisest man in the world does not know how to direct his heart to beat or what to tell his stomach to do with so simple a thing as a drink of water.

This automatic nervous system has a wisdom all of its own. It knows how to run the most complex mechanism in existence, the human body, and it does it so well that we have almost no knowledge that it or the body mechanisms are working. It has something that corresponds to a brain. We call this the solar plexus. This is a dense flat mass of nerve fibers lying over the stomach. It has what corresponds to two spinal cords, and has other minor centers elsewhere in the body.

There is a linkage between the sensory nervous system and the automatic nervous system. One acts as a sort of check on the other.

I mention the automatic nervous system and its work in order to give a little different perspective to those who think their minds are capable of encompassing knowledge of all things. Our centers of consciousness, as constituted at present, are capable of grasping only a small part of the drama of our own bodily existence. If we keep this in mind perhaps we will be a little more generous in our attitude towards reports of unusual experiences which have come to others and which we have not shared.

If the processes of evolution are developing new sense-

organs in the human race it is not likely that a new sense-organ will appear uniformly in its development in all persons. The sensitivity that would precede the formation of a new sense-organ would be quite likely to appear in more advanced form in some particularly adapted individuals and it would probably be erratic, working best only when conditions in that person were ideal and at other times working very poorly or disappearing entirely.

It would be difficult, therefore, for us to recognize a new sense as it developed. Persons gifted with it would be likely to consider its manifestations as a sign of an abnormal or diseased condition, and others would be unable to appreciate the nature or implications of the new experiences. Or what we may think is a new sense may be merely an extension of present senses. If the range of vision were extended a short distance into the ultra-violet we would be living in a strange world. It might make present-day clairvoyant vision seem very commonplace.

At any rate we have a body and a brain, and a mind that uses the brain for thought processes. I said the mind uses the brain for thinking. I know I am taking in a lot of territory in that statement and I am not going to try to defend it; but let it stand as a convenient form of statement of something we don't understand. There is something intangible that works in connection with the very tangible body we live in.

For example I am standing here talking to you. There is nothing very tangible passing from me to you, yet all of our minds are simultaneously thinking approximately the same thoughts. I am making some sounds and you are hearing them. Those sounds carried to your brain through your ears will conjure in your mind the thought-picture that is in my mind. That is a form of thought-transference. The printed word can also be used as a means to thought-transference. The process in each case is rather complicated. Is there a simpler and more direct way to accomplish it?

The simplest and most direct way would be to have two minds so attuned that a thought originated in one mind would be simultaneously recorded in the other. Such an event would be described as telepathy. Do such phenomena occur? Yes. There is no question about the reality of such phenomena. Its spontaneous occurrence is widespread, but the best examples usually occur in quite erratic fashion.

Telepathy is like lightning, it strikes unexpectedly. Lightning is beyond man's control but by studying lightning and related phenomena man has developed under his control the body and spirit of lightning in the form of electricity. That is what we are doing today—studying the erratic occurrences of psychic phenomena in the hope and expectation of ascertaining what forces are at work and how they work. Some day we will use psychic forces to produce wonders that will make those produced by electricity seem like the doings of children playing in the kindergarten.

I will describe some of the observations on telepathy I have made over a period of years. The observations made are very simple, and frequently concern some spontaneous event.

One evening recently I called unexpectedly at the home of a woman (Mrs. H. M. D.) who has shown some very unusual abilities. I rang the bell and the woman herself came to the door. The instant she opened the door she put her hand to her face.

"What a terrible toothache you have, Mr. O'Neill," she said.

"No, I have no toothache," I replied.

"But you have! The pain is terrific!" she insisted.

"You will pardon me if I disagree?" I asked her. "Really I have no toothache."

"You must go to the dentist right away," she continued.

"I don't like to see you suffer."

"Cross my heart, I have no toothache," I answered.

She suddenly snapped out of her condition.

"Pardon me, Mr. O'Neill," she said. "What on earth am

I doing, keeping you standing at the door! Won't you come in? But if you have no toothache now let me warn you that you will have one in half an hour. As soon as I saw you I took on the condition of an excruciating toothache and I was sure it was from you that I took it. Don't you want to call your dentist and do something to prevent the toothache?"

That woman was quite positive about her impression that I had a toothache. It was something very real to her. I knew what she was talking about so I said to her, "I understand, Mrs. D.; I will take over the condition." I then explained the assembled family group what had happened.

I was in a restaurant about an hour before arriving at the house. I was eating some roast chicken. A sliver of bone got mixed with the meat and as I brought my teeth together the sliver of bone was driven into a little cavity in my tooth. I experienced exquisite agony for about thirty seconds until I removed the bone. The pain was gone the instant I removed the bone. I finished my dinner in peace, visited the barber-shop, took a walk to the water-front to see the sun set behind the Statue of Liberty and then walked to the home of Mrs. D.

As far as I was concerned that toothache had passed into the realm of completely forgotten things. But when I appeared at the home of my host the toothache seemed to have continued as something real. Mrs. D. actually experienced that toothache an hour after it had passed out of existence as far as I was concerned. The question arises—where was that toothache an hour after it was gone? That is not a senseless question. There is a real problem involved. The toothache was in my memory but I was not conscious of it, and it certainly was not hurting me. But that memory-record was transferred in some way to the mind of Mrs. D. and it produced the experience of real pain.

If this case stood alone it would not mean much. Let me recite a somewhat similar case. I was at the home of this same woman. I handed a long sealed envelope to her. It

was addressed to me at my office in typewriting and there was no other mark on the outside. The woman held the envelope for almost a minute and then she said:

"I feel an intense pain over my heart and it extends under my armpits. It is not my pain but a condition I am taking on. There is another polarity to this pain. The other pain is in my ear. I am not very good tonight; that is all I get."

She returned the envelope. I had not opened the envelope, but I suspected what it contained. I was interested in some projected experiments in mental healing to be conducted by a psychologist, a hypnotist, and some medical doctors. In a previous experiment about two hundred cases of persons suffering from stomach ulcers had been assembled. Half of them were given the best medical treatment and the other half were given a psychological treatment which consisted largely of suggestion. The experiment was such a great success that the psychologist wanted to try the same sort of an experiment with cases of pseudo angina pectoris. We had arranged to hold a conference and discuss the project. At the last minute I found I should be unable to attend the conference. I phoned the hypnotist and asked him to take notes on the conference and forward them to me so that I could proceed with my part in the project. I opened the envelope after the test and confirmed my belief that they were the notes on the conference.

Now you will ask, what has that got to do with what the woman said? The connection is this: The first sensation she experienced on holding the envelope was a pain extending from the heart-region to the armpit. That pain is exactly the sort of pain that is experienced by people who suffer attacks of pseudo angina, and that is what the papers in the sealed envelope discussed.

But I could not understand the pain in the ear that she reported. I made a record of what had happened and sent it to the hypnotist with the statement I could not account for the earache Mrs. D. experienced, and asked him if by any chance earaches had been discussed at the conference.

The hypnotist replied, "The earache reported by Mrs. D. is significant. I suffered from an annoying earache all during the conference."

That makes another problem to consider. If we accept telepathy as a reality it is not hard to understand how this woman could have got the information about the angina-pains from my mind, since I knew the subject matter of the contents of the envelope. But I knew absolutely nothing about the earache the hypnotist had suffered. Did this woman by the mere act of holding an envelope get into immediate contact with the minds of two men, one in her presence (myself) and the other fifteen miles away, and pick out of them two particular kinds of pain in which they were interested and about which she knew nothing? Or did some third entity, a discarnate intelligence, participate in what happened?

Just think of all the millions of letters that pass through the post-office every day and the vast variety of subjects discussed in them. The letter I handed her might have been any one of those millions of letters and on any one of a million subjects but this woman picked out the single definite statement that tied together all the people who had been concerned with the letter.

There is food for thought in this experiment.

On another evening I reached into my note-book, took out a small piece of paper, folded it into a still smaller compass and handed it to her. We were sitting under a bright light so she could not read it unknown to me. She started immediately to make a series of statements that did not seem to have any relation to each other. She said:

"I see a man in a splendid uniform. He is a ruler. He is an oriental ruler. He is a powerful potentate. I can't get the faintest idea of his nationality.

"Now I feel an earthquake. The ground is shaking under my feet. That might mean the potentate rules over some country where there are earthquakes or there is going to be one.

"Now that is all gone and I see an ear of corn. It is moving forward and backward. That ear of corn is just a symbol. It is a sign of fertility and has something to do with the potentate.

"The next thing I see is a sunset. No, it is not a sunset. It is a picture of a half of a wheel. The bottom of the picture goes right through the hub and the broad spokes go right out to the edge of the picture.

"Here is your paper," she said. "I am not going to try any more. I don't get any thing that makes sense. Everything I say seems so disconnected."

I am sure you will agree with me that all the things she said did seem disconnected. But were they? Here is the story behind that piece of paper.

Earlier that day I was in conference with a Japanese official. The piece of paper contained nothing but an address at which I was to communicate with this official. The subject we had discussed was this:

The Empress of Japan at that time was expecting a child. She had previously given birth to three daughters, but a son was desired in order to have a successor to the throne. The problem discussed was this—if the coming child were a girl, could any scientist tell what steps should be taken to insure that the next one would be a boy. That problem was on my mind when I handed Mrs. D. the piece of paper.

Now that you know what was on my mind, perhaps the statements that the woman made do not seem so disjointed. She described a potentate in an earthquake country, a situation involving fertility, and she described the flag of Japan—although she called it a picture of half a wagon-wheel.

She was hitting on all eight cylinders and she thought the test was a failure. The matter was a rather confidential one at the time and I could not tell her the test turned out well. Something was getting across from my mind to her mind. That much is certain. It did not get across by any normal sense channels.

A couple of weeks ago I handed her a sealed envelope in which was a piece of paper containing a message written to me by an attractive young pianist in St. Louis whom I scared with some ghost stories while I was attending the meeting of the American Association for the Advancement of Science. I had scarcely handed Mrs. D. the paper when she handed it back to me with a single snappy statement delivered in a highly critical tone:

"I see wheels going round in your head."

Mrs. D. perceived more than she was willing to report.

It so happened that two hours before this test I was at the Metal Products Exhibition in Rockefeller Center and had spent some time examining a beautiful display of ball-bearings and got a great kick out of seeing how long I could make the rings spin.

Now I will tell you about a man who possessed peculiar powers.

I received a telephone call one day from a friend in a big corporation who said he had a mind-reader in his office and asked me to come over and interview him. I decided to go prepared. I drew on a piece of paper a rather complex geometrical design and put it in a sealed envelope.

When I arrived at the office and heard the man's story I went to an adjoining office and while hanging up my coat and hat I secreted my pencil on a moulding behind a book-case. I asked the man if he cared to demonstrate his powers. He was willing. He stood near me and held my right hand lightly in his right hand. He closed his eyes and bowed his head slightly. While he stood in this position I silently willed that he go to the adjoining room and find my pencil. I divided my mental orders into the smallest possible units. For example I started by repeating the thought, "Go into the room on my right."

The man went into the room like a flash and stood in the middle of the floor as if bewildered. I followed him and started repeating mentally, "Go to the book-case." He went directly, but with a little uncertainty, to the book-case and

started toying with the glass cover. I then projected the thought, "Look behind the book-case for my pencil," and in fifteen seconds he found and offered it to me. I did not take it but willed that he would take a pad of paper from a desk and draw on it the design I had previously prepared and was now in a sealed envelope in my pocket. He drew some straight and some wavy lines and then a series of circles one on top of the other.

I was thinking of the design as a whole. I saw that it would be necessary to project to him one line at a time. The design consisted of a right angle, a half circle resting on the horizontal line and a line bisecting the right angle. As soon as I concentrated on the thought, "Draw a line straight toward you" he drew the vertical line. I then proceeded with the thoughts, "Draw a horizontal line to your right. . . . Draw a half circle on it reaching to the apex. . . . Draw a line bisecting the angle."

When he had finished he had a figure that differed from the one I had drawn to this extent: the half circle I had drawn extended upward from the horizontal line and the one he drew was suspended downward.

While he was making the drawing I was partly behind him and to his left, almost entirely out of his view.

I decided to try another experiment. I willed that he pass into the anteroom where some stenographers were at work. There was a path to that room but he took the longest way by going through two other offices to reach it. My complete mental instruction was to take the place of one of the stenographers and strike the letter "T" on her typewriter. He entered the room with half-closed eyes, groping hands in front of him, and with body bent forward. He went directly to the stenographer and with surprising suddenness moved the young lady out of her chair and seated himself in it. His hands wandered over the keys, his eyes close to them as if he were searching for some small object. By projecting the thought I got him to drop his left hand to his side. His right hand continued to wander back

and forth over the keyboard with great rapidity. By projected thought I was able to confine the movements over one row and finally over shorter portions of that row. With startling suddenness he struck the letter "T" with great force. He did not touch me from the time the experiment started and I was seldom anywhere within his view.

The man who gave this demonstration was Robert Winkler, an electrical engineer, who, by the way, is the man who invented the machine that made possible the moving pictures of pedestrians that are snapped as you walk along the streets.

Some of you may have heard of the Italian medium Nino Picoraro. Nino stopped in at my office one day and without any introductory remarks he said:

"Mr. O'Neill, you are sitting here at your desk but I see you up in very high mountains, in a round place, high mountains all around you. There is sand on the ground and you reach down and brush away some sand and you pick up some white stuff like salt but it is square like pieces of sugar. When you pick up the white stuff it turns to gold."

I never gave Nino credit for having much more intelligence than a high-grade moron. In this case he described something which I understood very well. I was interested at the time in a mineral concession in South America. It involved a nitrate deposit of unusual value, and in an unusual location. It was in a circular depression in the top-most parts of the Andes Mountains. I expected to make a nice profit if the project developed successfully. Nino described the location very well and also the material there in which I was interested. The project was kept secret. My closest friends and my family knew nothing about it and Nino had no means of learning anything about it.

I had another peculiar experience in connection with this project. The wife of the engineer who was handling this project was very much interested in psychic matters and wanted to visit a public medium. I took the whole family to

attend the services of Robert Hector, who then held forth in Seventy-second Street, in New York. Hector was a ballot reader, that is you submitted a question in writing, and he gave the answer. I wrote on my ballot, "Tell me about B." The reply was brief but to the point. He said:

"B is not a person. It is a place. It is in the mountains. You are going to go there and you will be successful. B is south of here. I see another B that is to the north. Near it is C. I see you are going into a dark place. It is like a dungeon. There are rocks and ancient bones there. The bones are like the skeletons of extinct animals ready to leap on you. But something good is going to come out of it through an M. This is in the near future."

I figured that Mr. Hector had given a good demonstration of telepathy. The initials B and C corresponded to the names of villages near the concession I was interested in. I could even understand the reference to the ancient bones because the reports of geologists referred to very extensive deposits of fossils which were believed to be responsible for some of the valuable materials in the mineral deposits. His reference to the skeletons of the extinct animals being ready to spring on me I credited to his ability to dramatize a situation. I could not place the letter M.

The matter completely slipped my mind until a few weeks later I found myself in Boston for the purpose of going to Cambridge with the engineer of the project to visit Prof. Kirtley Mather, of the Department of Geology at Harvard University. I had heard that while he was in South America he had explored some valleys the other side of the range from the area I was interested in. We received some very valuable information from Dr. Mather and made a mutually satisfactory business arrangement. Dr. Mather's office is in the Peabody Museum. Many of the halls of this museum are dark enough to be classed as dungeons and to reach Dr. Mather's office we had to pass a number of fossils—complete skeletons mounted in lifelike attitudes. On our return to the hotel we described our visit to the

engineer's wife and she called our attention to the fact that the conditions we described were completely described by Mr. Hector some weeks before. The B standing for Boston, the C for Cambridge, the M for Mather and the animal description making a perfect tally.

The correspondence in this case was practically perfect. This is very unusual. I have found that the great majority of attempted predictions usually describe events that are past. There are some other predictions that make me keep an open mind on the possibility of prevision, knowledge of events before they transpire. I shall relate a few here.

(To be concluded)

A Psychic Cure by "Walter"

BY HELEN T. BIGELOW

Members often ask why more is not published about psychic cures. The reason is that they are very difficult to prove. How is it possible to tell whether a cure is accomplished by an "unseen power", when nature alone is sometimes responsible for the healing of cases considered hopeless by the medical profession? It is known that the psychological attitude of the patient has a great deal to do with recovery. If the supposed "unseen powers" prophesy the patient's recovery, how great a part does the faith in that prophecy play in effecting the cure? Such speculations are the reason why it is difficult to treat psychic cures scientifically. The fact that the promise of psychic help, received through some form of psychic channel of communication, coincides with the patient's convalescence makes it necessary to consider seriously the probability of such help having been afforded; but in the nature of the case actual proof is difficult, if not impossible.

However, the following circumstances of a cure performed by "Walter", Margery's control, are not responsive to the usual explanations. The case is evidential for two reasons. First: the direct voice of "Walter", during a séance at Mrs. Crandon's house in Boston, reported that he was working on a serious case of illness in New York; that I knew the patient and that I would learn of the illness immediately upon my return to New York. I knew of no one seriously ill in New York when I received this message but I learned of a serious accident to a close friend of my family as soon as I returned. "Walter's" two latter statements, therefore, proved to be true and subsequent developments indicate that the first statement also was true, *viz*: that he was working on the case. Second: inasmuch as

the patient was unconscious from the time of the accident until the danger was past, a period of three weeks, there can be no question of a beneficial psychological effect causing or aiding the recovery.

Mr. Bigelow and I went to Boston on the day after Christmas, 1933, to visit Dr. and Mrs. Crandon. "Walter", Mrs. Crandon's control, had said that he would give a Christmas party during a séance, and would illuminate a small Christmas tree. At the first sitting "Walter" came at once and said that the Christmas party would have to be postponed until the following day because he was needed in New York to work on a serious case of illness. I was alarmed, fearing one of my family might be ill and begged "Walter" to tell me who it was. "Walter" said that he would not give me the name as he did not want to spoil my visit in Boston, but that I need not be afraid, because the patient was not a member of my immediate family. The following evening "Walter" came again, saying that he could remain only a few minutes as he must again go to New York but that he would illuminate the tree. I again begged him to tell me who was ill, but he refused, saying that I would know soon enough upon my arrival in New York. He illuminated the tree and the séance was ended.

When we reached New York, two or three days later, I telephoned my daughter who said "I have something to tell you which may upset you." She then told me that a young mutual friend, Cyril Butler, had been seriously injured; that he had left his sister's apartment on Lexington Avenue at midnight on Christmas Eve to buy a package of cigarettes and two hours later was found in an areaway with the back of his head crushed in. It was evident that he had been assaulted and robbed. He had been taken to Bellevue Hospital and was not expected to recover; that it was the unanimous opinion of the doctors on the case that if he should live he would never recover his mental faculties. My daughter then asked me to call upon "Walter" for aid, saying that she herself had already called upon my elder

son who is one of "Walter's" helpers on the other side. I replied that I had been prepared for something of the sort by "Walter" in Boston and therefore concluded that her appeal to my son, her brother, had been heard and that through his solicitation "Walter" was already on the case.

I heard constantly about the patient's condition and remember that he was unconscious for a long period, running a very high temperature and having 68 convulsions in one day. The doctors continued to regard the case as quite hopeless and looked for the patient to die after each convulsion. A few days later I returned to Boston and had a solo sitting with "Margery". "Walter" said that the young man "WOULD RECOVER COMPLETELY; BOTH MENTALLY AND PHYSICALLY". He also said that at some future time he would send me some reference to Cyril Butler's case through Mrs. Litzelman (Sairy) as verification.

Subsequently I learned that the doctors attending Mr. Butler had advised an operation at the time although they held out little hope that he would survive it, and less hope of its accomplishing any real good, but they were of the opinion that if he survived he would certainly be imbecile, wherefore they advised taking the tremendous risk. Mr. Butler's sister agreed that she would prefer rather to have her brother die than have him live without his sanity, and she was about to give her consent to an operation; but a few minutes later, when actually facing the doctors with her decision made, she found herself, to her astonishment, saying that she would not consent to an operation under any circumstances, and no operation was performed.

We are happy to state that the young man completely recovered, mentally and physically, and has never been better in his life than now. The doctors who saw him in the critical condition in which he was found have unanimously agreed that his recovery is a miracle for which they can find no explanation in medicine or surgery.

Some months later I asked Mrs. Litzelman if she had

ever received a message for me through automatic writing. Mrs. Litzelman replied in the negative but said that she had received a message for Mr. Button which he himself could not understand. I asked to see the script. I do not remember the exact words but the substance of the message was as follows: "This is to confirm what I did for the boy, Cyril But—" the last word was illegible and Mrs. Litzelman read it as Button and concluded that it concerned Mr. Button.

Mr. Butler was unknown to the Crandons and to "Sairy". The fact of his accident was unknown to Mr. Bigelow, myself and to everyone else attending the séances in Boston, until after I returned to New York. To the astonishment of the medical men he recovered completely. Walter said that he would restore him to health. He did it, and months later he sent to me, through "Sairy", his promised message that he had done what he had said he would do.

CORROBORATIVE LETTER

The foregoing narrative was read by Mr. Butler's sister, Mrs. C. L. Jellinghaus, on whom devolved the responsibility for the decision regarding the operation. She wrote a confirmatory letter to Mrs. Bigelow, from which we quote the following. As will be seen, in making a slight correction in the particulars of the dilemma with which she was faced and of her attitude, Mrs. Jellinghaus leaves the essentials of the situation exactly as Mrs. Bigelow has described them, and so supplies full confirmation of the narrative so far as relates to its unusual aspect. The first part of her letter sets forth the circumstances—quite extraneous to the main point—that have made it difficult to secure attestation from the doctors concerned or from the hospital records. Mrs. Jellinghaus' letter is on file at Hyslop House.

"I would like to correct 'The Psychic Cure' in just one instance which is purely technical but I assume you want the story exact.

"The point is this:—the doctors told us Cy was dying. There was just one chance and that was a brain operation which they doubted he could survive but there was a vague hope that he might in which case they would not vouch for his sanity. They did not

say this in so many words, but they gave me to understand Cy would be a mental deficient if he lived.

"Do you see the difference? They never said he would be normal mentally or abnormal if he lived without the operation because they said he would not and could not possibly live. He might live if they operated in which case he would surely be mentally defective.

"It was when I was to sign a paper giving my permission for what might be a post mortem operation that I felt it wiser to let Cy go than to save his body knowing his mind would die without the operation.

"My own feeling at the time was never divided and I, at no time, had agreed to sign the order allowing the operation and I was weighing in my mind what my duty was—whether I had the right to deny life—in what light my decision would be held in the eyes of the world—or before the judgment of that Higher Court.

"My decision of the correctness of my own opinion did come suddenly and immediately a great peace with the full knowledge and belief that I had done the right thing.

"It is an interesting point I think that many of the doctors felt I done a shocking thing but there was one among them who came up to me and said 'My dear child, we doctors believe your brother will be gone before the hour is up but for all our knowledge, there is a Supreme Being whose ways sometimes make us wonder if we know anything—and if He has other plans for your brother no power of ours can change them. I would have done what you did.'

"It made me very happy to have the approval of that doctor and I shall never forget that touch of kindness at a moment when I knew the others felt I had failed.

"If there is anything further you wish to know do not hesitate to call on me."

A Letter from England

BY DR. NANDOR FODOR

Research Officer of the International Institute for Psychical Research

London, June, 1936

MR. BLIGH BOND ON THE MARGERY PHENOMENA

Members of the International Institute for Psychical Research listened with considerable interest to an address by Mr. F. Bligh Bond on Friday, May 22, on *Personal Impressions of the Margery Mediumship*. Little has been heard of Margery in this country for some time past. It was felt that in its most important phases the study of this extraordinary case has been sidetracked, and much that should have been kept in view has been lost from sight. Considering Mr. Bligh Bond's rather stormy departure from America I think that the readers of the *Journal* will be interested to know how far he stands by his previous commitments.

I was in the chair. Mr. Bligh Bond impressed me as having spoken *sine ira et studio*. It is not for me to comment on, agree or disagree with what he said. I never had the privilege of sitting with Margery, but I feel glad to have heard him state:

"I have very good reason for saying that the Margery mediumship has been genuine and of the most remarkable nature. I regret more than I can tell you that it never seemed to have a fair chance of being tested by really impartial and discriminating people."

The tests to which Mr. Bond referred are well known from the history of the case. The Scientific American Committee was "not well constituted and was not operating in a strictly scientific manner." The Harvard professors "got cold feet and withdrew." The proceedings of the junior Harvard group were very inconclusive. "They allowed weeks to pass before they framed their report on hazy recollections."

The mediumship, according to Mr. Bligh Bond, was at the summit of its reputation in 1926-27. It presented a range of phenomena and distinctive features which were really unique. Margery's telekinetic phenomena, her materializations and the direct voice were of outstanding interest. There was never any mercenary motive associated with the Crandons. Neither the doctor nor his wife would accept any gifts, and they opened their house freely to a large number of people who were given every opportunity to witness the phenomena.

Mr. Bligh Bond stated that when he went over to America in 1926 he had a cordial invitation from Dr. Crandon. He was not only welcome but was asked to do some investigation, of which opportunity he was not slow to avail himself. The direct voice was at the time the most important phenomenon. This, he said, always proceeds from close beside Margery's left ear. It is a very clear and articulate voice, with a timbre quite different from Margery's. The pronunciation is excellent. There is a peculiar huskiness about the voice, but that does not interfere with its clearness.

Mr. Bond admitted a bias for Margery's mental phenomena. He gave a summary of some surprising communications he received through Margery from Johannes Bryant, chief control of the Glastonbury monks, Oscar Wilde, and a living man in England whose identity he was not at liberty to disclose. Walter was always in chief control. In his opinion, he served as a relay for others, a medium on the other side of the veil. To this theory of mediumship Mr. Bligh Bond attaches a vast importance. It points, in his belief, to a possible interpretation of the thumb-print mystery.

MR. BOND'S STATEMENT

"Constant sitting, bringing in new outsiders, did not have a good effect on the mediumship. It was dropping to a lower level and the Walter control seemed to be deteriorating. I had evidence of that in the course of time. It was a distinct change not for the better. The terrible thumb-print controversy had a bad effect all around. I don't want to go too much into a rather painful subject. But I never saw a reason to suppose that the medium herself was very much involved. Something took place in the circle around her. If there is blame to bear it should be attached to some of the investigators who took control of the situation. They confused the records to such an extent that a person of ordinary intelligence trying to get a grasp of the subject will find himself in a state of bewilderment. The great misfortune has been that instead of trying to get at the truth they have been getting one phenomenon after another, always getting something new and extraordinary, but never coming to a logical conclusion about them. I have to leave the thumb-print controversy as a hopeless conundrum which I cannot understand at all. With medium and control there is always a great responsibility to keep proceedings to a level of almost mathematical truthfulness. If you drop below that, not only will the medium be affected but the actual control, too, because he is a medium for other influences and may open the door to personalities of a most undesirable and perhaps highly dangerous nature. Whether this is putting it too strongly in the Walter case, I don't know. But I do know that there has been

a deterioration and I deem Dr. Osty's warning against developing and handling a medium in a partisan spirit to be a wise one. Harm may be done that can never be really eradicated."

No further reference was made by the speaker to the thumb-print controversy. But concerning Margery's physical phenomena, the audience was told of several astonishing incidents.

"At Mrs. Roland Baker's house," Mr. Bond said, "I witnessed the production of ectoplasm of a most remarkable type. It appeared as a long, finely luminous bar. A streak of moonlight got in through the shutters. As soon as the ectoplasm came into contact with this light it lighted up brilliantly, just like a phosphorescent bar." He described experiments with the "little theatre," the bell box, the chemical scales and the adventure of Margery's cat, from which Walter drew ectoplasm. Finally, in the course of questions put to him, he spoke of some spontaneous phenomena: the door opening to him when he was about to enter the house and the phonograph starting to play when he passed by it.

I have given a faithful summary of the lecture. I have only omitted, in respect to the memory of the dead, some references to Dr. Walter Franklin Prince. Much love has not been lost between Mr. Bond and Dr. Prince.

THE INTRA-ATOMIC QUANTITY

I have made no reference, so far, in the columns of the *Journal*, to the experiments undertaken by the International Institute for Psychical Research to confirm, if possible, Dr. R. A. Watters' findings regarding the separation and photographability of an intra-atomic quantity from the bodies of insects and small animals at the moment of death. These experiments, conducted with a specially built apparatus on the basic idea of the Wilson Cloud Chamber, were conducted by Mr. B. J. Hopper, Science Lecturer at Hendon County Council School and Technical Assistant at the time on the staff of the Institute. The experiments were concluded in the middle of September last year. The report was delayed as the correspondence with Dr. Watters drew on in time. Under the title "Enquiry into the Cloud Chamber Method of Studying the Intra-Atomic Quantity" it is awaiting publication now.

I regret to say that the report is entirely negative. I regret also that Dr. Watters, who received a preliminary report of the experiments described, was not so helpful as he could have been. I made him a double offer: (1) To publish his comments on our failure to confirm his findings together with Mr. Hopper's report. (2) To initiate another series of experiments if he can reasonably show cause for it. Dr. Watters refused to avail himself of the first offer and passed over the second in silence.

"ROSEMARY'S" ANCIENT EGYPTIAN

I made several references in my past letters to sound records made at the International Institute for helping mediumistic studies. In my March letter I spoke of our plans to make a record of the strange trance-speech of "Rosemary" of Blackpool, or rather of "Lady Nona," her control. From Dr. Wood's prolific writings and particularly from his book, *After Thirty Centuries*, the problem of "Rosemary" and her ancient Egyptian emerges as one of extraordinary interest. Mr. Howard Hulme, sometime curator of Lord Levenshulme's Museum at Port-Sunlight, Cheshire, devoted an enormous amount of scholarly labor to the problem and came to the conclusion that the language spoken by Lady Nona, judged by its consistency and the right use of the consonants, is indeed the tongue of the Pharaohs. In view of this we considered ourselves fortunate in securing a phonograph record of Lady Nona's utterances. On May 4th, "Rosemary" and Dr. Wood were in London and gave a fine musical recital at an evening party of the Institute. In the afternoon "Rosemary" obliged us with the trance record. She was very excited and as, in a half-conscious state, she believed that she failed Lady Nona, she broke down before the record was finished. She did, however, much better than she thought she did. The spate of Egyptian which Dr. Wood expected would have been more difficult to study than the slow, clear diction which we have in its place.

A copy of the record is now in the hands of Mr. Hulme for transcription and translation. Neither Dr. Wood nor "Rosemary" knows the meaning of Lady Nona's phrases. Our plan is to await Mr. Hulme's interpretation and then ask for the help of other Egyptologists.

Speaking of language records, I must dwell, in a few lines, on another one. A young man of Watford, H. A. Hancock, who is not a professional medium, came to the Institute with claiming to have a control who speaks Chinese, or something which is taken for such. I invited Dr. William Stede, a Lecturer in Pali and Sanscrit at the Oriental School of Languages, London University and Mr. Neville Whymant, whose experiences with the voice of Confucius are so well known in psychical research, to attend the sitting and ask questions in various languages while the record is being made. Dr. Stede brought a young Burmese student with him. We had really a profusion of linguistic talent. But it was all wasted. The "control" was glib, fluent and clear. But the flow of language was totally unintelligible. He never waited for the end of a question in whatever language it came. He broke it off with a spate of excited, joyous words. Sanscrit, Japanese, Burmese, Hottentot and Hungarian

elicited the same hearty response and it seemed that our gesticulating, sweating young man was under a tremendous strain and sought any means of relief.

MURDER ATTEMPTED UNDER HYPNOTIC INFLUENCE

A hypnotic experiment with a tragic turn was reported some time ago in the London press from Hungary. A young man was suggested by his hypnotist to stick a knife into him. At the same time, the hypnotist gave a silent counter-suggestion that he should not be able to do so. The first suggestion was obeyed with complete success. The knife was stuck deep into the hypnotist's breast and it took him six weeks in the hospital to recover.

The case has recently come up before the court in Kecskemét. The name of the hypnotist is John Rácz. He went under the stage name Robinet. The place of the experiment was the village Izsák. Robinet called on the audience for a subject. An eighteen-year-old laborer volunteered. It was suggested that the hypnotist was his greatest enemy, that he hated him and would stick a knife into him. There was a nice, sharp knife at hand. The young man held it high in his raised hand. Before the hypnotist had time to impress the counter-suggestion, he sprang upon him and plunged in the knife. Before the court, the hypnotist pleaded for the young man. He declared that he himself was to blame. He could have easily sprung aside. But he was so convinced that the young man's hand would be stayed that he did not. On his testimony the laborer was acquitted of the charge of attempted murder.

MAGIC OF THE RING

The curious story of a gold wedding-ring was told in the *British Medical Journal* in the middle of May by Dr. J. P. Jones of Birmingham. A patient of his, born in India of British parents, has never become reconciled to English climate and English life, although she came to England at the age of fourteen. Periodically she experiences nervous headaches and prostrations. During these attacks her gold wedding-ring, which was also her mother's, changes color and assume the tint of platinum. The color returns overnight if the ring is placed on the mantel-piece, but replaced on the hand it will again pale into the tint of platinum.

Interviewed by a *Daily Mail* reporter the lady stated: "If I do not wear the ring while the attack lasts my illness is far more severe, and I am completely deprived of the power to do even the simplest things."

The curious behavior of the ring may invite more of an occult than a psychic explanation. But it reminded me of an extremely

curious story which I heard from a Major friend. In his family the ring of the first-born was the focal point of premonitory haunting. The tradition of the family ran that whenever the head of the family died, the ring worn by the firstborn son would split. This splitting of the ring is always an infallible omen of death. My friend showed me his ring. There was a thin cut in it, as fine and straight as if done by a razor blade. It came about this wise:

He was summoned home where his father was seriously ill. An improvement took place. His death was not expected. My friend was looking at his ring with relief. It was whole. He took it off and placed it in the soap basin while he washed his hand. Reaching for the ring, he saw that it was split. He ran into his father's bedroom. At that moment his father expired.

THE PSYCHIC GRAMMAR

I was dining, the other night, with Professor and Mrs. Gröndahl. Professor Gröndahl lectures in Norwegian literature at University College, London. He is very interested in psychical research. He has a large fund of curious coincidences. The most amusing one is the story of the psychic grammar. He said that one day he just succeeded catching an underground train. He was half-way in when the door shut and pinned him. He squeezed through, sat down, wiped his forehead and opened a grammar. The first sentence on which his eye fell read:

"And the miserable creature was crushed flat by the door."

He assured me that the sentence is a most unusual one to run across in a grammar and he certainly had not seen it before.

BOOK ON HEINRICH MELZER

Under the title *The Mediumship of Heinrich Melzer* a book has been just published in Germany. It is written by Ottmar Hess, and Oswald Mütze, Leipzig, is the publisher. Melzer should be known to the English speaking world, since he paid two visits to London for research sittings in 1923 and 1926. On both occasions he sat at the British College of Psychic Science. He sat in good white or red light and, while he was dressed in a one-piece linen suit, secured at wrists and ankles, flowers seems to drop *towards* him. Occasionally sitters spoke of seeing shadows of flowers in the air before they arrived. In 1926 there came a disaster. A doctor in charge slipped his hands at the back of the ears of the medium and discovered two small light-colored stones affixed by flesh-colored sticking plaster. The medium's excuse was that his powers were gone and he had been tempted by an undesirable control.

Melzer is still sitting in Germany. He is now sixty-three years old and his phenomena, I was told, are too slight to deserve investigation.

WAS PROFESSOR RICHEL A SPIRITUALIST?

Even while Richet lived it was a matter of outstanding speculation where with his psychic convictions he really stood. Two years ago while I was Assistant Editor to *Light* I asked him for a statement. It was disappointing, showing no change of scientific caution, no ripening of views. Now Ernesto Bozzano has released, through *Psychic News*, a letter received from Richet in the last months of his life. The word "*confidentiel*" was written in large letters on the corner and Richet wrote in it:

"What you alleged is true. What neither Myers, nor Hodgson, nor Hyslop, nor Sir Oliver Lodge were able to do, you have accomplished by your masterly monographs, which I always read with an almost religious fervor. They form a strange contrast to the murky theories which obscure our science."

Bozzano at first hesitated to publish this confidential letter but after due consideration he came to the conclusion that it could not possibly damage Professor Richet's reputation if his change of views were recorded, that in fact it might enhance it in the near future when survival is accepted by all.

"THE PITIABLE PLIGHT OF MODERN MEDIUMSHIP"

In speaking about the "near future" Bozzano appears to be much more optimistic than the facts justify. Writing under the above heading in *The Two Worlds*, May 29th, The Londoner has some harsh things to say about the present state of mediumship in England. "There are professional materialization séances being held today in London," he says, "where the investigator is forbidden to make any investigation at all. He is expected to enter the séance room, sit down in the dark, leave the medium uncontrolled in her chair, and if he does not accept everything that subsequently takes place he is denounced as one of two things—an anti-spiritualist or a cross-vibration.

"That such things can occur in a movement which boasts of scientific proofs of this, that and the other is lamentable, to put it mildly. One wonders how soon sincere Spiritualists will have to consider abandoning all pretence at the claim that Spiritualism rests on evidence, scientifically probed and sifted, and not upon something more fragile than faith—stark, open and wanton credulity.

"I know that in speaking thus I shall heap coals of fire upon my head."

I fully believe that the latter statement is prophetic. Reluctantly, I am coming to the conclusion that Spiritualists as a mass cannot bear the truth. There is always a howl of protest at the slightest suggestion that everything is not as it should be in the sacred groves.

And I shall surely also draw down wrath upon my head for having written to *The Two Worlds*, commending the Londoner and stating that as regards physical phenomena *already* all pretence at the claim that their existence rests on contemporary evidence might well be abandoned. It is true that physical phenomena have little to do with the evidence of survival but the canker of fraudulent mediumship is eating so deeply into English Spiritualism that it will poison the movement and deform its growth.

"SPIRIT REVELATION" ABOUT SHAKESPEARE

I read in the May issue of *Ali del Pensiero* that in an interview with a correspondent of the *Stampa*, Luigi Bellotti, who is the director of the Domus Nostra, a spiritualistic institution in Venice stated to have been the recipient of some extraordinary apporpts. They were parchment manuscripts of Shakespeare, brought by himself with the confession that he is mistakenly thought to have been English. He was an Italian, called Crollanza (literal translation of *shake spear*), a friend of Bruno with whom he fled to England and there was adopted by a Stratford family. The main argument put forward in proof of this statement is that if Shakespeare had not been an Italian it would have been impossible for him to compose such grand works on eminently Italian themes.

I trust that no readers of the *Journal* will wish me to comment.

Being in Italy, let me finish my monthly notes with a strange item from a recent Poltergeist disturbance in Prignano (Salerno). The source is again *Ali del Pensiero* but it is also mentioned in *Light* that on a haunted farm "a pair of oxen were found to have been transferred from one stall to another without human agency, and the farmer's wife while feeding her pigs suddenly discovered that her clothes were on fire."

Incendiarism is a fairly well known feature of Poltergeist disturbances, but the movement of large and heavy animals to places inaccessible without human interference or at all is very rare. I have only two or three similar cases on record in which horses were transported into a hayloft, the entrance to which was too small to admit the animal, so that one actually had to chop an opening to deliver them from a really "tight corner."

Book Reviews

THE SCIENCE OF HYPNOTISM, by Alexander Cannon. Rider. 3/6. (In this country \$1.50.) 126 pp.

THE POWER OF KARMA, by Alexander Cannon. Rider. 5 shillings. (In this country \$2.00.) 176 pp.

Within the last few months two new books have issued from the prolific pen of Dr. Alexander Cannon, who bids fair to top all records for rapid book-production. They will undoubtedly appear in American editions before long, and those who are interested in the meteoric rise of the remarkable figure of the Scotch doctor will be able to judge for themselves whether these slight volumes are likely to add to his reputation. From the first there were signs that Dr. Cannon had grave deficiencies as an author, and his earlier books, *Powers That Be* and *The Invisible Influence*, were marred as much by carelessness in detail as by looseness of construction and vagueness of claim. Today, although he no longer makes such errors as writing "the Nazareen" or "Akhasa", the looseness of construction has proceeded to a point which warrants a complaint. It takes something more than 176 pages rather haphazardly thrown together to make what is justifiably called a "book", yet the volume called *The Power of Karma* is no more than a medley of the already-famous Cannon notions.

The author might have called his book "Magic White and Black", "Messiahs and Messianic Cures", "Rays and Vibrations", quite as satisfactorily as by the title he has chosen. Here and there—in a sentence which sounds as though it had been inserted whenever the author remembered the title under which this compilation of odds and ends of occult observation was to be offered—there is, indeed, some mention of Karma. But those who look for any coherent statement of the doctrine of Karma, in either the Oriental or Occidental sense, will be gravely disappointed. That the book has a subtitle, "In Relation to Destiny", again seeming to emphasize an intention to make this a contribution to a subtle philosophical idea, only becomes one more source of bafflement to the earnest student.

The introductory chapter, "Karma", says very nearly nothing on the subject. A second chapter, entitled "Reincarnation", merely offers a number of stories of persons who have, for some reason, shown recognition of places and events with which they were previously unacquainted. The examples given are quite as indicative of clairvoyance of the simplest sort, or of possession, as of the reincarnation they are presumably introduced to illustrate. But beyond these

two chapters, there is almost nothing within the book's covers which bears on the title in any way. The rest, as we have suggested, is a medley of notes, anecdotes, claims to power, vague generalities as to the necessity for Love, a letter (from Clarence Klug of Los Angeles) which is easily the best thing in the book, and a perfunctory return to the mention of "Karma" by way of rounding out the concluding paragraphs.

The Science of Hypnotism, too, offends by sounding as though it offered a complete and systematized review of a subject of deep interest, and one which is returning to its rightful place in the public's regard; but the reader who hopes for a clear or coherent statement, or even for a satisfactory historical résumé from this volume, will again meet disappointment. A short chapter on "The Theory of Hypnotism" skates over three theories, and by no means major theories, of the phenomenon. Under "Methods of Hypnotism", short digests of the practice of various workers in the field are given, interlarded with the practice of Dr. Cannon himself.

A later chapter treats of "Hypnotic Color Science", drawing on work done by Dr. Cannon's confrères both scientific and occult, at the Colour Centre at Blackpool and the Great White Lodge of the Himalayas. An appendix devoted to Dr. Cannon's own hypnotic suggestion-records for use on any phonograph closes the book.

It is unfortunate that a reader, no matter how favorably disposed, is unable, after a short time spent with one of Dr. Cannon's books, to disentangle actual from fanciful material, or—to put it in more friendly fashion, perhaps—what is intended as allegory or parable from what is statement of mere literal fact. The wordy vagueness of these works may be the consequence of throwing into book-form what are mere stenographic reports of casual speeches; but claims are made and procedures hinted at which, if Dr. Cannon would offer true substantiation rather than rambling anecdotes about the benefit which accrued to this patient or that in consequence of these treatments, could be experimented with by Dr. Cannon's peers to the benefit, presumably, of all humanity. Ostensibly, this is what the author desires; it must be no secret from him, however, that his present method is not fitted to bring about this end.

J.M.C.

THE GREAT PASSING ON, by Edmond Holmes. Rider. 5 shillings (In this country \$2.00). 186 pp.

In Mr. Holmes Spiritualism has a defender and commentator of uncommonly good equipment. In this small book (the title of which gives so little clue to its contents as to be almost a misnomer) the author considers the effects on philosophical thinking which the seri-

ous consideration of an after-life such as is reported in séance after séance would be bound to have. Mr. Holmes is far from deluding himself: he knows only too well that neither official philosophy nor dogmatic religion does, or is likely to, take the revelations of the séance-room seriously. He is writing in this book mainly for those who are already convinced of personal survival, equipping them both to read and to refute those philosophers who ignore the implications of an after-life.

Volumes by Spiritualists for those who are believers in Spiritualism are all too often mere laborings of the obvious; they have come to sound like social notes from the Hereafter, which in its turn sounds deadeningly like a sort of celestial suburb. Here, on the contrary, is a book which challenges Spiritualists to think philosophically; to consider their stand, and how it differs, radically, from either the materialist or the metaphysical philosophies current today. Those who are ready for thinking about something more abstract than the Summerlands of the subject may be greatly heartened by reading this book. This author is at home in the mansions of philosophy, his suggestions are stimulating, his conclusions challenging, whether or not the individual reader finds himself in agreement. The most hostile of the philosophers of the opposition would still, in honor, be bound to say that Mr. Holmes thinks and writes philosophically—not in the jargon too readily called “philosophical” by too many of even the most intelligent of Spiritualists. The rather frequent and imperceptible jibes at “official religion” afford almost the only jarring note in this interesting and enlightened book.

THEY SHALL BE COMFORTED, by Maurice Barbanell. London: Psychic Press. 3/6. 92 pp.

Mr. Barbanell has put together a book for beginners at spiritualism, telling them how to go about the matter of finding mediums, speaking of the many celebrities that have been interested in spiritualism or psychic research, reprinting Mr. Hannen Swaffer's ten answers to the ten sceptical questions put to him by the *Royal Magazine* some years ago, and reporting a somewhat unsatisfactory experience with a medium as an illustration of the comfort that mediums can bring. Although he mentions in passing that the development of the family circle is one way to receive evidence, he gives no instructions for the formation of such circles, but confines himself to recommending resort to the more famous mediums of London—a procedure not always practicable for the average mourner. It is to be hoped that Mr. Barbanell will supply this lack in a further publication: his abundant experience and effective popular style are well adaptable to instructing neophytes.

STRANGE HOUSES, by Cora Jarrett. Farrar and Rinehart. 369 pp. \$2.50.

In a novel which shows that its author has read extensively in the literature of psychical research, and especially in that branch devoted to the study of dual and multiple personalities, Cora Jarrett has written a story of the interchange of personalities between two living women. The situation has come about through the morbid activities of an experimenting psychiatrist, who has extended his hypnotism of two excellent "subjects"—a middle-aged and respectable woman, happy at last in a second marriage, and a café-singer of the coarsest and vulgarest sort, young, beautiful and vicious—to the place where he has successfully commanded them to usurp each the other's body; and, appalled at his success, has died of a long-standing heart lesion.

The tragic fight that each puts up is told in detail, and, for the most part, very plausibly. It is, of course, a novel and not a psychic document, and the treatment throughout is the novelist's. Yet the book serves to show what a wealth of material lies at hand for those who will take the trouble to look at the documents of psychic research; and the success *Strange Houses* is having in the most diverse quarters seems to indicate that a friendlier feeling towards speculation on the supernormal faculties is widespread—possibly as a consequence of the popularity of *Man the Unknown*.

LISTEN FOR A LONESOME DRUM, by Carl Carmer. Farrar and Rinehart. 381 pp. \$3.00.

Mr. Carmer in his new book returns to "York State", the home of his youth, and prowls around up-state New York to excellent effect. He covers "the twenty-five-mile wide psychic highway which runs all across New York", and reports on the Shakers, the Oneida Community, the remaining witnesses to the astonishing "Universal Friend"—Jemima Wilkinson, the woman who died twice—on Tonawanda dances and on Lily Dale, as well as on many subjects which have no bearing on spiritualism or psychic research, such as cock-fighting and rattlesnake-hunting, and tales of violence and humor. Parts of the book have a rowdy folk-quality which the fastidious may dislike, and it is never more than a good, brisk, rather sentimental report of a rarely explored corner of the country.

The author does not go out of his way to announce his conclusions on psychic matters, but that he was occasionally impressed and certainly inclines to the idea that the country he is studying is for some reason more than normally rich in psychic activities he is quite willing to admit. He did not—some readers should be warned—like Lily Dale nor the things he saw and heard there; but he provides effective justification for the impatience with which he shook the dust of the town off his feet.

P.M.L.

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1. The investigation of claims of telepathy, clairvoyance, veridical hallucinations and dreams, psychometry, precognition, dowsing, and other forms of supernormal cognition; of claims of supernormal physical phenomena, such as raps, telekinesis, materialization, levitation, fire-immunity, poltergeists; the study of automatic writing, trance speech, hypnotism, alterations of personality, and other subconscious processes: in short, all types of the phenomena called psychic, mediumistic, supernormal, parapsychological and metapsychic, together with the bordering subjects.

2. The collection, classification, study and publication of reports dealing with the above phenomena. Readers are asked to report incidents and cases. Names must be given, but on request will be treated as confidential.

3. The maintenance of a library on psychical research and related subjects. Contributions of books and periodical files will be welcomed.

4. Co-operating in the above tasks with qualified individuals and groups who will report their work to the Society.

MEMBERSHIP IN THE SOCIETY.

Members, who receive the Proceedings and the Journal, pay an annual fee of \$10. (One may become a Life Member or endow a Memorial Membership on payment of \$200.) *Associates*, who receive the Journal only, pay an annual fee of \$5. (Life Associate membership, \$100.) *Fellows*, who receive all publications of the Society, pay an annual fee of \$25. (Life Fellowship, \$500.) *Patrons and Founders*: For those who wish to make a still larger contribution to the Society's work, these classes are open at \$1000 and \$5000, respectively.

It is to be remembered that membership in a scientific society means more than merely a subscription to its publications. The work must be carried on largely through the income from membership fees. Therefore members, old and new, are urged to make their membership class as high as they feel they can. If a comparatively small proportion of the present members went one class higher, the money available for research would be more than doubled.

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Peculiar Properties of the Human Mind

BY JOHN J. O'NEILL

Science Editor of the New York Herald-Tribune

[Continued from last month]

I dropped in one day at a Gypsy Tea Shop, to see what kind of tea-leaf readers were operating in these establishments. I found myself the only man in a room crowded with about fifty women who had lots of things to talk about; at least there was plenty of conversation.

The first tea-leaf reader who came to my table was an astrologer and numerologist. Her reading was largely hit or miss and not at all significant. I ordered another cup of tea and more cinnamon toast. The next reader identified herself as "Juanita." She started off like a house afire. She said:

"You are going on a trip very soon. You are going to C—Cleveland, Chicago, Cincinnati. You are going to meet a great many learned men. You are going to give information, too; you are going to spread it broadcast. You are a writer. You don't write for the movies, or magazines. You write for the newspapers, but you don't write news, you write about science.

"You are writing or will write a book and it will not be about the things you have been working with. It will be in

a new field but don't let that stop you. I see you writing with a pen that is fairly flying over the paper. The picture is bright, so bright it blinds me. The book is going to be a great success.

"You know all about spiritualism, about psychics, but you deny it and say you know nothing. You could write a great deal on that subject, but that is not what your book is going to be about.

"You are interested in a young man who is lame. Don't worry about him. He is going to be all right physically and will be a success.

"You are going to travel over the ocean probably next year—1936—and on the other side you are going to address large audiences.

"You are going to dispose of some real estate. I see a document of some kind. It may be a deed to your home.

"You have been hard-hit financially, but 1935 is going to be a good year for you, 1936 is going to be a better one and 1937 very much better. You are going to make a great deal of money, but that won't mean as much to you as recognition of your work."

That last part about making a great deal of money I frankly disbelieve. I never have made money and I have no expectations of ever keeping more than two inches ahead of the sheriff. The rest of the message contained some statements which were true.

I was planning on making a trip. Two days later I started for Cleveland where I attended the annual convention of the American Chemical Society. My purpose in going there was to get information as she said, and also to broadcast information. I was reporting the proceedings of the convention for my newspaper. She very clearly and definitely described my work, writing science for a newspaper.

The statement about writing a book was very interesting to me. I was writing a book but I was the only one in the

whole world who knew this. Even my wife did not know about the project. It was in a new field to me. It began as a committee-inquiry into the causes of juvenile delinquency and it led into an inquiry into the causes of the disfunctioning of the economic system. Whether the book will be a success as she predicted is a matter of doubt. I have no assurance it will even be published. However, I appreciated the flattery.

The statement about being interested in a young man who was lame was correct. The prediction that he would be all right physically was fulfilled in about two months.

The ocean-trip may still materialize but I have serious doubts. The chances are definitely against it. Just two weeks ago a gentleman called me up and asked me to see him forthwith. He insisted on having a new organization formed in a field in which he was interested. The program called for a trip to England to deliver a series of addresses. I just could not fit such a project into my plans. Almost the same proposal was made to me about two years ago.

All of the predictions made thus far could be tied to events of the past and therefore could be explained on the basis of telepathy. I knew I was going to Cleveland, had made all plans for the trip. I knew I was writing science and I knew I was writing a book. I expected the lame young man would eventually find the solution of his difficulties and have previously discussed a possibility of an ocean voyage.

The remaining prediction was about the document disposing of my home. I have not disposed of my home, but a few weeks after the prediction was made I was called to my father's home. He had been taken ill suddenly and death was expected any moment. I was informed that he had failed to make his will although he had recently discussed it with my mother. I drew up the will. The principal item that remained to be taken care of was the real estate, his home, which was disposed of in the document. I did not look forward to any such event, so this prediction

could hardly be explained by telepathy. It could be explained on the basis of pure chance. So could every other item mentioned be explained individually on the basis of chance, of pure happenstance. But if we take the whole group of statements together as an associated series then it becomes extremely difficult to explain it in this way.

She touched on eight subjects. She mentioned a trip and made the destination definite within three points and one of them was correct. All points were in the same direction, reasonably close to each other, and had the same initial letter. She correctly described the type of men I would meet and the nature of my activity. Thus within the first subject there was a series of items and a high degree of accuracy was attained throughout.

She mentioned I was a writer. My appearance might have given her a clue. If she was guessing on this basis she might just as well have guessed that I was an artist, or a designer of ladies' hats, or a clergyman (for which I have been mistaken on several occasions) or even an architect or a lecturer. But she said I was a writer. There are all kinds of writers, for the movies, radio, trade journals, magazine, books and newspaper. She picked out the right field, the newspaper. Newspapers are highly specialized, we have political reporters, ship-news reporters, rewrite men, aviation editors, art editors, music editors, dramatic critics, movie critics, to mention only a few. Yet she picked out my particular specialty, science.

It would be a reasonable guess that a man whose business is writing would write a book. The most likely subject would be the one on which he specialized. Yet in my case I went into another field and she said so. That picture she described of the pen rushing over the paper could be taken as purely symbolic. I pound out on the typewriter practically everything I write. Yet nearly all of this material for the book has been written in longhand, with pen and ink because the only time I find opportunity to work on that copy is at home and after the rest of the family has retired.

If I used my typewriter I would keep everyone in the house awake. In this subject there is also the series of coincidences and all of them correct.

I will not go further with this case. I think I have given enough information, however, to show that the results of even so informal a test as this one can hardly be explained on the basis of chance. I suppose I should mention that the young woman and myself were complete strangers and that I made inquiries to ascertain if there were any points of contact among mutual friends or other means of obtaining information about me, and found none. Also, during such readings I give no leads and ask no questions. My only comment was at the conclusion—"Very well done, young lady."

The young lady is Juanita Rodriguez.

I will tell you just one more story about my experiences. What I will tell you first will sound wild and incoherent. It won't make any sense. But I think you will find when you hear the remainder of the story that it becomes much more logical.

I dropped in at the studio of one of my subjects one evening and said, "Tell me what you get about Anna."

The young woman relaxed and closed her eyes. In a few seconds she opened them and said:

"Anna is nothing. There is absolutely nothing to her at all. She is zero. Yet I can tell you all about her. Anna is just a bundle of repressions. She is something you want to get rid of. She has no body and nobody likes her.

"My arm hurts. My right arm. I can't do anything with it. All the evil in the world is going down my arm.

"Look at it. It's a snake. It's coiling right down around my arm. Take it away, please! It's hurting me! It will kill me."

The young woman gave every indication of being terror-stricken by what she was seeing on her outstretched arm. I decided to take a hand in the situation, so I said in my most reassuring voice:

"Have no fear, Madam Elsie, that snake will not and cannot hurt you. You are going to conquer it. You are going to watch it go down your arm until its head reaches your hand. Then you will grab it and hold it tightly. As you do so it will disappear all but the head and I will take care of that for you. Open your hand. There is the head now. Grab it."

She closed her hand tightly and made the most unpleasant grimaces as she did so.

"Open your hand now and watch me get rid of it. I want you to watch closely, Madam Elsie, and tell me just what happens. When I say three and touch the snake's head it will completely dematerialize. One, two, three—snap—it's gone!"

"It is gone," said Madam Elsie with very evident relief. "When you touched it, the head completely dematerialized. It went up in a flash of light and cloud of smoke and when it did all the evil forces that had gone into my arm went with it."

She sank back completely relaxed and apparently greatly relieved.

That story does not make any sense until I tell you why I asked about "Anna". Here is the story about "Anna".

A research group in Brooklyn of which I was a member included a hypnotist, W. L. Orton, who was of vast help in carrying out experiments. A young woman came into the group as a voluntary subject. I will call this young woman Lillian. She told us one evening that she was unhappy. She said she was cross and irritable at times when she did not wish to be so, that she unwittingly made remarks that caused annoyance and she withheld remarks that she wanted to make, that she failed to do things that she really would have liked to do and suffered from complexes, inhibitions and repressions. Lillian asked if we could do anything to help her change her attitudes and be herself. She told us to go ahead and do anything we wished. We did not promise to do anything.

The hypnotist and myself talked the case over at some length and we decided to make an experiment. We decided to create an extra personality for Lillian. She was hypnotized as Lillian and while she was under control she was told that she, Lillian, would have no knowledge when she awakened of what had taken place during the hypnotic trance. She was then directed to yield up all of her inhibition and repressions and these would be taken out of Lillian and assembled into a new personality which would be called "Anna". The "Anna" personality was then addressed and told it would have an existence only to hold the inhibitions and repressions of Lillian and otherwise it would have no knowledge of the existence of Lillian and Lillian would have no knowledge of the existence of "Anna". "Anna" was told it would have a habitation in Lillian's right arm, but would have no control over the arm and would not be able to use it or communicate with any other part of her body or any phase of her personality. The Lillian personality was then addressed. It seemed to have no knowledge of the "Anna" personality, as far as replies to questions were concerned. When Lillian was awakened out of the hypnotic state she professed no knowledge of what had taken place. She was not told what had been said or that an experiment on her was under way.

For a few weeks she reported that she felt better than ever before—so good, in fact, that she thought she was a little premature in saying that she had difficulties with inhibitions, repressions, etc. A few weeks more went by and then one evening she told us she felt mortified over what she had done that afternoon. In the midst of a pleasant conversation she threw a cup of tea at a young woman for no reason that she could think of.

Lillian was put into a hypnotic state and both the Lillian and "Anna" personalities were questioned separately as had been done a number of times before. The "Anna" personality, made up of repressions, inhibitions and dislikes, was constantly becoming more self-assertive and

showed a thorough dislike of the Lillian personality. The "Anna" personality was again given repeated instructions that it was to be an entirely passive entity and not to take any part in Lillian's life. The experiment was carried on for a while longer.

One evening Lillian told us her difficulties were returning. She reported she had succeeded in getting rid of an unreasonable dislike for a certain young woman and they had become good friends. But, said Lillian, that day at lunch her right hand seemed to go entirely out of her control and it slapped the other young woman's face. A few days later she reported her right hand had again gone out of control and swept half the dishes off the table, spilling food and smashing the dishes.

She was put in the hypnotic state and the "Anna"-personality was examined. It was very obstreperous, bragged about what it had done and generally ridiculed the principal personality, "Lillian".

It was decided to get rid of the extra personality, the "Anna"-personality. This was done by merging the two personalities, or reversing the process by which the extra personality was created. The process by which the hypnotist accomplished this was simple. Lillian was put in the hypnotic state and was told that in that state she would have a memory of the "Anna"-personality to which she would be introduced. The "Anna"-personality was brought out and informed it would no longer have a separate existence and would no longer be confined to Lillian's arm, that it would not have any conflicts with the Lillian-personality but both would henceforth be one and the same, and that that one would be the normal Lillian.

Lillian was told that she would carry over to the waking state only the recollection of her full normal personality but no memory of "Anna". On being awakened Lillian said she felt much more confident of herself, and was sure the treatment she had received would eliminate her troubles. For several weeks after the merging operation, traces of the

"Anna"-personality could be found in the hypnotic state of Lillian but they became more and more indistinct and finally the memory of this personality was completely wiped out.

Lillian never knew that the experiment had been made. She believed that she received treatment just once and that the treatment had cured the uncontrollable right arm, which she believed she had developed of her own accord.

Now with that much additional information we can hark back to what Madam Elsie said when I asked her to tell me something about "Anna". Madam Elsie had no possible way of learning anything about the Lillian-Anna experiment as that was a secret shared only by the hypnotist and myself.

Probably in the whole history of the human race there is nothing that parallels the Lillian-Anna experiment. The situation was fantastic beyond all comprehension as far as the ordinary run of human affairs is concerned.

If we were to ask a million people to respond with whatever came to their mind when they heard the words "Tell me about 'Anna' ", the chances are very much against any one of the million guessing anything that would suggest the real situation. Yet with all the chances against such an occurrence on the basis of laws of chance alone, Madam Elsie correctly described "Anna". She said, "Anna is nothing. She has no body—she is just a bundle of repressions."

There is no possible doubt, from my viewpoint, that Madam Elsie was receiving thoughts from my mind. She received a very clear impression of what was in my mind concerning "Anna". But she then started to dramatize the right arm situation out of her own mental processes. That came as a surprise to me. The way I got rid of the snake was merely by using suggestion. The snake was purely a mental construction in her mind, so I merely reached in through the open door and caused her to get rid of the snake in the same way in which she created it.

In the observations of the telepathic transfers I have described we have some indications of the type of operations

that take place in our minds and between our minds. What the nature of the phenomena is we do not know. But there need be no doubt in the mind of anyone that telepathy is a reality, that thought-transference takes place.

Mention should be made of a beautiful piece of research work that is being carried on at Duke University by Dr. J. B. Rhine. He has been studying telepathy quantitatively, that is he has been making tests which permit of mathematical treatment of results. He has made more than 100,000 tests on a group of college students and he finds that this group of average young men and women possess what he calls "extrasensory perception", or ability to see or perceive without the aid of the known senses.

He used a set of five cards carrying geometrical designs. In one series of tests he or his assistants viewed the cards one at a time and the subject called out his or her "guess" as to which card was being held. The results were quite startling. On the basis of chance alone the guesses should be right one time out of five. If the subject guessed five cards right out of the twenty-five in the pack they would be merely giving the same results as could be got out of a mindless machine. The results were far different. The averages were often more than ten right out of twenty-five and there were some runs in which the whole twenty-five were "guessed" right. The average scores of correct guesses were so high that chance was entirely eliminated.

In these tests one person, the transmitter, knew the identity of the card being guessed by the receiver or percipient. In another series of tests no one knew the order of the cards in the pack. The percipients called the order of the cards and the pack was then examined. In these tests there was no possibility of telepathy. Yet the scores in these tests were immeasurably above chance. These results required that the percipient be able to see the cards without use of any of the known senses. Telepathy could not be used because no one knew the order of the cards. Pure clairvoyance was demonstrated.

The results of the tests were submitted to rigorous mathematical treatment and it was ascertained that the probability that the results were not due to chance was of the order of 100,000,000,000 to 1. In other words there is certainty that there is in operation in our bodies, or minds, other than the senses that contribute to the conscious knowledge of our existence.

Tests of telepathy have been made over a long period of years. The archives of the American and the British Societies for Psychical Research are particularly rich in data on the subject. We can accept as fully demonstrated the fact that extrasensory perception is possible, in other words that we have senses the existence of which we have heretofore had no knowledge. We have senses and we don't know where the sense-organs are through which they operate.

Now that we know we have these sense-organs what are we going to do about it? We can get emotional about it if we wish and work ourselves into a religious ecstasy in which many strange things become possible. The women-folks can make the best showing in this direction.

Most of the men present are associated with the engineering professions. Their approach to situations is somewhat different. They are inclined to be practical. What would an engineer do with the discovery that the human race has senses that it is not using? The moving picture business is built on two senses—sight and hearing, and originally before the days of the talking pictures on only one sense—sight. The telephone business is built on but one of our senses—hearing. The electric light business is built on one sense—sight. The radio business is built on one sense—hearing, and so is the publishing business—sight.

All of these business enterprises have been established to provide opportunities for wider utilization of our senses, thereby contributing to the fuller enjoyment of life and furnishing greater opportunities for happiness. Consider

the possibilities involved in a new sense, telepathy, with its unlimited resources for usefulness. It may be multiple sense.

What would the engineering and associated professions do with these new senses—if we learn how to bring them under control?

It looks to me as if telepathy offers a means of developing a communication system that makes our telephone-system seem like a rather crude kindergarten toy. Everybody does not possess the powers of telepathy now, and many of those who do possess it are not aware of the fact and are unable to separate telepathic impression from their normal sensory impressions.

We do not know the mechanics of telepathy at the present time, but when we do learn their mechanism we will probably find that we can by the use of some sort of devices provide controls or increase the force of transmission or increase the sensitivity of reception. Transmission of intelligence from human mind to human mind without the intervention of such crude devices as wires or radio-waves is a consummation worth striving for.

Here are some startling facts that will interest the engineers—the transmission of telepathic or clairvoyant messages or impressions takes place without diminution in intensity due to distance; they are transmitted from one end of the earth to the other with the same ease that they are transmitted a mile or across a room. We have no quantitative data, in the form of instrument-readings on each case, but the many thousands of records of clairvoyant hallucinations do not reveal any lack of vividness or intensity in those which have spanned such distances as from Australia to the United States, compared with those which have spanned smaller distances. Nor is there any greater intensity in those which have spanned medium distances, say, of ten feet, compared to those which have spanned medium distances, say, of ten miles.

In other words, here is a transmission of something which is not affected by the square law which states inten-

sity varies inversely as the square of the distance—the greater the distance travelled the more the intensity diminishes.

If radio-waves did not become attenuated in obedience to the square law, but travelled any terrestrial distance without loss as telepathic entities appear to do, then radio-broadcasts to the entire earth could be effectively transmitted and received with sending and receiving sets smaller than your thumb. When no transmission losses are involved and a sensitive receiver is available we need only the most infinitesimally small amount of energy to send a telepathic or any other kind of message. The mere energy of thinking is adequate to project a thought around the world. Experiments made at Harvard and elsewhere demonstrate that the brain creates electrical waves and that thought processes control them.

We have no accurately timed observations on the speed of thought transmission but the order of magnitude is the velocity of light with the probability that this is a minimum and that transmission takes place instantaneously. The evidence for this statement is based on hallucinations of distant events in which the time of the hallucination and the event are definitely known. For example, a mother in New York sees a vision of her son killed in Australia. A letter arrives later giving the time and circumstances of his death and these correspond to what the woman saw and when she saw it.

Sound-waves travel about a thousand feet a second, or a mile in five seconds. If the hallucination were transmitted with the same velocity as sound-waves it would take the hallucination more than 16 hours to travel from Australia to New York. Innumerable records show that the events and the distant hallucinations are frequently timed to the exact minute. If the speed were doubled or tripled as for sound-waves through water or solid substances, this velocity would still be entirely inadequate.

The next highest speed of transmission is that of light

and radio waves, about 186,000 miles per second. At this velocity the ends of the earth would be spanned in less than one-tenth of a second. This is the order of velocity that is required to explain telepathic transmission. But light and radio-waves suffer great losses in travelling such long distances, whereas hallucinations are seen with as much distinctness and reality as if the event were happening a few feet away.

As it appears probable that hallucinations are transmitted without loss of intensity and are therefore apparently free from the limitations imposed on physical phenomena, such as *the square law*, it seems reasonable to have an hypothesis that they are also transmitted instantly or are not subject to the limitations of time.

It would seem to me that here is something that should appeal to the engineering mind, something that offers a chance to explore a virgin field and that offers enough difficulties to make the inquiry interesting and enough possibilities for unearthing treasures out of the great unknown to make the quest positively fascinating.

The possibilities of controlling conditions and events by thought lies ahead of us. I have no doubt that we are going to be able to accomplish this seeming miracle to some extent in the not very distant future.

And as we study the mysteries of the universe and find it filled with almost mystical harmonies, from the gyrations of the electrons around the atom and the spinning of the planets around the sun, to the whirling of billions of suns around the center of our galaxy and the whole cosmos expanding rhythmically into the great unknown; with waves of light giving birth to units of matter, and atoms flashing out of existence to take the forms of light, with all matter reducible to terms of energy, we may pause and wonder if our whole cosmos is not just one grand sublime thought of a Supreme Entity and hark back to our Bible and recall the verse in John—In the beginning was the Word and the Word was with God and the Word was God.

A Letter from England

BY DR. NANDOR FODOR

Research Officer, International Institute for Psychical Research

London, July 1st

LEVITATION IN A BLAZE OF SUNSHINE

In its issue of June 6th, *The Illustrated London News* published the most amazing photographs that ever were taken of a psychic demonstration. For the first time objective proof is given to the West that the extraordinary powers of Indian Yogis do not rest on unsatisfactory testimony. Six of the eleven photographs sent to London by Mr. P. T. Plunkett, a tea-planter in Southern India and an eye-witness of the performance, show Subbayah Pullavar, the Yogi, poised horizontally in mid-air, under the blazing tropical sun, with one hand resting on a cloth-draped stick, which formed his only visible support. These photographs make psychic history. I shall, therefore, quote Mr. Plunkett's description in full:

"I had just arrived back at my bungalow after a very hot morning out in the Tea Clearings when my bearer handed me a note. It was from a friend, Pat Dove, who lives about $1\frac{1}{4}$ miles away, and was a summons to come quickly to his bungalow and bring my camera and all the rolls of film I had. When I arrived he explained that we had a chance of photographing the Levitation performance, a subject we had been discussing. I had seen this extraordinary act twice, but had no pictures of it, and whenever I tried to explain it to my friends they were always a trifle sceptical; so here was a chance not to be missed. Pat had not seen this phenomenon and he also wanted some concrete proof. Whilst we were talking on his verandah, we could hear the monotonous roll of the tom-tom, an invariable accompaniment of these travelling troupes, so we loaded our cameras and went out into the compound. The time was about 12:30 P.M. and the sun directly above us, so that shadows played no part in the performance. The compound was about 80 ft. by 80 ft. In the middle of the square four jungle poles had been stuck into the ground to support a skeleton roof of branches, and standing quietly by was Subbayah Pullavar, the performer, with long hair hanging down over his shoulders, a drooping moustache, and a wild look in his eye. He salaamed to us and we stood chatting to him for a while. He told us that he came from Tinnivelly and that he

had been practising this particular branch of Yoga for nearly twenty years, thereby following in the footsteps of many past generations of his family. We asked his permission to take photographs of the performance, and he gave it willingly, thus dispelling any doubt as to whether the whole thing was merely a hypnotic illusion. The camera always shows up that type of performance. The beating of the tom-tom had been heard by coolies working in an adjacent field and a hundred or so crept quietly into the compound. Pat knew that in return for a free performance they would work overtime in the evening, so he allowed them to stay. With several gentlemen from a neighboring village, we mustered about 150 witnesses to watch the performance and eliminate risk of trickery. Everything was now ready. Subbayah Pullavar had marked out a circle close around the tent under which he was going to levitate by pouring water on to the floor of the hot and dusty compound. His instructions were that nobody with leather-soled shoes was to go inside it. The accompanying pictures tell the story of what happened, and I need only mention what steps we took to see that there was no illusion. When Subbayah's assistant told us it was nearly time for the tent to be removed, we took up our positions one on each side of the covering just outside the ring, and photographed every position of the performer and from every angle. When the tent had been removed I had a long stick, and from outside the circle passed the end of it over and under and around Subbayah's body as he remained suspended in mid-air, and I can vouch for the fact that he had no support whatsoever, except for resting one hand lightly on top of the cloth-covered stick. He remained horizontal in the air for about four minutes. The tent was then put back and the sides let down. Pat and I could see, through the thin wall of the tent, Subbayah still suspended in the air. After about a minute he appeared to sway and then very slowly he began to descend, still in a horizontal position. He took about five minutes to move from the top of the stick to the ground, a distance of about 3 feet. Evidently we were not meant to see this part of the performance, or it would have all been done in the open. The performer, whilst he is in a state of mental and bodily abstraction, is under a trance or stupor and becomes stiff as in the state of rigor mortis. When Subbayah was back on the ground his assistants carried him over to where we were sitting and asked if we would try to bend his limbs. Even with the assistance of three coolies we were unable to do so. It was only after Subbayah had been massaged for five minutes and had cold water poured over his head and down his throat that he returned to normal."

Mr. Plunkett is anxious to add that "the performance is entirely physical and cannot be attributed to what is termed 'supernatural' mysteries of the East." The reservation does not make much sense but no doubt helped to secure the remarkable publicity of the three first pages of *The Illustrated London News*. The question may be asked, what is going to be done in view of these striking confirmations of psychic claims? It will be asked in vain. Nothing is going to be done. There is no money in England for the scientific verification by duplication of such disturbing phenomena. Mr. Harry Price, perhaps, will try to find Subbayah Pullavar with a view of bringing him to England, but it is certain that he will find no support except on the part of psychical researchers. There is plenty of money to send a scientific expedition as far as Japan to photograph a one-minute eclipse of the sun, but the suggestion that on the basis of these astounding photographs a scientific expedition should set out to India and see Subbayah Pullavar perform before their eyes would be received with scorn and contempt.

THE STORM ABOUT PHYSICAL PHENOMENA

The controversy about the sorry state of physical phenomena in England which I mentioned in my previous notes is still alive. The Londoner of *The Two Worlds* is hitting, in the issue of June 19th, with both fists at the farcical suggestion of diffident mediums that psychical researchers should develop their own psychic gifts if they want to do research. He "implores all intelligent mediums and Spiritualists to awake to their responsibility in curbing this flood-tide of mawkish sentiment and credulity before it works still greater havoc. At every period of its history Spiritualism has been able to point to scientists of the front rank who were endorsing its claims. At no time in its history has such endorsement ever been more lacking than at present. I ask you to pause and consider—it is any wonder?"

No, it is not. Mr. Ernest Oaten, in the same issue, sidetracks the question by going for the Society for Psychical Research, saying that "many of the members of that body adopted such an attitude towards mediumship, that mediums became convinced that however great the evidence they produced, the sceptic would always find some method of avoiding testimony in their favor. That opinion still holds the field, and the scientists are responsible for it."

The S.P.R., for some years past, has hardly investigated physical phenomena. It is the leaders of Spiritualism who are responsible for the present-day evils. They look helplessly on while cheap tricksters make Spiritualism their happy hunting ground.

That the S.P.R. can be charged with error in its conception of the nature of its scientific method, is the view of Professor F. C. S. Schiller, who argues that nowadays scientific logicians recognize that inductive proof is always cumulative and only yields growing probabilities. What we should look for is evidence that will gradually grow more probable. If the individual cases are rejected as inconclusive as soon as they arise no scientific progress can be made.

The S.P.R. may not have followed an ideal course in the past and may be open to criticism still, but it has done tremendous service to the cause of psychic science. It is time that Spiritualists should realize this and stop baiting it.

FATHER THURSTON AND THE TALKING MONGOOSE

Father Thurston, perhaps the greatest student of Poltergeist phenomena in this country, has taken up the cudgels in *The Month* for the talking mongoose of Cashen's Gap. "Let me point out," he says, "that it is by no means necessary to suppose that the intelligence and the voice reside in any sense in the mongoose. There is nothing to prove that the throat of the little creature is the organ by which these articulate sounds, this human language is produced." He then states that there is considerable evidence that the phenomenon of direct voice does occur in séances with certain mediums. He continues: "Anyhow, if heavy objects can be lifted, projectiles guided in their rapid flight, musical instruments played upon, thundering blows delivered upon doors or tables, sounds like the crowing of cocks, the barking of dogs, the sawing of wood or the whetting of scythes, be accurately imitated without any perceptible human agency, I can see no great difficulty in supposing that the intelligences responsible for these marvels may also be capable of counterfeiting the human voice and taking part in any sort of conversation. Moreover, if some spirit influence can so guide a medium's pen that it will reproduce the characteristic handwriting and signature of an utter stranger, it would seem a comparatively easy matter to control the movements of such a little animal as a mongoose and to teach it to make itself useful in killing rabbits."

The opinion of Father Thurston that the talk of the mongoose is a sort of Direct Voice, is supported in *Light*, June 18th, by Capt. Quentin Craufurd. He found it always a weak point in the explanation of direct voice phenomena that organs have to be built up out of ectoplasm in order to reproduce the voice. He points out that it is not necessary to produce a larynx in order to obtain a human voice. The telephone receive, for instance, is in no sense a larynx, and lightning, when it produces a tremendous peal, does not build

up for itself either a cannon mouth or an organ tube. He says that in his early researches in wireless telephony in 1904, the human voice was created by a luminous discharge between two points. The operator was at a distance and his voice, acting upon some carbon dust, controlled the electrical conditions between the two electrically charged points. At the only direct voice séances which he attended, there were also produced luminous phenomena which to his mind were clearly electrical discharges. "I was able," he continues, "to reproduce exactly similar effects on a much smaller scale in my laboratory at home in complete darkness. Under etheric conditions, these things can probably be produced more easily than with me, and are probably carried out with electrified particles that were recently living matter in our own bodies. If this is so, any animal particles shot off from a living creature can be put to the same use, so that a mongoose might be made use of, just as we can do a great deal with the fur of a living cat."

Captain Craufurd's remarks are very suggestive. There is no doubt that the ordinary spiritualistic explanation for the direct voice is lame and highly unsatisfactory. You can no more talk with an ectoplasmic larynx than you can walk with a knee-cap. Nothing less than a full materialization is needed to complete the larynx. There must be lungs, vocal chords, tongue, palate, cheek-bones, teeth, etc. The average spiritualist when he glibly explains the direct voice by saying: "Oh, they build an ectoplasmic larynx", does not know what he is talking about. Yet why should we blame him when it is the spirits who are amiss?

SHEFFIELD FINDS NO PROOF OF SURVIVAL

After nine months of investigation of clairvoyance with half a dozen mediums, the Sheffield Society for Psychical Research reports that "on no occasion was there an exhibition of mediumship, either in the form of clairvoyance or clairsaudience, that could be said to be of such evidential character as to prove survival. While paying tribute to the apparent honesty of the mediums, the group is satisfied that they did not prove their powers to be such as to get into contact with those who have passed on. The group does not say that mediumship, under certain conditions, and contact with those who have passed on is not possible, but is definitely of the opinion that these conditions are very rare."

I know several members of the Sheffield group. They are extremely sensible people. And they have no intention to prejudge the issue. The report was really not intended for publication in the daily press. It was a summary of nine months' investigation and

not meant to be final. It was the finding of the whole group but only one of five reports. As regards healing, psychic photography, mediumistic developing and telepathy the reports were good. I am told by Mr. McCarthy, the Secretary of the Sheffield Society, that the committee which brought in the negative report was presided over by a high city official who judged the evidence by the same standard as it would be judged in court.

The committee made allowance for the possibility that the sitters at the test séances may have been to blame and suggested that before further investigation, experiments should be conducted to find the right type of sitter. To my mind this is the most interesting point in the report. In the clairvoyant demonstrations at the International Institute for Psychical Research for the purpose of deciding the reality of the phenomenon or otherwise, we have repeatedly found that certain sitters who were unknown to the medium were picked out for messages more often than chance would indicate. It seemed as though the messages more often than not came through the sitter's mind. I do not mean that the medium was mind-reading. I would restrict the use of this term to thoughts in the conscious mind. Nor that the medium must necessarily be a telepathist only. For the type of telepathy which selects characteristic and dramatic incidents from long forgotten memories and builds them up into the personality of someone dead there is no evidence. The assumption of such a faculty is no more justified than the assumption of a discarnate entity using the sitter's mind as a relay to reach the medium. Between the two equal possibilities we shall have to judge finally. In the meantime I do believe strongly that there exists an unknown psychic factor which makes some people good, others bad, sitters. Psychologists of the future perhaps will help us to isolate this factor and thus we shall learn something very important about psychic operations.

AN ELECTRICAL MAN IN BUDAPEST

Mr. Karl Röthy, Hungary's veteran psychical researcher, sends me a highly interesting report of an electrical man discovered in Budapest. He is Count John Berényi, a sixty-three-year-old writer. In Mr. Röthy's home he was tested on May 26th by medical doctors and electrical engineers. He wore linen underwear and ordinary leather-soled shoes. Having been searched, he extended his hand in the direction of a ship's compass and in a few minutes he not only deviated the needle but drove it completely around. Unknown to him a pocket compass was held under his elbow. Its needle showed the same deviation at the same time. For the next experiment a

large sewing-needle was placed in a thin glass tube. Corked at both ends, the tube was placed in a dish filled with water. The glass tube followed the hand of Count Berényi. But it never followed the hand of any of the experimenters. Following this, Count Berényi took in his left hand a small neon lamp and made passes with his right hand at a distance of two to five inches. Every time his hand passed near the lamp it lighted up. The illumination lasted for ten to fifteen seconds and then gradually died out. The same result was produced when Count Berényi rubbed a piece of amber on his coat and put it near the neon lamp. After the experiments Count Berényi felt considerably fatigued. He said that he needed strong concentration and volition to bring about good results.

A TALKING DOG IN GERMANY

The *Leipziger Neueste Nachrichten* reports the discovery of a talking dog in Bavaria. It is an airdale terrier called Bessie. It is six years old and belongs to Frau Rose-Marie Fritz, wife of the school-teacher of the little village Breitbrunn on the lake Ammer. According to Professor H. Ph. Weitz, the dog talks by barks and by striking with her paw. For every decimal she strikes once with the right paw. The alphabet is barked out according to an ingenious code in which each letter also corresponds to a number. For "yes", Bessie barks once, for "no" twice. The numbers 1-7 also serve to distinguish colors. The most frequent colors have the lowest number. As Bessie is a village dog green is 1, and as she lives near a big lake, blue is 2. Bessie's examination was begun by the Professor in the schoolroom. Frau Fritz wrote on the blackboard $11-7+2$. Bessie barked as fast as lightning six times. The Professor smiled contemptuously and asked for less complicated problems. Bessie solved every addition and extraction instantaneously, and received a piece of bread as a reward. The writing lesson was followed by an oral one. Mme. Fritz spoke the problems; Bessie solved them with remarkable accuracy. This was one: If the Frau buys 15 sausages—hearing the word 'sausages' Bessie licked her chops—and keeps 5 for herself, then gives three to Birke (Bessie's puppy), how many will be left for Bessie. Without hesitation she replied 7.

Professor Weitz then conducted a general intelligence test. He asked Bessie how many people were in the room, how many gentlemen, how many people wore glasses. Then a child's picture book was placed before her. She was asked to count the number of animals and children. She did it with promptness and precision. The color test and the watch test to tell the time were also passed with honors. Bessie can tell the time to the minute. Professor Weitz is

planning a series of experiments to test the possibility of mind-reading on the part of the dog.

HUGE COST OF PROPAGANDA MEETINGS

The Marylebone Spiritualist Association, the largest Spiritualist society in London and perhaps in the whole world, faces a serious financial problem. Six years ago it transferred its Sunday meetings to the Queen's Hall which seats 2,500 people. These meetings were not estimated to be run with profit. Latterly, however, the silver collection fell off considerably. According to *Psychic News*, the loss last year was between £6-700. This is due to both diminished attendance and smaller collections per head. Many other societies hold Sunday meetings in the London area and the general depression accounts for the smaller average contributions. The Marylebone Association renewed the lease of the Queen's Hall for another year. But if due support is not forthcoming this will be the last one. Which means that Spiritualism would lose an important center of propaganda. It is quite possible, however, that Mr. Ernest Hunt, the new president, who is a man of exceptional abilities, will find the necessary means to enable his society to continue these meetings.

PASSING OF G. K. CHESTERTON

The sudden passing of G. K. Chesterton recalls to my mind his jokes and jibes about Spiritualism and Spiritualists. In his biography of Browning he ridicules the story that Browning became an enemy of Spiritualism because in a sitting with D. D. Home a spirit hand placed a wreath of flowers on Mrs. Browning's head and not on his. He says that Browning "did not dislike Spiritualism but Spiritualists". Chesterton disliked both. But as he was an ardent Catholic no one took offense or bore him ill will. He was a great man and his convictions were respected.

Book Reviews

'TWIXT EARTH AND HEAVEN, by Annie Brittain. With a Foreword by Sir Oliver Lodge. Rider. 190 pp. 3/6 (In this country, \$2.00).

There are never enough books made of the life-stories of mediums. These gifted creatures come to take their faculties so much for granted that they seem hardly to realize how much we need to know of the way in which their powers first showed themselves, how they were trained, to what fluctuations they are subject. Nor is this desire in us mere curiosity. Any particle of information about that region which Mrs. Brittain calls "twixt earth and heaven" is precious to us, as sometimes bringing light to bear on our own rare experiences, sometimes giving us the assurance that this realm, often so puzzling, has nevertheless true laws of its own, which clairvoyant after clairvoyant encounters when once really at home there.

Mediums of Mrs. Brittain's quality are rare; even rarer are books by them. This author's admirers would, ideally, have asked a more detailed account of a medium's life and development than Mrs. Brittain has seen fit to give. But once they have made up their minds to accept what she offers without cavil they will find that she offers a great deal. These chapters mainly take the form of anecdotal material. Even as a child she was clairvoyant, and except for a short period at adolescence, her gift has been with her daily. As a mere baby she saw those on the Other Side; as a child received warning, by apparition, of her grandmother's approaching death; and as a young girl saw the shade of a sceptical uncle before he had been dead ten minutes. The later chapters of the book are given up largely to reprinting cases of sitters so well satisfied of her supernatural gift, so certain that they had been in contact with their beloved relatives and friends, that they voluntarily went on record to that effect. And indeed many of these reprinted cases are among the most impressive cases of mediumship we have. An especially notable feature of Mrs. Brittain's work is her ability to produce communications of sitter of alien nationality, and moreover, to get their difficult names with less trouble than most mediums show in getting the simplest names.

The last chapter is short, and given over to physical phenomena. Mrs. Brittain is frankly uninterested in these, and lends her help to a small circle in her home from sheer good nature and at the urging of her husband, who has been her constant counsellor in her life-work.

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The book will interest Spiritualists and psychic researchers alike, since Mrs. Brittain is aware of the necessity for witnesses and documentary proof as she is convinced that her gift is given her for the consolation and enlightenment of her grief-stricken clients.

V.S.N.

WHAT GOD MEANS TO ME, by Upton Sinclair. Farrar and Rinehart. \$1.00. 140 pp.

Mr. Sinclair calls his little book "An Attempt at a Working Religion", in his subtitle. This sounds far more tentative than the book itself. Mr. Sinclair may not know *all* that God means to him, but—being, as he himself says, "of an inquiring mind"—he has managed in the midst of a life busier by far than that of the average man to discover many of the things he means when he speaks of "God".

That he has no orthodox idea of the Godhead goes without saying, but the average heretic or the atheist would find no comfort in Upton Sinclair. By way of showing not only what God means to him, but why he means it, the author tells many stories of the working of transcendental forces in his life: he tells how he has been strengthened, healed, comforted, sustained and rested by a Power greater than himself. He tells how he approaches his "God" in expectation and in prayer. He challenges the materialist again and again, as well as the orthodox preacher, the man of medicine and the man in the street.

Psychical researchers will be most interested in the latter half of the book, from a chapter called "Space and the Soul" to the conclusion. Here Mr. Sinclair sets down some of the experiences of himself and Mrs. Sinclair; not only those told so well in his earlier volume, *Mental Radio*, but other anecdotes and experiences as well, including more than one psychic cure. He goes on to tell of "fire-walks" and séances, of Dr. Rhine's experiments and Dr. Morton Prince's "Miss Beauchamp", and in doing so has compiled a book full of challenging material to confound the sceptic.

The reader may or may not agree with Mr. Sinclair to call the force which is in operation in many of these instances of super-normal occurrence by the name of "God", but that this is a document which will help the cause of Psychical Research there can be very little doubt.

P.M.L.

INDIA MOSAIC, by Mark Channing. Lippincott. \$2.75. 316 pp.

More than a quarter of a century ago, Mark Channing went to India. He had just come through the Boer War, he was at loose

ends for a career, and he was in love with a young girl who was dying in Switzerland.

The girl had been born in India and loved the country. That was the reason for Mr. Channing's joining the British Army there. It was not enough to make him enthusiastic about either India or Indians. He himself looks back astonished now at the doggedness with which he disliked, distrusted and rejected everything in India: he would not allow them one virtue or be taught by them in the simplest relations. For years he lived in this state, he upheld "what the Indians call 'White Monkey' conduct"—the snobbery, insolence and blindness of the conquering race.

Then little by little his attitude began to change. He had been warned against having any traffic with "the Uncanny", but a certain amount of uncanniness was not easy to evade. For one thing, he saw a ghost; for another, he interrupted a ceremony and his horse became mysteriously ill shortly after; most convincing of all his stories, his house-mate, who treated a grave contemptuously, was "haunted" in a way which nearly crazed him with terror.

He had found the Indians contemptible; he came to think of them as patient and intelligent. He had known nothing of their literature or religion, and he was educated in it almost in spite of himself. At last he met a Guru, a spiritual teacher, for whom his admiration can literally find no words.

The book is interesting as any book about a strange country written by one who came to love it is likely to be, but to those who are interested in Oriental religions and the occult it will have a special appeal. There is little about the Guru and Yoga in the volume, but that little is worth reading. Those who enjoyed *The Lives of a Bengal Lancer* will find this almost a companion book.

THE MAKER OF HEAVENLY TROUSERS, by Daniele Varè.
Doubleday, Doran. \$2.00. 301 pp.

This charming book lies somewhere on the border-line between autobiography and fiction; it is offered as a novel pure and simple, and perhaps it is best read in that light. It is the story of a young white girl in Peking, and the cast of characters includes coolies and Russian refugees, communists and Tibetan lamas, world-cruisers and the "I" who tells the story—who, if he is truly Signor Varè, only recently resigned from the Italian Diplomatic service after years in Vienna, Geneva, Copenhagen, Luxembourg and, of course, Peking. The story he has to tell has a strong element of the occult—the slight plot, indeed, turns on the hypnotic influence of a Mongol

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abbot upon a young American. Signor Varè manages to make it sound very possible indeed, and the rescue of the young heroine from a sinister situation is genuinely moving.

THE UNDYING MONSTER, by Jessie Douglas Kerruish. Macmillan. \$2.00. 256 pp.

This mystery story of the supernatural will be a holiday to those interested in psychic research. It is only fair that readers should be warned that the dose of horror is a considerable one, and that squeamish clients should not undertake to read themselves to sleep on it. But if one is able to stand a sound infusion of the uncanny into a good love story, and enjoys, occasionally, a book which treats of the supernormal as constantly occurring, this novel will be most welcome. The main woman character is a sort of psychic consultant, called in to rid houses of ghosts, settle poltergeists and generally keep the borderland "langleggit beasties" in hand. Members of societies for psychical research will be amused, perhaps, to find the author treating their societies somewhat as though one of the main reasons for them were their usefulness in performing exorcisms, but, on the other hand, she shows such a genuine breadth of sympathy with the supernormal, so much erudition in occult matters, that this high-handedness is easily overlooked.

More cannot be said, for a sentence too much would give away the point of an excellent mystery.

B.P.

Survey and Comment

PAT MARQUIS

Considerable interest has been aroused in psychical circles by reports of a youthful clairvoyant named Pat Marquis, a twelve-year-old California boy whose strange powers have been under observation for several months. At the moment of writing the best account available is that of the well-known journalist, Miss Alma Whitaker, writing in the *Los Angeles Times* of May 3:

"Pat Marquis, a thoroughly normal boy 12 years of age, has what doctors for the present term super-normal sight and, moreover, while heavily blindfolded, seems to have remarkable psychic powers.

"For this reason 150 doctors met at the Hollywood Hospital, where the youngster gave them an extraordinary demonstration. Dr. Cecil Reynolds, F.R.C.S., presented the boy to the assembled physicians and Dr. William Daniel presided.

"Three eye specialists—Dr. A. G. Hovde, Dr. Henry S. Nesburn and Dr. Lloyd Burrows—superintended the blindfolding. Dark goggles encased in adhesive tape were placed over his eyes and three layers of adhesive tape were added, clear down to the boy's lips. On top of this was a thick bandage.

"The boy went into a mild form of trance. He then duplicated gestures made by the various doctors, who would put up three, two or all five fingers, fold their arms, hold their hands above their heads and so on.

"Asked questions, he either replied verbally or wrote answers. Dr. Armen Fareed, a Persian physician, received his reply written in Persian, although the boy has no knowledge of that language.

"Because of the demonstrations of eye-covered sight young Pat has given before small private groups, Hamlin Garland, whose latest book is "Forty Years of Psychic Research," has had more than forty séances with the boy.

"He can walk anywhere without stumbling in strange places. He outlines portraits with a pencil exactly and, on one occasion, drew a remarkably good portrait of his own mother while blindfolded.

"The doctors put the boy to every test imaginable. With an ouija board, which was twisted around and placed in odd positions, he unfailingly indicated every letter and number upon it correctly.

"Thus blindfolded, he deciphered the most minute lettering on a small gold watch fob belonging to Robin Watson, Canadian author. He could accurately describe anything suggested. He can fetch a given book from a remote shelf and open it at a page indicated.

"While in the trance he is supposed to be an ancient Persian, Napeji, and in this guise gives certain predictions, which have proved uncannily accurate.

"Pat is the son of Mrs. Vivian Marquis and a pupil at the John Burroughs Junior High School. At present the doctors prefer to designate his unusual powers as 'super-normal sight and cognition,' while reserving judgment on his psychic ability.

"Dr. Reynolds said the boy, in a trance, told him that consciousness is seated in the mid-brain, between the colliculi, and that he usually employs the left optic thalamus in his demonstrations of sightless vision.

"Napeji, the doctor said, also told him that he was a Persian who emigrated to the Himalayas in the year 1080.

"How he could know anatomy and modern medical terms is beyond me," said Dr. Reynolds. "Certainly the boy knows nothing of them."

We have received a letter from Mr. Hamlin Garland—who has been a Trustee and investigator of this Society—vouching for the essential reliability of Miss Whitaker's narrative. His own sittings with Pat Marquis were fewer than the news-story states, but were sufficient, in number and in test conditions, to convince him of the genuineness of the boy's powers. It is to be hoped that a more circumstantial description of some of the boy's work will be published.

AN EXPERIMENT WITH "TIME"

Time, the weekly news-magazine, published the following story in its issue of June 8, under its Science rubric with the caption *Dreams Come True?*:

"One night last week on the Island of Hawaii, a Territorial Forester named Leslie W. Bryan had a vivid dream. In it he saw a dirty, ragged, wretched soldier at a certain lonely spot on the slopes of Mauna Loa. Before daylight Forester Bryan was on his way to that spot. He knew that for a week an alarm had been out for Private Edward Deal, missing from an Army rest camp. Sure enough, at the spot he had seen in his dream, Forester Bryan found dirty, ragged, wretched Private Deal, saved his life."

We are endeavoring to secure further details of the incident, which from the published account would seem to be a good case of veridical dream of a possibly clairvoyant but more likely telepathic nature. That is to say, the forester's dream-vision probably originated in the mind of the lost soldier, conforming to the well-recognized type of telepathic hallucination emanating from a person in distress or grave peril. The most interesting aspect of the incident, so considered, would lie in the fact that the telepathic impulse did not reach, as is usually the case, a relative or close friend of the

"agent", but a total stranger who was nevertheless, in his capacity as forester, one of the few persons in a position to rescue him. There have been similar incidents reported, but they are far rarer than those in which news is telepathically brought to a close connection of the endangered person.

However, full classification of the incident will have to await the complete details, if they can be obtained. The interest of the moment lies in the rather weird commentary which *Time* appends to its narrative. It begins as follows:

"One theory about such prophetic dreams, which make frequent news-stories, is that they are simple-minded fables. Quite different is the elaborate, long-pondered theory of John William Dunne, British soldier, engineer, sportsman and aeronautical inventor. (*An Experiment With Time*. Macmillan. 1927.)"

It is always desirable to have the interesting work of J. W. Dunne thus brought to the attention of the reading public: more experiments with dreams along his lines might bear rich fruit for psychical research. But the puzzle is, what led *Time's* commentator to think that the Hawaiian incident was *prophetic*? The story as reported contains not the least prophetic element. The forester dreamt of a man in a certain spot: went there the next day, and found him. It is altogether unlikely—both from the knowledge we have of such cases, and from the absence of any indication in the story of what would have struck everyone as especially extraordinary—that the dream placed the lost soldier on Mauna Loa *before* he got there.

The *Time* writer, however, discusses the episode entirely in terms of prophecy, and proceeds with most of a column of exposition of the Dunne experiments in dream precognition. Some slight justification of this might be found in the incident he quotes from Dunne, of his dreaming that his watch had stopped at a certain time, and waking to find that it had indeed stopped at that time. This of course was not at all an example of prophecy, and doubtless was not presented by Dunne as such: it was either clairvoyant, or possibly to be ascribed merely to the "time-sense" acted upon by the watch's ceasing to tick—if not, indeed, to pure coincidence. In any case, it is very different from the bulk of Dunne's experiences—a number of which are quoted in the article—which in turn are very different from the Hawaiian incident with which *Time* links them.

However, it is not only in psychical research that *Time's* science specialist seems to be imperfectly versed. Of J. W. Dunne's attempt to find a cosmological theory in which to fit precognition he writes: "He adopted the deterministic universe cherished by many a philosopher and scientist from Plato to Einstein." Einstein, perhaps: but it is surprising to hear Plato called a determinist.

A MOTHER'S APPEAL

A touching story is told in the June issue of *La Revue Spirite*, of a mother's search for her son whom she thinks, on psychic evidence, to be still alive but with his memory lost. The young man, Noël-Maurice Viaud, fell in battle in the Belgian Ardennes on August 22, 1914, the day of the retreat from Charleroi. That same evening his father, a professor in the Lycée at Bordeaux, saw a vision of him with a wound in the left side of his head. The father assumed that the vision betokened the boy's death, and indeed the story was printed in the *Revue des Sciences Psychiques* (March 1916) as a case of telepathic hallucination from the dying. The mother, however, insisted that the boy was only wounded, and in a coma. She continued to wait for him.

At the end 1916 the mother was told by a medium that her son was still alive and in a German prison camp. The medium described the boy in accurate detail, and supplied one rather striking point about a watch which she said he carried, a stem-winding watch which had lost its ring: "He has braided a piece of string and fastened it below the head of the stem." A few months later Mr. Viaud visited the clairvoyant, and was told the same story: that the boy was in a German prison, and that he carried a watch with a braided string fastened to the stem. The clairvoyant added that his comrades teased him about his peculiar watch-chain.

After the armistice another soldier from Bordeaux, who had been at the front with young Viaud, visited the boy's family and talked a great deal of his absent friend. At one point he remarked: "He was a funny one! He braided a string to make a chain for his watch. I used to make a lot of fun of him about his chain."

The coincidence of this detail, unknown to the parents but later confirmed by an army companion, being related by a medium, gave the young man's family reason to believe that he had not, in fact, died in the first days of the war, but might still be living. Mediums who have been consulted more recently are reported to have said he is living today in a foreign country under another name, having lost all memory of his identity because of the wound in his head.

The boy's mother has requested that this story be printed widely in newspapers, and especially in psychic journals, in the hope that it may fall under the eyes of the vanished man or of someone who knows a person with such a history and will end her twenty-two years of tragic suspense by writing to the *Revue Spirite* (8, Rue Copernic, Paris, XVIe). Maurice Viaud was a handsome young man, five feet seven inches tall, blue eyes, light hair, his face rather long, very well-formed teeth. His personality was magnetic, and he had

been well educated, knowing Latin, Greek and English besides his mother-tongue.

A TRIBUTE TO MIRABELLI

The same issue of the *Revue Spirite* contains a striking tribute to the famous Brazilian medium Carlos Mirabelli, whose case has caused widespread discussion for a number of years but still remains rather enigmatic in spite of impressive narratives by competent and even distinguished observers. Readers of the *Journal* have been made familiar with Mirabelli's work by Mr. Eric Dingwall's summary of the published evidence in the July, 1930, issue, and by Miss May Walker's report of her own observations in March, 1934. The most recent report on Mirabelli in English is that of Mr. Theodore Besterman in the *Journal* of the S.P.R. for December of last year.

The *Revue Spirite* takes this new place piece of testimony from the Sao Paulo (Brazil) paper *Vanitas*, which devoted several pages of its March issue to Mirabelli, apropos of the Brazilian Psychical Institute's celebration of the twenty-fifth anniversary of his mediumship. The author is a Catholic Priest, Father José Maria de Castro. His words cast a favorable light on both Mirabelli's phenomena and his character; besides revealing an attitude toward psychic phenomena not very frequently found among the Catholic priesthood:

"I have always met with the best reports concerning Professor Mirabelli. When I was Professor in the Seminary and in the Lycée of Bello Horizonte, my good friend, Father Antoine Cerbella, Mirabelli's uncle, was vicar of Vespasiano, a town quite near this capital. He told me such extraordinary facts about the distinguished Professor that I became very eager to make his acquaintance.

"Having just missed doing so on several occasions, I met him at last in Rio, and, I say it in all seriousness, at my first encounter with him I was struck with amazement. He told me so many things about my past, going back to my relatives and ancestors, and about my present, that I was convinced I was face to face with an extraordinary man, a man of God, reminding me of the Saints of the Church whose noble lives bring us so many revelations; priests of the Church like the unforgettable Monseigneur Horta (of Marianna) who received so many, many revelations from the Beyond for the spiritual good of souls. And I asked myself why the revelations of Mirabelli were not considered by the Church, the Mistress of Truth, as emanating from Heaven, just as those other revelations were. And I concluded: I am a Catholic, Roman and Apostolic priest; I have made and will make again, as many times as may be necessary, the profession of faith and the abjuration of those errors condemned by Holy Church,

but I shall not cease to believe that God has granted Mirabelli a power, a faculty, as He has to so many others. And it would even please me to have the heads of the Brazilian Church name a committee composed of members of high intellectual standing, such as Father Joao Gualberto of Amaral, Father José Procopio of Magalhaes, and others of the intellectual quality and the integrity of conscience which the School of the Holy Cathedral brings forth, such as Don Silverio Gomes Pimenta was, to study the character and the phenomena of Professor Mirabelli. I await the verdict of such investigators without fear.

"This has nothing to do with Spiritualism. There are natural phenomena, in full accord with what moral theology admits. I have seen persons who have travelled from Europe with the sole aim of seeing and hearing Professor Mirabelli, and they have gone away astonished! The case is even more worth consideration since Mirabelli is a Christian. He believes and confesses the divinity of Our Lord Jesus Christ. Over his desk there is a crucifix which he cherishes, and he is right. He asks Christ's help and renders Him thanks for help in aiding those dear to him. All this indicates that Mirabelli is a religious man, and that the Brazilian religious authorities should not feel able to condemn him without examination. And knowing him, they could not help admiring him. But the opposite is possible, that he may be condemned here with no further ado, without even the "delicacy" which the Holy See showed in handling the revelations, etcetera, of Thérèse Neumann, of Father Pio, of Elcina A member of the priesthood, a Doctor of Rome, told me the following only a little while ago:

"We were in the auditorium of the Gregorian University, at Rome. Father Vidal, Professor of canon law, speaking of the Brazilian bishops, said "In Brazil, all the bishops are popes: they do as they like, pass on all questions without hearing all the evidence, without following the principles of justice, without consulting the Holy See."

"Such being the case, anything is possible. But the Truth is that Mirabelli is an admirable man! It should not be possible to condemn him without first studying his powers. As long as the Catholic, Apostolic and Roman Church has not proved that the phenomena of Mirabelli are contrary to its laws, I shall hold that they are extraordinary, and seem to come from Heaven. May God protect Mirabelli for the good of humanity."

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Critical Study of a Pascal Forthuny Séance

BY DR. FRANÇOIS MOUTIER

[EDITORIAL NOTE: *In our issue for last November, we published an article by the late Charles Pichet on Pascal Forthuny which gave several examples of this sensitive's striking work. A supplementary article by Dr. François Moutier has been published by the "Revue Métapsychique" which we translate herewith.*]

Not all of those interested in psychical phenomena bring the same spirit to the criticism of the submitted documents. Some, convinced in advance of the truth of the information offered by sensitives of Pascal Forthuny's calibre, hold that such clairvoyants cannot err; others, imbued with an exaggerated scepticism, consider that most of the facts given are wrong, and that the rare correct items are merely the expected proportion of lucky coincidences. In sitting with clairvoyants or reading records of their work, it is necessary to be on guard against both a blind confidence or an equally blind negative attitude.

For the present writer, everything depends on the results which are habitually obtained with the mediums concerned. If these are in general remarkable, the chances are that truth predominates in the material produced on any given occasion. But, admittedly, it often seems in hearing them that their pronouncements are incorrect. This is particu-

larly flagrant in public séances, where one hears the persons addressed by the medium assert that they know nothing about the details or challenge the truth of the facts presented for their opinion.

Should one infer from these negative responses that the medium has been wrong? By no means. In some cases, indeed, the sitter has an obvious interest in denying what is said to him. Personal interest outweighs scientific interest, and the medium—often indiscreet, it must be admitted—finds himself charged with inaccuracy when the fact is quite otherwise. In other cases the sitter acts in good faith. He has forgotten, or he does not know. Lapses of memory are frequent here, and all those who go to public séances know that the sitter often recognizes, after some time has passed, the accuracy of the material given to him.

Very often the trouble is neither lack of the requisite good faith, nor a failure of memory, but simple ignorance of the events to which the medium has been able to refer. This is particularly true when the sensitive's material consists of geographical matters or historical facts. The verification of these can present very great difficulties, demanding arduous research. It is necessary, indeed, to make a real effort, and to devote to these difficult and often apparently futile researches hours and even days of hard work.

The writer wished, nevertheless, to undertake the task of verifying, in a particularly typical case, the quality of the utterances made by M. Pascal Forthuny in a public séance. For this purpose are presented M. Forthuny's statements and the sitter's responses. Comments will be interpolated whenever they become necessary.

Séance of November 27, 1934 (At the Institut Métapsychique)

M. Forthuny (stopping in front of a woman): Here, some letters from Russia.

Mme L.: I am learning Russian.

M. F.: You are learning Russian. I am going to say that here is something about books, not in Russian, but translated. There have been enough of these books, altogether, to create some disorder, and you have begun to classify them according to authors.

Mme L.: Yesterday I did arrange all my Russian books and notebooks, as a matter of fact.

M. F.: I'm looking at you a great deal, but I have to. I'm not bothering you by looking at you so much, am I? I'm searching for something I don't find. The initial V. You might say that I've come up and want to speak to you about a person who doesn't know Russian, but who comes to see you and is old enough to—it's hard to put it—to have known Lucien Descaves—he or the person of whom I'm speaking—and he knew Turgeniev in Paris. You don't have a portrait or manuscript or book that belonged to Turgeniev, do you?

Mme L.: No.

Commentary: Mme L., as she was listening to M. Forthuny talk to her about Russian books and the initial V., recognized absolutely nothing at the moment as correct. The next day she remembered that she had a book with a dedication by Monsieur V., a very well known Russian, and that consequently the idea of a book of Russian literature associated with the initial V. was based on fact. It is absolutely impossible for personal reasons to verify whether Monsieur V. knew Lucien Descaves or possesses any documents concerning Turgeniev.)

M. F.: I see a provincial woman, apparently calm, but by nature really very high-strung, very sensitive, very impressionable, whose profile might have reminded one of yours, at some period of her life. Here is an interesting point: This person lived in the neighborhood of a church.

Mme L.: I used to live very near a church, as a matter of fact.

(Commentary: The portrait sketched in a few lines, of a sensitive person, etc., was exactly that of Mme L.'s mother.)

M. F.: It was in the country; it was quiet like a village.

(Commentary: It should be understood thoroughly that M. Forthuny was utterly ignorant of whom he was address-

ing, and could not suspect, nor had he for a moment been able to suspect, before the end of the séance, the town where Mme L. lived; Caen, in this case. The writer of this paper is well acquainted with Caen. He was seated very far from Mme L. on the day of the séance under consideration. Moreover, as will be shown in their proper place, a certain number of details communicated by M. Forthuny were unknown to the author. Mme L.'s house is at Caen, on the Place du Château; this square, surrounded by abandoned houses, forms quite a curious little island on the edge of the town's activity.)

M. F.: Leaving the porch of the church, I should like to get my bearings with you for a few seconds. But this is odd; you were living near the church; nevertheless, in the part behind the church you saw a gate. It was like a carriage-entrance which opened onto the church property, where there is something annexed to the church. The initial C. I should like to go with you from the church porch and cross a section where there were ups and downs; sometimes one even went through very narrow parts, somewhat enclosed, giving somewhat the impression—I don't say of ramparts, but still of something built up, of masonry, on top of which there was a terrace, a sort of terrace with a kind of round pepper-box turret, with a tree in the middle.

Mme L.: Not quite.

(Commentary: All that M. Forthuny said here is true. But it is a little as if one had taken the elements of a landscape and had crowded them together, in an order, and from perspectives slightly different from the reality. The Church [St. Pierre-de-Caen] presents a large entrance-door situated at the end facing the château. On the other side, towards Mme L.'s property, one of the gates of the château opens. From the porch of the church to the château gate there is a section with "ups and downs", with passages climbing between embankments that are almost ramparts. The square of the château makes a terrace on one side. A pepper-box turret dominates it; the tops of the trees may be seen over the terrace.)

M. F.: It is quite deep. If you fell from the top of the thing you'd be killed?

Mme L.: Yes.

(Commentary: The square extends to the moat of the château, very deep at this point.)

M. F.: Do you know a little bit about the history of this place? Do you recall, for instance, that at the foot of this airy terrace, about two paces away, there happened a drama that finished in the assizes? A woman who killed, or was killed by, workmen, locksmiths?

Mme L.: No.

(Commentary: After lengthy research in old diaries, notably Dufour's, published at Caen by Lesage [Jouan, Ed.], we found that on December 22, 1825, at the fish-market horse-block, situated about two minutes' walk from the château, a soldier killed a woman of the streets with a cobbler's knife. We can obviously only be dealing with a chance hit: there would scarcely be any part of the city where some crime or other had not been committed in the course of the centuries. It would be interesting, none the less, to know whether the murderer was a locksmith; but it would be necessary to wade through old archives to determine that fact, and we have not had the time to pursue it.)

M. F.: I'm coming back on the terrace. There; I see the church. The initial L.

(Commentary: This initial is that of the lady to whom he was speaking.)

M. F.: And then I get something like a bugle. Do they blow a bugle there?

Mme L.: Yes.

M. F.: But it is a building that has never been a barracks; it is an old château.

Mme L.: A château, yes.

M. F.: Someone blows a bugle. The pavement of the court has been completely changed; one part raised, in the interior court of the château.

Mme L.: I don't understand that.

(Commentary: The old château of Caen has been used as a barracks for many years, so it is true that the bugle is heard there. Forthuny made an allusion to an alteration of the interior court of the château. This alteration, unknown to Mme. L. and to me, was made. We found a lengthy description of it in Trébutien's works on Caen [Trébutien, *Etudes sur la ville de Caen*]. To build the barracks it was necessary to level off the interior courts and this required very high embankments. This is just what Forthuny went on to give in detail in the following lines:)

M. F.: To go to the building below, they had to level the ground completely merely to make some steps leading to the terrace. This new barracks in some fashion did not have a way opening out on the terrace.

Mme L.: No.

M. F.: But it had one facing in the other direction, towards a sort of elevation—a rather irregular one, which has had some kind of historic importance. Wait a minute; it was something like hangings, important civic receptions with decorations . . . an old story.

Mme L.: Possibly, but I don't know about it.

(Commentary: These few lines of Forthuny's suggest very important considerations. It is true, for instance, that the principal gate of the barracks does not open on the château square, but on the opposite side where there is this irregular elevation, a grassy place crossed by the road leading to the drawbridge opening north towards the country. The historic importance of this gate, which Mme L. did not know, was known to me, but I only knew that it had played an historic rôle; I did not know that it had had any connection with executions. Study of Trébutien's work and that of the Abbé de la Rue [L'Abbé de la Rue, *Nouveaux essais historique sur la ville de Caen et sur l'arrondissement*, 1842] yields the following details:

In 1417, at the historic gate called the "Field Gate", the Sire de Montenay surrendered the keys of the château to

the King of England, Henry V, after the famous siege which saw the ruin of Caen. In turn, when the French were winning, in 1450, the English were forced out of the château, and immediately after their departure the Count of Dunois with a troop of nobles, heralds-at-arms, and squires carrying the king's banners, entered the château through the northern gate of the city and placed the standards of Charles VII over the donjon gates.

We learn from Dufour's diaries that in 1812 four workers and two women were hanged after a bloody misadventure behind the château at this gate.)

M. F.: I suddenly see a kind of shield on which there is, as if it were for the City, as its coat-of-arms, a red ground with vertical bars. I don't want to use heraldic terms. I prefer not to speak of "a field, gules"; but it was red, and there were merlettes at the top. Do you recognize the arms of the City?

Mme L.: No.

(Commentary: The arms of the City of Caen were, from the fourteenth to the eighteenth century, "field, gules"—that is, red crowned with gold. They were, and still are, very simple arms on which the crenellated tower springs from the vertical line. In 1811 the municipality of Caen, animated by some inexplicable ambition, wanted to enrich its coat of arms. Napoleon I permitted it to have, in addition to the above, "*au chef cousu de gueule à trois abeilles en fasce d'or*". We do not wish to be accused of trying to prove M. Forthuny right at all costs, but it is interesting to note that, seen from a distance, or through the haze of thought, bees and merlettes [birds without feet] are remarkably alike.)

M. F.: I return to that place where I was before. Are you familiar with its geography? There is a stairway which goes down, 'way down, and one must be careful not to fall getting down; and at the other end of the square there is another stairway which leads down to the lower city, but in the opposite direction.

(Commentary: There are, true enough, throughout this

section, steep and narrow stairs that lead down to the lowest parts of the town or to the ramparts.)

M. F.: A fountain! I see a fountain! It is rather isolated. It has been restored—changed. Do you recognize it?

Mme L.: I do know one, yes.

M. F.: I see in the mass of the fountain one whole part, on the right side, the courses of which have been rebuilt.

(Commentary: Near the church, on a boulevard, there was a monumental fountain, repaired at different times during recent decades. It was entirely demolished recently.)

M. F.: There was a fire at the corner of two streets, at an upholstery shop and a tavern. At that point there is a street that curves. I see it clearly. It meets another street which rises quite sharply and is unusual in that a rather narrow street is paved on each side and macadamized in the middle.

(Commentary: This description tallies exactly, point for point, with the intersection of the Rue des Chanoines and the Rue du Vaugueux, and with the Rue du Chanoines itself, which has a macadamized center. There were, side by side, at the street corner, in 1934, an upholstery shop and a tavern. All the details about the streets are correct. It has not been possible to learn whether there was a fire here or not.)

M. F.: I leave the first street and follow the one that goes up-hill. Here, too, there is a long square which has an uneven shape; there are some houses here that are to be torn down to improve the shape of the square.

(Commentary: It was not a matter of tearing down a block of houses, but an old church—Old St. Gilles—which has not been done.)

* * *

It can be seen from these annotations on the Forthuny communication how rich his documentation is, since it surpasses the knowledge possessed, at least consciously, by those present at the séance. One should note the complexity of research needed to verify the factual basis of

the information given; the difficulty of proving or disproving the correctness of certain facts will also be noticed. These substantial obstacles of all kinds show how cautious one must be in coming to unfavorable conclusions regarding a séance. It will be seen that not a single detail can be overlooked; if one could and would submit every communication from a medium to this kind of examination, the value of the facts given by clairvoyants would probably be generally heightened rather than lessened.

The author's intention was, at all events, to show, by presenting an example, the curious and profitable path one must take in order to give the communications of those endowed with clairvoyance their full value and to draw from them the most complete scientific profit.

Experiments in Evoking Images

BY MEADE LAYNE, M.A.

The purpose of the present paper is to set down, in as impersonal a manner as possible, certain facts connected with what is known as "meditation without argumentation"—or, more popularly, as "entering the silence". Data of this sort are not lacking, but it is nearly always vitiated by some bias of the observer. The experimenter usually has some religious or mystical point of view, and interprets his experiences in accordance with it. There is a real lack of "cold-blooded" reporting of such experiments, while on the other hand the data involved possess a genuine psychological interest.

There are various methods, familiar to most readers, for securing the required mental control. The one most practicable in my own case consisted merely in first concentrating the attention on a monotonous and repetitive sound, such as the ticking of a watch. After five or ten minutes of this, the sound was muffled and an attempt made to hold the mind entirely free from images and thought sequences. In this condition, the images of the unconscious appear freely. The phenomenon is of course familiar to most of us, especially at the borders of sleep. But it should be emphasized that for purposes of observation the mind must be not only "blank" to ordinary thinking, but also especially alert and watchful. The slightest drowsiness defeats the purpose entirely.

Interest in images arising under such conditions inheres (1) in the symbolism, and its apparent future as well as back-reference; (2) In the comparison of the meditation-images with dreams, which they resemble in some respects, but differ from greatly in other ways; (3) In the mixed origin of the images, and the impossibility of finding any association or pattern-relation for many of them; (4) In

the illusion of objectivity, or rather the almost total disappearance of any sense of distinction between subjective and objective forms; (5) In color effects, perspective and other details; (6) In the sense of what may be called mental structure, as of overlying zones of consciousness perceptible at the same moment. There are also (7) various phenomena such as the appearance of white vapors, sounds and lights, presumably of a "subjective" order. In this connection the fact should be emphasized (since it is too seldom noted explicitly) that the observation of unconscious or subconscious images is itself a kind of clairvoyance, and is the first step in the development of that power. Since clairvoyance, along with telepathy and other forms of extra-sensory perception, is now by way of being definitely recognized as a fundamental datum of science, the term can presumably be used without awakening prejudice.

It should also be stated frankly that many experiences, in experiments of this sort, are related to the basic concepts of spiritism—that is, are susceptible of interpretation from that point of view. The present purpose, however, is almost wholly descriptive, without reference either to spiritistic ideas or special psychological theories. It is also necessary to refer at times to emotional effects, since these are mental facts as much as a flow of color or a configuration of images. All observations here noted were made in complete darkness, usually with the eyes open; their prerequisite is wakefulness and alertness, and there is no reason to believe that any of them are, or border upon, sleep-dreams. The images described are examples taken at random from an immense number, and are for the most part commonplace enough; the writer is not unaware of the conventional interpretations, Freudian and otherwise, which the reader may apply to them, but as a rule these seem to him unsatisfactory.

Examples, *passim*, of images observed with eyes open, complete darkness, mind as nearly "blank" as possible. In

some instances the meaning of the images comes into consciousness along with them, without reflective effort; if it does not, the meaning is usually undiscoverable. The term "No reference" means that the image has no discoverable relation to anything in present consciousness or memory of the experimenter:

1. A cottage surrounded by a picket fence; a road and side-path running past this fence. An old man in ragged clothing with a pack on his back walking down this path. House and fence are white. Momentary, but clear. No reference.

(With regard to color, there is often a curious sense of merely knowing that an object has a certain color, without seeming to see the color itself. But in later experiments color is often seen in a sense analogous to ordinary perception. No action motion: the man is as if photographed in act of walking.)

2. An old stone-paved walk between brown stone walls, suggesting a scene in Mexico or Spain. Old houses and ruins on the left, on a hill-slope. No reference.

3. A strait of the sea between rocky shores, winding toward the east; open sea beyond. I seem to be on a ship entering this strait. On the coast is an old stone city, clearly visible but in a blue-black light (if the expression is intelligible—there is no other way to describe it) and very beautiful. No reference.

4. A rake lying across a path, from which leaves and sticks have been partially raked away; a large boulder in the background. Probable reference to personal difficulties partly cleared up—the means to solve them is at hand but temporarily neglected.

5. A bird falls flat on a path and turns over on its back (idea that bird is dying); then a ghostly bird, its duplicate, emerges quickly from the dead bird and flies away. Reference to personal problems comes with the image. No color. Sense of motion.

6. An empty schoolroom; all seats unoccupied except

one. In this seat is a large Newfoundland dog, which turns its head and looks at me with an air of canine friendliness. Probable reference to concern over a young man entering college.

7. A clear vision of the experimenter himself as standing erect and holding out a drinking glass. A hand and arm appear, and the hand pours a liquid into the glass; in the bottom of this draught are black and unpleasant looking dregs. Probable reference to concern over outcome of a present difficulty.

8. A wooded valley with stream flowing through it; overhead, an airplane falling out of control; a flight of planes toward the west, high up. No reference.

The elements of all such images are of course drawn from experience; that is, the experimenter has seen ships and rakes and ruined houses and dogs. Now and then there are images which clearly are in their entirety no more than latent memories, promptly identified with some past scene or event. But most of the combinations are new. There is no discoverable relationship to account for the sequence of the images—either in the images, or (in the case of obvious symbols) of the things symbolized. These images flash up into consciousness without warning and without apparent relation to that which has preceded them. Out of four images, A, B, C, D, in time sequence, A may be an obvious symbol with either past or future reference, B a visualization of a well-remembered event, C an unknown scene without discoverable meaning, D again symbolic. It is impossible of course to deny flatly that symbolism exists in all the images, even in memory scenes, or that there is some obscure association at work; one can only insist that such relations are not accessible by introspection. The facts deserve more analysis, but at present I wish to mention several examples of scenes of remarkable beauty. The scene numbered 3 above is an instance of this sort; others are:

1. While sitting in complete darkness I suddenly have

the idea, which comes partly as a visual glimpse and partly as an intuitive sense, that some one pulls aside a heavy curtain hanging before me and a little to my left (there is no curtain in the room, however). Looking up quickly, I see very clearly a squarish patch of night sky thickly strewn with stars. This appearance lasts for three or four seconds, and the brilliant display of stars gives a feeling of intense pleasure. The "illusion of objectivity" (if we must call it that) is perfect; there is no feeling of observing a mental image only.

2. The image of an immense scroll, partly unrolled; the open portion seems to be about two feet in breadth by some four or five in length. This scroll is covered with writing in luminous script of great beauty. In front of it, between my eyes and the scroll, floats a whitish and semi-luminous mist, and this prevents my reading the script, or even identifying the language. Meanwhile an indistinct voice makes a comment, of which I seem to grasp the general sense, without hearing a single word clearly. The remarkable beauty of the scroll and of the luminous vapors makes the vision a memorable one.

3. An immense castle which I seem to view from a distance of perhaps a half-mile. This castle is on an eminence, and towers upward to great height, so that its turrets touch the cloud-strata far overhead. It is partially illuminated, and fires sparkle on the summits of its towers. The effect of this is awe and wonder; the mind seems to climb upward with the towers and to widen and expand in consciousness. The conscious association is with illuminated tower-like buildings I have seen, but these have been aggrandized into an appearance of remarkable beauty. These, and similar experiences such as I shall suggest later, convey so extraordinary a pleasure that they are in themselves sufficient inducement for experiments of this type.

Concentration on a remote and luminous image—in place of trying for "blankness" of mind—as on the image of a star, produces a curious effect. The star will often shine

out through the darkness of the closed room, quite as distinctly and brilliantly as under normal observation; at the same time there is a weird sense of detachment from the body and of floating in space.

As a matter of procedure, the experimenter should take care to observe the subjective images as closely as possible, holding each one in turn until it vanishes of itself. By practice of this sort one can observe more and more details, and maintain the images longer in position. This is a procedure followed by spiritualists in their unfoldment classes, and it is undoubtedly effective in developing a form of clairvoyance. We must remember that experience is of different types and enters consciousness in various ways—by one particular sense, by several senses at a time, and also in an extra-sensory manner *via* the unconscious. In the latter case the objective world may come into consciousness as a veridical image, but this is difficult to distinguish from mere memory images, synthetic inventions of the unconscious activity, symbols and so on. This is obviously one source of errors and confusions of all sorts in the practice of clairvoyance. And it is interesting to note that the effect of objectivity increases as one gains power to hold and study the mental images. The eyes are focussed in observing them, and if they are in movement the eyes follow them exactly as in ordinary observation, so far as one's sense of eye-movement can be trusted. We are reminded of common phenomena of the séance room, where lights, forms and sounds are often visible to one or two persons only: on this account investigators regard them as of no importance. But this may well arise only from the degree of individual sensitiveness. And when, as sometimes happens, two or three clairvoyants will describe a spirit form in the same way and at the same spot, the fact—if suggestion can be eliminated—points to some kind of independently existing cause; just as the testimony of two or more witnesses to the existence of a chair or table points to its independent being also, of some nature. All these

problems are familiar, but it is perhaps worth while to repeat that only by arbitrary definition of the terms is one justified in describing a clairvoyant perception in every case as "unreal", "subjective" and illusory. And images perceived "in the silence" have reality on their own level of experience, and quite possibly as existents in their own right. In the metaphysics of the East, a thought-form has temporal and spatial being and is endowed with its own life-like energy. But this takes one much too far afield.

A fact of no small interest and importance is this; that it becomes possible, in time, to put questions to this extra-conscious source and receive answers from it. These are sometimes highly instructive, sometimes whimsical or ironical. When I ask, in so many words, how to handle certain literary material which has been puzzling me, the reply is in the form of an image, first of a rotating disk, then of a round potter's table with the wheel, then of a disk of clay being turned and fashioned, and of hands at work shaping it. The accompanying idea arises along with it—turn your subject around and around, and do it yourself instead of asking. Another question, as to the source of all unconscious ideas, is answered by a clear vision of a dignified and grave-faced individual shaking his head slowly. It is well to take note always of the first interpretation which comes to the mind; it is usually more plausible than those discovered by analysis. How far one can go with question and answer is an unsolved problem, and possibly of great importance. There are a half-score of contemporary writers who urge upon us the necessity of "listening to the mind" in the solving of difficulties, and as many more forms of religious belief or of mental therapeutics which depend in one way or another on communication with the unconscious. From the psychological standpoint there is much interesting material which is quite inaccessible except through introspection of this type, but which should not be disregarded on that account. The experiments lead directly into clairvoyance, and it is only by this means that

the phenomenon can be conveniently studied at first hand.

In addition to the aesthetic value of some of the images, there are further experiences of a pleasurable type, of more emotional tension; one is a little reluctant to intrude such matters, yet they are as factual as any other. There is an experience which consists at first in the consciousness of a light, seemingly remote; if the attention be held on it, it presently seems to inundate the entire consciousness. The effect of this is a sudden sense of extraordinary well-being and power and refreshment; though it last no more than part of a second, the experience is never forgotten. Another effect, perhaps less "mystical" in description but of subtle implications, can best be described by illustration. While sitting in the darkness I am suddenly aware—not of the appearance—but of the disappearance of a huge golden dome or bowl-shaped object which I had been contemplating with rapt interest without being aware of myself as observer. Contradictory as it seems in statement, I was nevertheless acutely aware of the object and delighted with its strange beauty; as soon however as the I-consciousness appeared—as soon as I said to myself, "what a remarkable object this is which I am looking at"—there was the usual snap-back into normal consciousness and the dome vanished. Now this self-estrangement, this seeming diminution and loss of self-consciousness, is in fact no loss at all, but rather a remarkable sense of exaltation, of expansion and strange pleasure. It seems to point toward a possible state of consciousness which is a kind of greater self, in which, nevertheless, the lesser self is not truly lost, but aggrandized.

The bearing of this type of experience on various religious, philosophical and mystical concepts is obvious; it makes intelligible, too, the groping for language and figurative expressions of those who have tried to explain such states. It may remove the matter a little from the domain of mysticism to point out that this self-estrangement, transfer and identification of observer with the object, is familiar

to everyone in principle. It occurs in some degree whenever the subject is "rapt in attention", "carried out of himself", "lost to the world" in some all-absorbing event. If one sees, for example, an impending accident, the attention flows out to the situation, the event and possible victim; The whole consciousness of the watcher is "there" so to speak; the body itself responds with a complex of nervous and muscular and chemical changes, and all sense of personal identity is for the moment lost. So too with complete absorption in music, a work of art of any sort, a problem, a story. This psychic identification is usually involuntary—but there is no sense of diminution and loss of consciousness, but rather the contrary. Psychologically this seems identical with the so-called mystical experience. Its significance, it seems to me, has not been properly considered by psychologists.

A further phenomenon of some interest is that of the white vapors. I am not unaware of the physiological explanation of part of these appearances—nor of the fact that this explanation leaves a good deal to be desired. These whitish appearances are seen at first on the edge of the visual field (they are quite distinct from the well-known grayness of the dark); they often roll in by successive waves toward the center of the field, or seem to descend from overhead. They may come from one side only, or from both. Later, they tend to remain stationary in front of one, and take on a globe or disk shape, brightest in the center, with nebulous boundaries. They can be seen about equally well with eyes either open or closed. In the case of clairvoyants who develop their powers by spiritistic methods, these clouds often seem to develop human-like shapes, so that the phenomenon is regarded as one of etherealization.

Psychologists are usually unwilling to study such phenomena at first hand, by personal experience, on the somewhat dubious ground that they lose the necessary objectivity of judgment, and even that the practice is dangerous

to mental balance. The present writer has always felt that the psychologist whose mentality was too delicately balanced for personal experiments of this type is much too highly organized for psychology or any other useful pursuit. And the methods used by spiritualists in their unfoldment classes (taking these at their best) is well worth study. There is no doubt at all (in my own mind, after many years of observation) that a large percentage of sitters develop extra-sensory perception, along with various forms of physical phenomena—and also that it is mere nonsense to suppose the results are those of hallucination and nervous disorders.

Results obtained by sitting "in the silence" of course vary widely with the individual. It is not wise to attempt such experiments unless one has reasonably good health and a fair degree of mental and nervous control. Occasionally one may be visited by sights which are far from agreeable, not only of human suffering and peril, but of existents corresponding to the "elementals" of the occultists. Very little attempt has been made to describe these latter in print, for reasons obvious to those who have seen them. For our present purpose a single sketchy account of one of the least disagreeable of the species must suffice. This singular and wholly disgusting appearance resembled a large inflated bladder, some three or four feet in length, semi-transparent, and filled with writhing wormlike intestines; it possessed short rear legs with toes ending in claws, the toes partly joined by a membrane. The head was about the size of a large apple, with short ear-like projections, and the whole image was dark red and blackish in color. This exceedingly unpleasant visitor appeared in the corner of the room (seemingly), standing erect on its hind legs; it then rose slowly and disappeared through the ceiling. With whatever incredulity it be received, such an experience is not different psychologically or logically from any other unconscious or clairvoyant imagery. It has often been suggested that appearances of this type account for

some of the terrors of delirium, and especially of acute alcoholism; if so there may well be an area of existence, or of psychic experience, which is, so to speak, populated by these monstrosities, and which is penetrated by an observer under definite psychological conditions. The problem, like most in this field, remains unexplored by psychology.

The principal difficulty in all subjective observation is of course that of mental control; everything depends on it. And the final purpose of all psychic disciplines is to slow down the mental activity, while retaining the power of alert observation. The effort toward control, and the practice of "entering the silence" even if regarded as a relaxation period only, is wholly salutary if done in the proper manner. It is also the approach to a great number of introspective data of extreme importance, accessible in no other manner. The psychologists, in whose territory this material properly falls, have so defined their own subject matter as to exclude most of it, though such exclusion is arbitrary and unprofitable.

A Letter from England

BY DR. NANDOR FODOR

Research Officer, International Institute for Psychical Research

London, August

NO SPIRITUALIST BROADCAST SERVICE

The British Broadcasting Company has finally refused the request of the Spiritualist National Union to include a spiritualistic service in their Sunday broadcasts. It pointed out that the guiding principle of the B.B.C.'s Central Religious Advisory Committee in the examination of a request for an evening service is that the teaching of the applying body should be such "as can be said to be in the main stream of the Christian tradition". The reason why the B.B.C. finds Spiritualism outside the main stream of Christian tradition is that in the hymn-books of the Spiritualistic National Union the name of Christ "hardly (if ever) occurs . . . that it has been deliberately excised (where it occurs in the originals) from those hymns . . . which are obviously founded upon hymns in well-known collections, something else being substituted for it".

Following this refusal, a plea for the rights of spiritualists was made in the House of Commons on July 1 by Mr. Marklew. He proudly described himself as a Spiritualist and stated in a moving address: "I owe everything I have, everything I am and all the hopes that I entertain so far as the future is concerned to Spiritualism. I make that confession without apology, only asking those who may not share in the experience I have been fortunate—I nearly said blessed—in being in a position to have for myself, that they should at least hesitate before condemning Spiritualism and consider whether it is wise to make their own inexperience the measure of the experience of others." He further stated that "we have no more right—less, if any—to repress a man in the effort to give expression to his religious convictions than we have the right to repress him when he desires to give expression to his political opinion". He dealt with the reasons of the B.B.C.'s refusal and demanded to know what the broad stream of Christian tradition is. "Is any Honorable Member prepared to tell me just how broad or how narrow that stream is? Is anybody prepared to deny me when I make the suggestion that the broad stream of Christian tradition

has innumerable tributaries, some of them disregarded, some of them despised, but that if it were not for those innumerable tributaries contributing to the making of the broad stream of Christian tradition, there would be no broad stream?"

It was the first time that a strong, impassioned plea has been made on behalf of Spiritualism in the House of Commons. Though the B.B.C.'s refusal stands unaltered, this open championship of the cause of Spiritualism in the British Parliament is a matter of rejoicing for British Spiritualists.

SIR ERNEST BENNETT ON HAUNTED HOUSES

Between January and March, 1934, a series of talks were broadcast by the B.B.C. under the title "Inquiry into the Unknown". Sir Ernest Bennett, Assistant Postmaster-General, spoke on "Haunted Houses and Ghosts". He invited contemporary testimonies of spontaneous ghostly experiences. As he has now told, in a lecture on July 8, given before the Society for Psychical Research, he received between 1200 and 1300 letters. The material has been carefully examined and the result is a considerable number of cases that can be called excellent. He mentioned one which recalls Miss Anne Moberley's and Dr. Eleanor Jourdain's book, *An Adventure*, in which they tell their experience of seeing the grounds of Versailles, in 1901 and 1902, as they had been in 1789. The case repeated by Sir Ernest was that of two ladies who saw, in the course of a country walk near a village where they were staying, a remarkable Tudor House. They inquired on their return whose house it was, and were met with blank faces. There had been no house at the spot within living memory. They went again and found that the house had disappeared.

During the discussion I suggested that it might be well worth the trouble to take one of the ladies to the spot and expose several photographic plates on the approximate point where the house was perceived, at the same hour of the day and possibly in the same conditions of visibility. If the perception was due to a reflection from some unknown source, it should be possible to get photographic indications of its reality. There have been photographs of the Fata Morgana, as seen in the Hungarian plains. They were highly curious. If we could photograph the Fata Morgana of the past we might find a point of departure for the investigation of such incredible adventures.

I LAY A GHOST

At this point I must tell the story of an extraordinary personal

adventure. I heard of a ghost that disturbed the peace of a thirteenth-century house near Guildford. I secured an invitation and spent some unforgettable hours in the company of my charming host and hostess: Mr. and Mrs. Maurice Kelly, the present owners of Ash Manor House. They gave me written testimonies of their experiences, and I could not but admire the grit and courage with which they faced the terror of the unknown. They did not know that the house was haunted when they bought it two years ago. The first indication that all was not well was a series of terrific knocks on Mr. Kelly's bedroom door. This continued for three nights.

The third night Mr. Kelly stayed up and waited. He left the door of his bedroom open. At three o'clock in the morning there was a bang and a figure dressed in a greenish mouldy smock, with baleful eyes and half-open, idiotic, dribbling mouth stood there facing him. The figure was so solid that Mr. Kelly took him for a tramp who had broken into the house. He challenged him and, receiving no reply, went for him with his fist. His fist went right through the man and he crashed full length to the floor. Overcome with terror, he ran along the corridor into his wife's bedroom and fell there in a dead faint. Mrs. Kelly, not knowing what had happened and being unable to bring her husband to, ran to the servant's bedroom to get the key to the wine-cellar and fetch some brandy. The servant's bedroom opens from a landing near her husband's room. As she came out in the dark, looking down to find a raised step, she saw a pair of leggings near the lintel of her husband's bedroom. Raising her eyes, she saw a small, dreadful man. She, too, mistook him for an intruder, challenged him and, receiving no answer, hit at him in fear and desperation. Her fist, too, went right through the figure and she cut her hand badly on the lintel of the door. Panic-stricken, she turned and raced down the stairs. When her husband regained consciousness, they found that their descriptions tallied; they discovered another curious fact: the landing was in pitch darkness, yet both of them saw the ghost as vividly, with every detail of his countenance and dress, as one could in daylight.

On another occasion, heavy footsteps resounded in the corridor. The door of Mrs. Kelly's bedroom, which was bolted from inside, slowly opened and footsteps, belonging to no visible man, crossed the floor, mounted an invisible ladder to a trap-door—which opened and shut with a bang—and continued in the attic, which runs all along the house. The footsteps were heard by Mrs. Kelly, her 16-year old daughter Patricia, and a mongrel dog which, hair bristling, followed with terrified eyes the invisible man, looking higher and higher as the clumping of the footsteps ascended the ladder to the attic. There

is a carpet in the room which the ghost crossed; however, this did not muffle the sound of his heavy steps.

I was also told by Mrs. Kelly that on one occasion the ghost lifted up his head and showed her that his throat was slit. Thinking about this at dead of night alone in the haunted bedroom waiting for the ghost, it struck me strange that only footsteps and knocks should be heard and not the death gurgle of the ghost. As if in answer to my thoughts, the stillness of the dark was suddenly broken by an eerie gurgling sound. I sprang out of bed and stole on tiptoe in the direction of the sound. With pounding heart, I found myself before the bedroom door of my charming hostess. And there I made a remarkable discovery. The gurgle was not a gurgle. It was a gargle. My hostess was washing her mouth before retiring for the night.

My second night in the haunted house was less eventful. This time I slept and at the ghostly hour had a nightmare. Something shapeless and formless pounced upon me, tore me to pieces and devoured me alive. I was awakened by the dog in my room whining in his sleep. I instantly grabbed the flashlight button and took a photograph of the haunted spot on which my camera was focussed. But the spot was blank, the photograph revealed nothing.

MRS. GARRETT AND THE GHOST

The following afternoon Eileen Garrett and Dr. Elmer Lindsay arrived and we held a séance. It was replete with drama and suspense. Mrs. Garrett was possessed by the ghost, crippled my hand in a vise-like grip that gave me intense pain, threw herself on her knees and begged for mercy. Her face underwent an extraordinary change. She looked a ghastly sight. I called to my host to look. He went pale: it was the very image of the ghost. Mrs. Kelly in turn came and groaned: "My God!" She turned her face away and sobbed.

It was the most extraordinary interview I ever had. The entity (after we convinced him that his slit tongue had been miraculously restored), was stammering in a mediæval English which we had as much difficulty to understand as the entity in following my English and Dr. Lindsay's American accents. The first word he uttered was ELEISON, pronouncing the second syllable with an "e" (which, I am told, was the mediæval way). He was pleading for mercy. Gradually we got his story. He was Lord Henley, a partisan of the last Plantagenet Pretender, a rebel against the Tudor House. Betrayed by Buckingham, his childhood friend, he was

cast into prison, tortured and maimed until he was rendered a wreck of humanity, and men had forgotten why he was held in jail. Unaware of the passing of four hundred years, he still believed himself a prisoner whose only passion in life was vengeance on his oppressors. We argued and pleaded for his tortured soul. For the sake of his wife and son he finally promised to give up his vengeance. The moment he made this promise, he cried: "Hold me, hold me, don't let me go, don't . . ." He slipped away and Mrs. Garrett came to.

We thought that the sacrifice which he made had enabled him to rise, and that that was the reason for his going. Twenty-four hours later, to the minute, my telephone rang. Mr. Kelly was on the other end. The ghost had returned. It was standing in the door of his bedroom, making desperate efforts to speak. This it had never done before. The appearance was a corroboration of the sitting of the previous day; but it upset my host and disturbed me deeply.

Mrs. Garrett agreed to lend herself to another interview with the ghost. It was a pathetic and very moving talk. We learned that the ghost came back to see us. We promised him that we would stand by. He did not know that we do not live in the house. He was not yet free. His jailer (apparently another ghost) kept on calling him back. A glimmer of light had entered his agonized soul, but he wondered if he could trust us and those strange fellows, not of his race (Uvani and Abdul Latif), who offered him their services. He thought we sought him out because of his rank and wished for a reward. He could not quite believe that he was dead, and he wept silent tears when I told him that exactly four hundred years had gone by since the date of his marriage, which he revealed us, 1536. Finally, he departed in peace. He will, I hope, haunt Ash Manor House no more.

HARRY PRICE'S PLANS

The future of the London University Council for Psychical Investigation, the successor of Harry Price's National Laboratory for Psychical Research, is causing some speculation. Mr. Harry Price tells me that he is tired of Psychical Research. He has had about twelve years of it and he is not inclined to go on. The lease of his premises will expire next March, and he will not renew it. If London University will not take over his laboratory and library to continue psychical research within the university, he will sell out. His library will go as a gift to Birmingham University, the rest to the purchaser.

Without Mr. Price, there will be no London University Council for Psychical Investigation. Since the University refused to accept an endowment of £500 a year which Mr. Price offered before, it is not likely that they will agree to a similar proposition without the guiding services of Mr. Price, the Honorary Secretary. So unless Mr. Price changes his mind again there will be one research organization less in London in the near future.

MESSAGE FROM A LIVING MAN

Signed by "M.D.", *Light* has published, in its issue for July 16, a most interesting story regarding a communication received through the tilting table from a living man. I happened to know "M.D." very well. She is prominent in society, a woman with a brilliant mind, very keenly interested in psychical research. There is no doubt at all as to the absolute reliability of her testimony.

With her daughter and a German friend, a woman, she was having a table sitting. A communication came from one "Johnn" for the German lady. The name was taken for "Johann", but the table, rather angrily, corrected it to "Johnny". The German lady knew a Johnny alive in Germany. The communicator claimed to be the very man, asleep, and tilted out: PLIGHT, BED, FIGHT.

The following morning the German friend received a letter from Johnny's wife, saying that an old complaint, arising from his having been gassed in the war, had broken out again, and that he was compelled to go into a sanatorium. On further inquiry, it was learned that at the time of the message Johnny and his wife were speaking of their friend in London, that they had gone to bed early because he had a headache, and that in his sleep Johnny was heard uttering his friend's name.

It remains to add that Johnny and his wife are very prejudiced against psychic matters of any kind and that Johnny speaks no English.

THE MIRACLE OF THE MANGO-SEED

I gave some news, in a previous note, about Mr. Charles Bailey, the Australian apport medium. Though well advanced in age, he is still going strong. Here is an extraordinary story which I copy from a letter just received from Mr. George Garscadden, an old-timer in psychical research, now resident in Manly.

"There has always been a controversy regarding the growing of the mango-seed. Many dozens of times this has taken place with Mr. Bailey as the medium. Dr. H. Moroney Whitcombe generally

controls the medium, but for this particular phenomenon the control is a Hindu spirit. About the 7th of May, Mr. Bailey handed me a mango-seed which came as an apport in another circle to be given to me. As mango-seeds are not in season just now, the seeds would be rather difficult to get and this particular seed was almost black. Dr. Whitcombe sent a request that we should prepare a pot of soil, water and a small cover and have same ready for the Hindu spirit to germinate the seed at our usual fortnightly circle, which we hold in Brookvale, about eleven miles from Sydney. The home in which we hold our circle belongs to Mr. and Mrs. Harry Murphy. Mr. Murphy keeps a room apart for these circles and it is not used for any other purpose. The circle is somewhat select and we only admit some friend of a member of the circle occasionally. Mr. Murphy has a brother named Jack Murphy, who is a wireless operator on board a steamship at present visiting Sydney, but while the ship is here he is living with his brother. When told of the intended experiment with the mango-seed, he was very sceptical; having been in India with his ship several times and having heard of the mango "trick", he believed it was simply a repetition of the Indian jugglery trick carried out under the guise of Spiritualism. He was quite frank in giving expression to his scepticism. I may say he is not a Spiritualist and at that time knew very little about it.

"On the circle night, May 14, 1936, Mr. Harry Murphy asked his brother Jack to get the pot of soil ready, and the mango-seed, which is somewhat large and bean-shaped, as you know, was marked with white Duco paint so that it could be easily identified during and after the circle. In due course, Dr. Whitcombe asked for the red light to be put on, and the Hindu spirit took control. He scooped out a portion of the soil and placed the seed therein, then covered it over, poured on some water and then put the cover over the pot.

"Dr. Whitcombe resumed control and the red light was switched off; the circle proceeded as usual for about twenty minutes. Dr. Whitcombe then asked again for the red light to be put on. The Hindu took control, uncovered the pot and scooped out the seed. While doing so he somewhat jerkily remarked in broken English: 'This is no mango-seed, but THIS mango-seed.' We did not know to what he was referring. He then took the seed out of the shell which, in germinating, had opened, showing a sprout and root, each about an inch long. He threw the shell out, the same shell as was put in and proved by the Duco marks, put the little plant back into the soil and covered it again.

"Dr. Whitcombe resumed control. Now, Dan Leno frequently comes through, tells some funny stories and makes jocular remarks. He now came and talking through the shastaphone said: 'They put in peas and expect beans to come up.' This seemed rather a pointless remark for him to make, and we took no notice of it. Dr. Whitcombe said that nothing more would be done towards growing the plant that evening, but asked us to keep it in the dark till the following circle night. I may say that the plant was anything from 4-7-8" high with a number of leaves. Voices came through as usual till the end of the circle.

"It was all rather puzzling. But the explanation came when the circle was finished. Jack Murphy laughed and said: 'Well, now I am convinced that there was no trickery. When I put in the soil it occurred to me that if the spirits could grow a mango-seed they could also grow other seeds at the same time. So, unknown to anyone, I put in three sweet pea seeds. When the Hindu spirit came the second time and said 'This is no mango-seed,' he had contacted with the sweet pea seeds and these had germinated and sprouted much higher than the mango-seed.'

"Jack and his brother were sitting about two and a half feet away from the pot, and they clearly saw the shoots of the peas above the soil in red light. This accounts for Dan Leno's remark, as he evidently knew what had been done, and also for the failure in having the plant grown as large as usual.

"At a subsequent sitting, the plant had disappeared altogether. Dr. Whitcombe remarked that the Hindu had taken it away, as it had died. But the sweet peas were still growing and were a long way over the pot.

"This surely would dispose of any doubts of growing the seed, at all events in Mr. Bailey's circle. The acceleration of vibrations necessary for growing the mango-seed in such a short time was evidently concentrated on the whole pot of soil and not solely on the mango-seed.

"Mr. Jack Murphy will be in London shortly with his ship and I will give him an introduction to you and he can go into the matter further if you wish. There were fourteen persons present in the circle, apart from the medium, who can all vouch for what happened."

I hope that Mr. Jack Murphy will, indeed, call on me. It would be of great importance to secure his corroboration of this extraordinary story.

Book Reviews

THE STORY OF PROPHECY, by Henry James Forman. Farrar and Rinehart. \$3.00. 347 pp.

Mr. Forman has written a fascinating book about prophecy throughout the ages. He starts with a chapter called "What Is Prophecy?", but in spite of its title no reader will be surprised to find that he has not answered his own question. We are still a long way from knowing the meaning of one of mankind's most amazing and well-attested powers; so, after doing obeisance—as is becoming customary in all books on even a remotely psychical subject—to J. W. Dunne's *An Experiment with Time*, and mentioning Dr. Carrel, Mr. Forman plunges into his engrossing subject with no further ado.

He treats of the Grecian oracles; of the prophecies said to be hidden in the Great Pyramid of Egypt, of Biblical prophecy, and of the prophecies about the end of the world which have been current in all ages. He goes on to mediæval prophecy and the prophecies of the astrologers and saints of that period, giving two chapters to the greatest seer of them all, Nostradamus; and at the end Nostradamus is as great a mystery as ever. The later Scotch, English and German prophets are treated, and those who foretold the French Revolution. Chapters on prophecies of the Great War, on "America in Prophecy" and "The Prophetic Future" end the book. Along the way, Mr. Forman has told us innumerable anecdotes of prophecies which have come true.

Most of these, necessarily, have to do with world-shaking events. There are none of the quiet, small prophecies here which occur with fair frequency to psychic subjects. The book, therefore, never takes up the cudgels for the sort of precognition of which Dr. Carrel was speaking, or whose precognitive dreams which formed the major part of Dunne's examples. But the book nevertheless is a challenge to those who hold that such precognition is impossible, and they will dislike this book heartily. All others, however they may explain the facts which Mr. Forman sets down, will enjoy his book.

It is written in popular vein, although the author has read widely in pursuit of his subject. At the end of the book there are notes for each individual chapter, as well as an excellent bibliography.

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But the scholarship is unobtrusive; the book can be read as easily as a light novel, and with more enjoyment.

The Story of Prophecy is recommended, at least as recreation, to every reader of this JOURNAL. P. M. L.

MATTER, MYTH, AND SPIRIT, by Dorothea Chaplin. Rider. 8/6 (In this country \$3.25). 224 pp.

Mrs. Chaplin has brought together Keltic and Indian fragments of all types—names, rites, symbols, myths, legends, dances—in a sort of hodge-podge of information which nevertheless becomes in her hands an interesting and suggestive book. She draws attention to the number of remarkable similarities and parallels in these religious and ceremonial vestiges from the ends of the earth, and, in passing, finds other parallels among the American Indians, the Esquimaux and the Aztec relics which remain to us. Her book is not intended to be a complete exposition of her theory that the Indians of Asia and the Kelts of Ireland and Scotland may have a common origin, but is more in the nature of an introduction to such a thesis. Mrs. Chaplin suffers from an embarrassment of riches, and she has had to pile her material rather haphazardly together, but it is worth studying. There are several illustrations, both in photograph and in line drawing, a good index, and copious notes.

MULES AND MEN, by Zora Hurston. Lippincott. \$3.00. 343 pp.

Miss Zora Hurston is a Negro, and recently she was enabled to return to her home in Florida to collect the folk-sayings and folk-ways of her own people there. If she had done no more than this she would have given us a most amusing book, but she did more. She traveled to New Orleans, where she put herself in the hands of the voodoo doctors, both men and women, actually becoming one of their pupils. She learned their spells and rites and enchantments, and was able to perform them herself. Although she speaks and thinks of herself as studying anthropology and sociology, she nevertheless says frankly that she got effects from following voodoo rites which cannot be explained by mere auto-suggestion. Miss Hurston does not tell all she learned from the wise-people in New Orleans, but she has told enough to show us the similarity of this training to the training of adepts in all the mystery-religions of the world. In every case there is a period of trial or probation; then a period of fasting; then the purified candidate appears before his superiors to be accepted by ceremonial rites into the circle of the initiated.

This Miss Zora Hurston accomplished not many months ago within the confines of these practical and prosaic United States. Many a psychical researcher will wish that she could be engaged to write another book, one in which she would go more fully into this voodoo material, which she obviously has in her hands. Such a book might prove of great value. In the meanwhile, readers will find the entire book delightful.

H. S. N.

THE HALL OF REMEMBRANCE, by the hand of Pat Candler
Rider 7/6 (In this country, \$2.50). 223 pp.

In a brief foreword, one who signs herself only by the initials "E. W." writes: "These letters came to me unsought through the instrumentality of my friend, Pat Candler, during the years which have elapsed since Andrew—my seven-months' husband—passed in Johannesburg, S.A." She goes on to say that having regarded the letters as too sacred for public discussion, she has now decided to pass them on in the hope that they may be helpful to others as they have been to her.

It is graceless in the circumstances to engage in criticism, but it is difficult to see how the contents of this book could afford consolation or any other agreeable feeling to anyone. The script bears no relation to the many psychic records which, while lacking any real evidence that a lost one is communicating, still are expressions of human sentiments that make it easy to understand how they have been helpful to those bereaved. *The Hall of Remembrance* is, in essence, merely a fantastic novelette, of a rather low grade of imagination and inept style, with a few pages at each end cast in more or less orthodox spiritualistic vein to indicate that the whole has been automatically produced. It may have been actually so produced, but it departs so far from similar documents that it does not at once carry conviction.

The "communicating spirit" explains on an early page that he has found in the Beyond a place where he can witness events of the past, including his previous lives on earth. There is first a brief account of his life as a member of a royal family "centuries and centuries ago in India", when he was doomed to death by slow torture by a wicked Princess. Following this, in a section called "An Interlude Between Two Life Stories", more than five-sixths of the book consists of a bizarre and impossible tale, when the narrator was Ei in a land whose god was Ay, and he was pursued and done to death by another evil Princess . . . It is to be feared that some one has been deceived as to the nature of this document.

300] *Journal of the American Society for Psychical Research*

MAGICIAN AND LEECH, by Warren R. Dawson, F.R.S.E.
London: Methuen. 7/6 (In this country, \$2.50). 159 pp.

This small volume is of more interest to physicians and historians of medicine than to psychical researchers; but there are nevertheless pages of considerable interest for the latter. Mr. Dawson tells us that it is obvious from the many papyri on the subject which have been deciphered among the Egyptians, that sickness was looked upon as a consequence of a possessing spirit, and that this possessing entity might be any recently dead person. To persuade, threaten or deceive the possessing spirit to leave the sufferer was the first concern of the magician-leech. Anointings, internal medication and spells were used for the purpose, and, it is Mr. Dawson's thesis, as certain of these drugs and ointments showed themselves efficacious, they tended to be retained, and used with or without the accompanying spells; thus a rudimentary pharmacology was born.

Mr. Dawson gives no sign of believing in the efficacy of any of the spells, nor does he treat respectfully the few tales of magicians' wonders that he recounts.

D. L.

In the January issue of the JOURNAL was published a review of *The Great Problem* by George Lindsay Johnson, which our reviewer called "a valuable addition to any psychical library". The review was based on the English edition of the book. It has now been published in this country under the title *Does Man Survive?* (Harper, \$3.50).

Dr. Alexander Cannon's book, *The Science of Hypnotism*, reviewed here in July from the English edition, has likewise now been issued in this country (E. P. Dutton, \$1.50).

THE JOURNAL OF THE AMERICAN SOCIETY PSYCHICAL RESEARCH

VOLUME XXX OCTOBER 1924

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Record of a Haunting

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Recent Experiences with European Mediums

BY JOCELYN PIERSON

In the course of an extended visit in Europe, I recently had the opportunity to visit some of the leading psychic centers and observe the work of several mediums. An account of my experiences may prove of interest to readers of the JOURNAL, and serve to supplement Dr. Fodor's series of letters on European affairs, interrupted this month by his vacation.

As a worker for the American Society for Psychical Research, I was received everywhere abroad with the greatest cordiality, and enjoyed the privileges of a member of every society that I visited. These were: The Society for Psychical Research (London), the British College of Psychic Science, The London Spiritualist Alliance, The International Institute for Psychical Research, The Institut Métapsychique in Paris, and the Istituto di Psicosintesi, in Rome. The last named, under the direction of Professor Assageoli is not a society devoted entirely to Psychical Research, but carries on some work with mediums. I regret that I was unable to visit the offices of the *Ricerca Psichica*, or see Professor Cassamalli of the University of Rome, whose interesting experiments of photographing the vibrations emitted by the brain under varying conditions, such

as sleep, creative work, trance, and normal alertness, have been so well reported in the *Revue Métapsychique*, and have been of great interest to psychic researchers. (A report of Professor Cassamalli's work is to be found in the *Revue Métapsychique* for November and December 1935.)

Dr. Osty in Paris was extremely kind and arranged for me to attend a séance with Pascal Forthuny, the famous clairvoyant, about whom a good deal has been published in the JOURNAL during the past year. Dr. Osty related to me the extraordinary incident, undoubtedly well known to the readers of the JOURNAL, when Pascal Forthuny was conducted by Dr. Osty into the lecture room at the Institut and asked to try to produce material concerning an individual who would sit in one of the chairs that evening. The chair was picked at random by M. Humblot, and marked for future identification by Dr. Osty. M. Forthuny's reading was taken down by a stenographer and before the sitting began a typed copy was in the hands of Dr. Osty and another in the hands of M. Forthuny. The seats at the lecture were taken by the audience at random, with M. Forthuny and Dr. Osty not present. And yet M. Forthuny's reading proved to be applicable to the woman who had taken the designated chair. This experiment was repeated successfully again and is an extraordinary feat of clairvoyance, making one speculate on predestination and the illusion of time. (The account of this experiment may be found in the issue of the *Revue Métapsychique* for May-June 1926)

Upon the occasion of my visit, there were about fifty people assembled in the rooms of the Institut, and after a few introductory words by Dr. Osty, Monsieur Forthuny chose someone from the audience for a clairvoyant reading. It was impossible to address more than five or six people during the course of the evening for lack of time, but I was one of these fortunate ones. I thought that perhaps Dr. Osty had asked Monsieur Forthuny to try to get something for me as a visiting stranger, but he assured me afterward that I was chosen quite by chance, since he never mentions

any of the sitters to Monsieur Forthuny before a séance.

The woman addressed before me received a large number of facts which both she and her husband immediately confirmed. In these experiments there was absolutely no possibility of the sitters' unconsciously supplying information, as Monsieur Forthuny did not ask for confirmation of his statements until he had finished. Every word was taken down by a stenographer and copies sent to the people who had been singled out. When Monsieur Forthuny came to me, he took my hand and gave me a long and detailed series of impressions. He said that I had been working on a manuscript which I had either destroyed or was about to destroy and that I had stopped at page 81. He described several places which he said I frequented and told me that if I went to a doctor about my glands, I would find a disorder, and that if I took the proper medicine I would be able to do more satisfactory creative work. Nothing of what he said seemed to apply to me. I have torn up innumerable manuscripts at various times but had nothing of the kind in hand at the moment. I certainly could not be sure I had stopped on page 81 of any single one. I had also found nothing wrong with my energy though I had to admit there was room for improvement in my writing. I doubted, however, that a doctor or a medicine could do much good. At the end of this reading, Monsieur Forthuny asked me to stand up and tell the audience if his impressions had been correct. I had to confess that they had not been particularly relevant. Throughout the discourse the woman whom Monsieur Forthuny had addressed just before me had appeared agitated. She now rose and said that my reading was for her. She had had trouble with her glands, had already seen a doctor about them, and was already greatly improved by the medicine she had been taking. She had been working on a manuscript which she was about to destroy. I did not find out if she had actually stopped on page 81.* However,

* As the reading turned out to be for someone else I was not given a copy of it, and have depended on memory for the details. I do not remember them perfectly, but relate only the gist of Monsieur Forthuny's remarks.

so much of Monsieur Forthuny's impressions were recognized by her that Dr. Osty concluded the whole reading had been for her.

This séance seems to me a good illustration of the confusion, often unavoidable, in clairvoyant sittings, especially in a crowded hall. It was as instructive and interesting as if Monsieur Forthuny had given me a brilliant reading. His supernormal power is beyond question and I was able to learn something of the pitfalls of clairvoyance.

In Rome I saw Professor Servadio, who told me of some work he is doing with a private mental medium and a small circle. I was unable to sit with this circle, but the experiments sounded interesting and are, I was told, to be published later.

Through the kindness of the London Spiritualist Alliance, I had the opportunity of sitting with three clairvoyants at that Society's rooms in London. I was known only to Miss Mercy Phillimore, the Society's efficient and gracious secretary, and to her merely as the daughter of the Secretary of the A.S.P.R. It was quite impossible, therefore, for the mediums with whom I sat to know anything personal about me, and I was in an excellent position to judge their powers.

In observing clairvoyance, as everybody knows, it is necessary to take the utmost care not to divulge facts unwittingly, so I determined to be as nearly silent as possible. I carried out this intention almost to the point of rudeness and, besides, put down in my notes everything that I said in my exact words, as well as what was said by the medium. In rereading these notes I have been able to pick out the places where there was a possibility that I gave anything away, and in my analysis I have taken these possible leads into account.

My first séance was on July 13th, 1936 with Mrs. Vaughn. Miss Phillimore had arranged the sitting for me and I was introduced merely as the sitter. Upon entering the room I replied to a remark by the medium on the state of the weather. She then asked me if I had sat before, to which I said "Yes."

Mrs. Vaughn is a light trance medium, clairvoyant and psychometrist. For the psychometry, I had brought a pearl ear-ring of the Woolworth variety belonging to a relative with whom I was staying in London. It is not possible to say that the psychometric reading was wrong on every point, but it was so far below the average of the rest of the sitting in correctness that I shall not take it up in detail. Either Mrs. Vaughn's gift for psychometry is not so strong as her other gifts, or the ear-ring had not been sufficiently imbued with its owner's personality to make a good subject for psychometry.

Out of the rest of the matter given by Mrs. Vaughn, I have been able to extract ninety-six definite statements. Of these, seventy-two are absolutely correct, eighteen are wrong, and six are unverified but possibly true. Therefore, of the whole, two-thirds are correct, one quarter wrong, and one-twelfth indeterminate. As the statements are entirely personal to me it would be boring to quote them all here. Instead I will give one or two examples to show my method of analysis.

Below I give a description in the medium's own words: "There is an old lady here with a very intelligent face. She didn't want to pass over. She has very characteristic eyes, dark and deep set, and strongly marked eyebrows, strong hair, a slightly deep voice. She worries about her son: something to do with his health. She talks of moving south. She was terribly annoyed with her doctor. In fact she changed to another one. She shows me a large house with green trees. An oldish man is with her. I get the letter R. and the letter H. Harriet is another name. The old lady sends a message to your mother. That the troubles will blow over. She says your mother with all her capacity and advantages can surely beat and conquer them."

The above passage contains sixteen statements. The description is perfect of a near relative of mine who died of typhoid fever while motoring through Europe, about ten years ago. It is quite certain that she did not want to die.

She had very characteristic eyes and very heavy hair. In fact, at one time it reached her knees. She was a Canadian and had rather a deep though not unpleasant voice. When she died she left her second husband and two sons. One of them has had bouts of illness that might have caused her worry. I do not know of any special occasion when she was annoyed with her doctor and changed to another one, and at the time rejected this point as incorrect, but I have since learnt that she was always changing her doctor. Therefore these two statements may be correct and I have counted them as not definitely wrong but dubious. The house with the trees I cannot recognize, though she lived in several such houses during her lifetime; the description is too incomplete to make the statement of any use. Her husband's initials are H. R. My mother has been considerably worried during the past year, sometimes unnecessarily, and the reference to her capacity and advantages is understood. Harriet I cannot place and count as wrong. My relative's family went south with my own family for a winter two years ago, so such an illusion would be intelligible.

The first six statements, all descriptive, are correct and in my final analysis I counted them as one correct statement. The seventh, regarding her son's health, is counted dubious. The eighth is right, the ninth and tenth dubious, the eleventh, about the house, and the twelfth, about the man with her, cannot be verified and are not counted at all. The initials are definitely applicable. The name Harriet is unrecognized and counted as wrong. The message to my mother, and the fact that she has worried too much of late, are right. Therefore, of the fourteen counted statements, ten are right, three dubious, and one definitely wrong. Considering the difficulties of clairvoyance, the description is excellent, the message intelligible and the initials strikingly fitting.

As examples of wrong statements, I quote the following:
"You have a sister."

(I have no sister and have never had one.)

"You will not travel much in Europe. You will travel in this country (England). Your mother wants to. Do you want to ask a question?"

"You say I will not go abroad?"

"You will not go to the East as planned. I do not see it. But you will go on the continent. Your mother will not go with you, I think, but will join you later."

(I had planned to go to Budapest about two weeks after this séance. Another clairvoyante had also told me that I would not go to the East. The term "east" rather infers the Far East or at least a place more distant than Budapest, but I had planned no other trip. A few weeks later there was some talk of a trip to the Durbar in India the year after next, but at the time of the séance I had heard nothing of this idea, and hardly think it is connected with this statement. I went to Budapest, carrying out my plans to the letter. I travelled through five European countries in a month, which could hardly be termed "not travelling much". My mother did not go with me. She had never intended to. She wanted to travel in England and Scotland and was able to carry out her plans, joining me at Cherbourg. As this reference to the East was more or less in the nature of a prediction, it cannot be considered quite in the same light as statements of accomplished fact. However, in computing right and wrong statements, this one was necessarily classed as definitely wrong.)

In addition Mrs. Vaughn was able to tell me correctly the health and state of mind of both my parents and myself; something of my father's business affairs which appeared to be right, and the intimate details of the character of a friend. None of these things could possibly have been known to Mrs. Vaughn in a normal way. I consider this a very good séance.

On July 14th, at the London Spiritualist Alliance, I had a sitting with Mrs. Nash. She is a new medium and is considered very promising. I entered the séance-room and was introduced as a sitter as in the case of Mrs. Vaughn

and made the usual remark about the weather. Mrs. Nash told me that her guide was a Maori girl named Topsy. Mrs. Nash recited a prayer and almost immediately went into trance, making a slight shudder. Topsy, her control, appeared at once and began to talk in a very childish voice. She sounded a good deal like the usual Indian guide. She talked very fast, in a questioning sort of way, seeming to desire confirmation for what she said. It was necessary to encourage Topsy from time to time, and therefore speak more frequently than in the séance with Mrs. Vaughn, but I wrote down my remarks and find that I did not supply much of importance. Topsy has a quaint method of spelling words which makes it difficult not to help. She will say that she sees a letter like two sticks with a bar across for an H, or a tent with a bar for an A, or a ladder for an E. This is of course an unfortunate circumstance from the evidential point of view. The sitter is likely to be suspicious of the medium whose control uses this method as it can be used as an effective pumping device. In the case of Mrs. Nash, I do not believe this to be so, but a more direct method is preferable; though a medium can hardly be held responsible, in the present state of our knowledge, for the mannerisms of her "controls". Almost all the names were spelt out in this manner, though one name, an uncommon one, was said directly to me, very clearly and distinctly.

First Topsy brought a young man as communicator who said he was my brother. This was a good beginning, as I had a brother who died at the age of three, who often communicates, or purports to do so, with me. Then she gave me the letter A as a family letter and finally spelt out Arthur. Arthur is an important Christian name in my family, there having been seven in direct line. The spelling was achieved by the "tent and ladder" method and it was difficult to tell if I was helping by the sound of my voice. Topsy made a number of wrong guesses, and if I received a letter without enthusiasm, Topsy seemed to feel she had made a mistake and started again. However, Topsy did so

well before the end of the séance that I concluded that she could not have been receiving much help from me.

Topsy went on to say that Arthur had come with the boy (my brother), and described himself as Uncle Arthur. This was appropriate.

Then came the name May. This is the name of my relative who had communicated so successfully through Mrs. Vaughn. The name came with very little hesitation. The description given, though not so detailed as Mrs. Vaughn's, was accurate. May said that she had had great trouble with her throat. I rejected this statement at the time, as I had never heard of such trouble but have since learnt that she had a great deal of pain in her throat and larynx for several years before her death. The statement of May's throat condition is one of the few instances when I received information of which I was not already aware and makes a case against the theory that the medium was drawing information from my subconscious mind. It is possible that I may have heard of this throat-trouble as a child but I have absolutely no recollection of it and I have a very good memory for details of that kind. Topsy said that May had died of some sort of wasting-away like consumption. She actually died of typhoid, but the wasting-away is not an entirely inaccurate description.

The next name was Edward, which I cannot place and count as wrong. Then Topsy said, "I get a head condition. It was caused by an accident. I see wheels, a driving wheel. It must have been an automobile accident. It is a man."

She described the character of this man as lively, gay, and charming, and quoted him as saying that he had not been reckless; that the accident had been the result of circumstance.

Topsy's description was a good one of a great friend of mine who was killed in a motor accident a few years ago. His head was badly crushed. He had not been driving the car himself so certainly the accident was not his fault. The description of his character is also good.

Then Topsy gave the initials B.L.E. These I do not recognize. Another name, William, in connection with the accident is also unrecognized. Topsy said that she saw the mother of the victim of the accident, standing beside his photograph and described him as wearing his hair in a pompadour. This is rather interesting because when I knew him he wore his hair parted, but there is a photograph of him in his mother's drawing-room, taken when he was about fifteen years old, and I remember looking at it carefully one day several years ago, and vaguely saying to myself, "So that's the way he looked as a little boy. I never saw him with his hair slicked back that way." Therefore, the picture that Topsy saw was presumably that same photograph, and not the young man himself standing before her, or my mental image of him. She either saw the vision of his mother with the photograph as she said, or she saw the memory of the photograph in my subconscious mind. I was visualizing this young man as she spoke of him, but I saw him in my mind's eye as I had known him, and had entirely forgotten the photograph. Topsy went on to say that the young man knew I had been to see his mother and gave some family details that were quite true.

Topsy gave a number of initials, all of them wrong as far as I know. She then said,

"There is a girl here who passed over quite young. She is cared for by a grannie person."

I said I did not know whom she meant. After a few remarks about the people I had already recognized, she quite suddenly said distinctly:

"Gena."

I made her repeat the name several times before confirming it. The presentation of this unusual name was most remarkable. It is the name of an old school friend whom I had known very intimately until her death two years ago. Topsy then began to repeat another name with which she had more difficulty. She kept saying Bar-ley or Bay-ney. She said she could not get it right, although Gena was re-

peating it to her over and over again. I asked her to spell it. She spelt out B-a-n-i. I let the name go by, as I did not want to help her, but it was sufficiently like Bailey, Gena's surname, to be impressive to me.

I asked Topsy to ask Gena where she had known me. She said Gena showed her a building and spoke of minds unfolding. This is rather a quaint description of school but it was nevertheless correct.

Topsy said that the passing of both these friends had been a tragedy, which was certainly quite right. Then she began spelling again. She wrote down a P. Then she wrote the letter L. As she did the spelling she made phonetic sounds with her mouth. She then drew a ladder which is her way of making an E. She said that the P should be a capital. She now had spelt P-E-L. I asked her if there was any more to the name, and she said, no. Then she said there should be two Ls. Pell is the surname of my half-brother who died as a child, whom I mentioned above. Topsy then got the initials H. and A. These initials may stand for the Christian names of my half-brother's Pell grandparents.

In this séance three descriptions were recognized without a shadow of a doubt. Four correct names and one nearly correct one were given, three of them uncommon ones. Four initials were unrecognized and two names, Edward and Peter. Two other initials are problematical. Nothing of the subject matter of the séance was definitely wrong. The description of the accident, and the young man who was concerned in it, were both excellent. The name Gena, coming spontaneously and without hesitation, was the most remarkable incident of the sitting. Even omitting the possibility that I did not recognize some of the allusions and therefore counted them as wrong, the séance had a very high average of correctness. As it stands, over sixty per cent of it is absolutely correct, including several very distinctive details. Mrs. Nash knew nothing of me, I am sure, and certainly had never seen me before.

The séance held with Miss Naomi Bacon on July 15th, I will not take up in detail. It was of a more personal nature, and much more difficult to analyze in percentages of right and wrong. But it was equally as good if not better than the other two. I had sat with Miss Bacon once before many years ago, when she was visiting the United States, but do not think that she remembered it. In any case she did not use anything she might have known about me or my family from that time. Except for a number of unplaced initials, she did not make one bad mistake. She talked to me of my work and my most personal affairs as if she knew me better than my own mother. It was most uncanny the amount she seemed to know, or to get from my brother, who was again my purported communicator. She told me three things that I did not know at the time; things that were already accomplished facts but which I learned of only later. I am not at all psychic myself, but the same faculty by which I judge the people with whom I come in daily contact told me that this medium was telling me the truth. I felt that she possessed the clearest clairvoyant channel of any medium I have ever sat with.

I had three more sittings in London. Two were with clairvoyant mediums and the third with a trumpet-medium. These three were in the strongest possible contrast to the first three. The first clairvoyant lady talked to me for over an hour and made exactly two hits. These I will describe. As I was about to enter the séance room, an acquaintance passed me on the stair and said "Good morning, Miss Pierson." She was within a few feet of the séance room door, which was ajar. Within three minutes of the beginning of the séance, the medium said with the most innocent expression on her face. "I get the name Parsons, no - - - it is Pierson. Pierson is your surname." I admitted that it was.

"You see how difficult it is," she commented. "I thought it was Parsons at first."

I could hardly keep from smiling. It was so naive.

The other hit was the name Arthur. It was jumbled up and sandwiched in among unknown Johns, Anns, Williams, Margarets, and Sarahs. I jumped on it as she strung off the names, hoping that it might get her into a genuine channel, but nothing intelligible came. I made as careful notes as before, but all in vain. I suffered from the most acute boredom as she rambled on without making a single statement applicable to me. I received the opposite impression from that which I had with Miss Bacon. I felt sure from the start that she was a fake, even if she had not made the obvious mistake of telling me my name just after she had heard it repeated by somebody else. But this séance was of great interest to me because it answered a question that I had been asking myself: If anyone tried to make up an hour of personal chatter, how many hits would it contain and how impressive would it seem?

In my earlier séances I had been so interested that I would have liked them to have gone on indefinitely. The agony of my intense boredom in this fake sitting was a more than adequate answer to my question.

The next medium was not much better, though I felt that she was more sincere. It may have been a matter of luck, and that she was having a bad day, as all mediums do occasionally, but she was unable to get anything that would not apply equally well to anyone else. She told me a great deal about my spirit guides, which of course is unverifiable, and recited a quantity of names, none of which I recognized. I have heard good reports of this medium's work, and it may be that she has at times a real psychic gift; but in this instance, it was definitely dormant.

The trumpet sitting was a ridiculous farce. The circle consisted of about six women and one man. I was unable to take notes as the sitting took place in total darkness, but I was particularly looking out for attempts by the medium to pump the sitters and my vigilance was amply rewarded. Practically the whole séance was pumped out of them unknowingly. The method of the medium was to say: "There

is a man named John here. Does anyone know John?" Out of seven people, there is always one to claim a common name like John. Then John would rasp something absolutely unintelligible through the trumpet and the sitter would turn it into anything that he was anxious to hear, such as "Mother is with me," or "I'm very happy".

The medium asked if there was anybody in the circle who knew Arthur. I immediately said I did. Then she asked if anyone knew Arty. I said yes again I knew Arty, it being an abbreviation of the same name. But the medium was apparently suspicious of my scepticism and wanted to give messages to the other sitters. After several other names, she mentioned the name Arthur again and I claimed him a third time and said I hoped he would speak to me. The medium turned to me in some irritation and said:

"Good heavens! How many Arthurs are there in your family."

I replied that as a matter of fact there were three.

The medium immediately seized upon this piece of information and skillfully turning the point, said:

"Yes, that's what I get, three Arthurs. Yes, they're all here."

After the séance, the other sitters were glowing with awe. They all congratulated me on the receipt of the three Arthurs. They were not pleased when I showed very little enthusiasm.

In conclusion, I would like to note down a final impression. I think there is a definite danger in going too often or to too many clairvoyant séances. The reading is necessarily of a personal nature and usually feeds the vanity. Most mediums, perhaps unconsciously, are great flatterers, and there is usually a certain amount of prophecy involved. Although the sitter may go firmly convinced that he will believe nothing that the medium says, he will probably find himself speculating about the money that he has been told is coming to him, or will be inflating his ego because the medium has told him that he is a very old and advanced soul.

For people in grief or seriously anxious to study supernormal gifts, it is quite a different matter, provided a lot of common sense goes into the séance room and comes out again, and that statements and predictions are taken with a grain of salt, and due consideration is taken for the enormous possibility of error in clairvoyance.

Correspondence

March 23rd, 1936.

To the Editor of the JOURNAL

Sir:

It was a pleasure to note in the February JOURNAL a reference to Mrs. Carl Litzelman and her work with the Lime Street circles.

I personally consider Mrs. Litzelman, known to her friends as "Sairy", a very great medium in her particular phase. Her mirror writing, done while she is talking, with no notion of what she is recording, is most extraordinary, and in every case the message is veridical and evidential. I myself have received from "Sairy" important communications concerning matters known only to me, and by no possibility known to her, in many instances while Sairy was in Cambridge and I in New York.

At the dinner table I have heard her tell of distant events before, or at the time of their occurrence, and correctly state the whereabouts of absent friends.

I could cite many interesting cases, but will content myself with saying that I believe her work to be outstanding and deserving of commendation and acknowledgment.

MRS. E. A. BIGELOW.

The New Epoch in Psychical Research

BY GERALD HEARD

Psychical research has reached a crisis. It has never been a subject whose course ran smooth. The crisis today, however, is the greatest it has faced. But not the worst; on the contrary, it is a crisis full of hope. This research, if it surmounts its problem today, will go ahead as never before—as we never thought possible before.

For the chief problem in this research and that which has held it up has been not so much the collection of new facts and getting scientists to notice them but rather that the facts would not fit into any theory. They could not honestly be put into any frame which would make sense of them. When you cannot make a theory, after a little while fresh facts and still more facts only confuse; and finally any further advance becomes impossible. We too often forget science owes as much to a good theory as to the facts which fill it. Water is good, but it is no good unless you can get a vessel to hold it. The fundamental trouble with psychical research is, then, not so much the facts but what the mischief they mean. It is quite true they make chopped straw of the older anthropomorphism. So the official scientists have simply refused to look at the facts, and the official spiritualists hand-pick them over to stub them into their frame and picture of things.

Today, however, the physicists tell us that if we are to be scientific we must get rid not merely of anthropomorphism—imagining the universe to be a “magnified nonnatural man”—but also of that picture’s successor, mechanomorphism, the fancy that the universe is a magnified nonnatural machine. We have to conceive the Universe as somehow “mental”, more truthfully to be thought of as alive than dead.

Now this new step taken by the physicists helps remarkably the psychical researcher. For now we can see that the real hitch in advance here has been due just to this fact: that we had mistakenly divided up the whole into two isolated parts—mind and matter—the outer, dead world which was real and our separate, onlooking consciousness which alone was alive but also somehow not really “real”.

To understand what overcoming that mistake will mean for psychical research and how it will help forward discovery, we must first trace in outline how that mistaken separation was allowed to arise. The nineteenth century made such great progress in explaining the universe on mechanistic principles that scientific specialists and public alike leaped to the conclusion that everything real must really be mechanical. Hence, those who dared still to study the mind scientifically thought they could do so with academic approval only if they conceded that mind had of course no influence on matter.

But what about mind influencing the body? Was not the body matter? Most psychologists yielded that point too. The mind had only an indirect influence on the body—and, as physiology and biochemistry advanced, it seemed that the mechanists would no longer allow even that. The mind only imagined that it controlled, even indirectly, the body. The truth was that chemical changes in the body made the mind fancy it was guiding, while all the time it was really being driven.

Nevertheless, in spite of the fact that students of the mind were ashamed of finding facts which told against this theory, such facts would not keep away. Researchers in psychology had honestly tried—tried indeed, until honesty itself began to show the strain—to confine their attention to mental phenomena, to prove that the mind was only a shadowy thing incapable of affecting matter, so that physical phenomena did not even deserve investigation.

The facts of hypnosis refused, however, to confirm the concordat between the psychologist and the mechanist.

Here in this awkward corner the settlement ran: psychologists shall discover only that the mind can affect function but never organ. That meant that hypnosis can cause changes of behavior but never changes of and in tissue. This frontier, hypnosis—or suggestion—refused to respect. A blister could be raised on the skin, and an ulcer cured, simply by suggestion. The mind, then, could alter the body.

Further, research into telepathy and clairvoyance showed that the mind—though it commonly uses the sense organs it has built up—need not always do so. This fact, when the evidence can no longer be resisted, is generally held to be explained away and mechanism somehow to be preserved by saying that it is simply one mind influencing another, and so our picture of the “real” world as nothing but a machine is unaffected. Experiments, however, in “eyeless sight”, the paroptic sense—the latest of which were reported to the international conference held by the British Optical Association last October—show that this is not so. No sense seems to depend more on its organ than does sight. Yet here we must recognize that the organ can be dispensed with and the subject sees. The mind, then, uses the body—it is not the body which “projects” the mind.

It is therefore clear that researchers can no longer go on talking of mind and body as two separate things. That many scientists conceded. They thought, however, that the story would end with the body swallowing the mind. Instead the mind has established its autonomy. Are we then going to end, instead, with mind being all that matters—complete “idealism”? That again is too simple and indeed commonplace a conclusion. The dawning truth is far more remarkable. Today it is clear that we are faced with a unity, the mind-body, and that neither side can be cleared out in the name of the other. To put it crudely, mind is a form of body, and, equally, body is a type of mind. Once that principle is conceded and understood, it is then that we get real advance—but not until then.

No difficulty has been graver in psychical research than the sporadicity of phenomena. That, however, though it is the way this difficulty is usually described is to underrate it. The truth is that happenings and faculties which showed themselves unmistakably in unprepared and friendly circumstances put up a sorry show before highly critical attention and under exacting tests. Dr. Rhine has already thrown some light on this—rare faculties are easily upset. That is very important. The countersuggestion: "You can't do it; I know you can't; if you do you must have cheated"—that sublime negative faith can make the subject incapable.

But we can make a further addition to this knowledge. Now that we realize that mind and body are two sides of one thing, we see why sporadicity and spontaneity have marked all paranormal phenomena. The subject himself has always been ignorant about them. They simply took place through him, not by him. Therefore he was of course incapable of knowing how or even when they would emerge. Sometimes he was faintly aware something was boding—gathering under the threshold—but when it would break over, still less how to assist it in its struggle out the subject could seldom if ever say.

The word *threshold*, however, may make some people remark that, as we have so long known about the limen, why have we not derived access to these powers if they really exist? The truth is that discovery served little purpose because the two men who did so much to familiarize the public with it were both all too certain what they would find there and how they would make it prove their prejudices. To F. W. H. Myers it was to be a sky-pilot, to Freud a sink. The one was determined it should tell him about an anthropomorphic heaven, and the other that it should regurgitate sure and certain proof of man's animality.

What, however, had been found was not a message but a motor, not a revelation but a dynamo. It is clear then that it is not enough merely to soothe a "sensitive" in the hope that he will be able to yield measurable results under smooth

but stringent conditions. We cannot hope for results unless the sensitive knows how to generate to a maximum his latent powers: conversely we can hope that, when so learned, against it not even the negative faith of those academics who "know what can happen and know *that* can't happen" will prevail.

Up till now, we have in our modern civilization been, in this matter of psychical research, in the same state as civilization was economically six thousand years ago. It was wholly dependent on natural outcrops, on wild growths, on lucky finds. It was at the food-gathering stage, which precedes the food-cultivation epoch. Today we have had no method of training and canalizing those natural gushers—the mediums. Hence, most give out before they have been investigated, and the others, finding the work profitable but the faculty precarious, resort almost as often as possible to some degree of pretense. To blame the medium or to burke the fact, either of the easy courses is debarred to the true scientist. What we have to realize is that such faculties are not only misapprehended by those who still possess them but are also now rare.

As Dr. Bateson, the geneticist, pointed out, the three intensive centuries of destruction of all who showed any paranormal powers, under the charge of witchcraft, left the eighteenth century depleted of mediums, and the supply began to be restored only in the nineteenth and twentieth centuries. A further fact which helps investigation is the discovery that such faculties function through using a focus of consciousness other than that through which our material civilization has been built up during the last three hundred years. Those who possess what has been called integral thought are not necessarily fools. Indeed their particular apprehensions, which we call intuitions of value, are essential to a balanced and sane society. However, as such apprehenders are as weak in the analytical faculty as they are strong in the integral, they appear of poor intelligence and, as we have had till now no method for training

this type of mind, they remain ignorant not merely of our materialistic outlook but also of the nature of their own faculty.

We have then, first, to select our sensitives and, next, to teach them their own technique. It is little use trying to make a musical prodigy a satisfactory accountant. But how teach?

It is here our new humility comes to our aid. As we have confessed that mind and body cannot be kept apart and that mind and body are two parts of one thing, so we are now free to learn of other methods used by more open-minded researchers. Today we can carry out a technique of mind-body training through which and only through which the mind can have at its command and in full force its entire powers. We are at last facing the fact that here the East can teach us. Already research has shown that controlling of breathing can bring about very curious states of mind-body control. Physiological research into the bodily condition after such exercises has seemed to show, however, that no remarkable change has taken place in the blood. Is the method no more than a self-soothing trick?

It is here that the latest physico-physiological research into the electric field of the body and brain is a vital element, and we now know further that it is this field which is affected by advanced breathing exercises. Autopsies have shown in more than one case that those who have accidentally killed themselves through too rapid experimentation with such exercises have died not of syncope but through an acute meningitis, the spinal fluid being found in acute disturbance, though no germ infection was present. This would seem to show that the field of the body had been too abruptly disturbed, the fundamental energy of the mind-body too rapidly switched over or run through, with the habitual "resistances" removed; and so the "lines" had been "fused".

The constant and equal interaction of mind and body is also confirmed by the increasing importance which medical

research has to attach to general resistance. The germ theory of disease still stands as a most fruitful half-truth. It is, however, a truth nearly worked out. Its other side is in the discovery of how virulent a germ infection the body can overcome if you can rouse its full resistance. The virus of the common cold, the pneumococci, and many other ordinary and serious infections can be resisted by change of mood. We now know why. The confident temper acts directly on the suprarenals, and they release a secretion without which the white blood cells cannot tackle invading micro-organisms.

It is not, however, enough to say, "I will not catch cold". You must feel the impossibility. There lies the secret of all the higher resistances. It is creating in the mind-body a sense of positive, dynamic well-being. The deeper that goes, the profounder the resistance. The trouble with us is that, owing to our mind-body ignorance, we can have only a very superficial control over this latent energy.

Gorer has described that among the Mol fishermen of the west coast of Africa there is a technique of breath control which permitted a man under his observation to lie on the floor of a deep pool for three quarters of an hour. Absolute relaxation, "plastic catalepsy", would permit of such muscle slackening that hardly any lactic acid would form, and so very little oxygen be required. The Mol fishermen are not a race with only an aptitude in this direction. They are also carefully trained to this method. It is not pretended that anyone could do it by a sudden impulse of "faith". The same extension of mind control over body by mind-body exercises appears to have been shown in London last September when a Kashmiri twice walked along a fire-trench in his bare feet, the heat being shown by a thermocouple to be over eight hundred degrees Fahrenheit and the feet being examined by a doctor to guarantee that they were not calloused or specially treated. The case has awakened controversy. The fact remains that two others who were untrained and who took

only a step or two had to leap off to escape serious burning.

It seems then that here we have an extension of a field outside the body—an insulation possible only if the threshold of consciousness has been shifted far back beyond the customary limen into those layers at which the control of heartbeat, etc., is directed and whence it is possible—if not wise—to release stores of energy usually insulated from the control of the objective mind. In short, the only theory which fits the facts is the theory of a field of which the conscious mind and the body are two poles. The linkage of these two is the subconscious; here mind and body meet; and, using this subconscious as a fulcrum, body and mind, instead (as is common with us) of pulling against one another, can be made to co-operate with each other.

Again it is worth remarking that this sudden access of strength need not necessarily be for the good. The present balance of mind and body, though uneasy, is a balance. The deranged energy of the lunatic, the frantic nerve-storm of the epileptic are disagreeable examples of mind and body co-operating in the release of an energy for which no adequate canalization has been provided. As Roger Bacon nearly blew his head off with his first brew of gunpowder, so with our first releases of full mind-body energy we shall probably blow some of our wits to pieces. No real power is ever safe. What we can realize is that the subconscious can now be approached through psycho-physical exercises and that thus the mind can have extranormal power over the body and the body can release and empower the mind so that it can exercise mental powers which today are so rare and freakish that almost all who have not witnessed them deny them.

The phenomena themselves are, however, merely soundings which show the new coast which we are approaching. The new conception of the universe, as neither personal nor material but in a measure mental, is exactly the basic conception which psychical research requires today and in which its finds can be fitted. Our minds, we see, are like

telescopes. During the anthropomorphic stage we were using one aperture. Then the apparatus changed, and we saw another universe—and unwisely concluded that the earlier observations were not only misdescribed but hallucinatory. Now, once again the mind's aperture is changing, and we are seeing yet another—a third—universe.

But that is not all. What is even more important is that we are beginning to understand ourselves, are beginning to see that, as the aperture is changed, so new facts can be seen. This step is revolutionary because it means that we now realize that we must and can deliberately change the mind's aperture. By self-training we can add a completely new and unsuspected instrument to our apparatus of discovery—the mind-body, consciously and deliberately manipulated to apprehend a new focus of reality. That is why we are about to enter a new epoch in psychical research.

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Record of a Haunting

BY MME DE M.

[Translated from the Revue Métapsychique. An essay on hauntings by Dr. Eugène Osty, written as an introduction to this case, was published here last month. The address of the house and the name of the author were omitted so as to avoid legal complications with the owner of the house.]

In 1932, wishing to change our home in order to have a larger estate on which to expand my business of raising blooded animals, I decided on an estate situated on level ground and very isolated, in the Ain region. This estate had been for three or four hundred years in the hands of the family who were disposing of it.

The father of the owners had kept the place up admirably until his death shortly after the war. He had had three sons: one had been killed in the yard, against the curb of a well, by a horse which was nevertheless a very gentle one; the two others were still alive, the elder a paralytic bachelor, the other indifferent to the estate, his children disliking it and his wife afraid of it (as I was told later).

It was agreed that I should have immediate possession, and we arranged a private deed, omitting a deed of sale because I was selling the property on which we had been living and to which we later returned.

The property, building and lands, had been very much neglected since the death of the owners' father. We were used to lonely country houses and were not in the least affected by that; we knew all the noises made in the night by rats, the gnawing of woodworms, the creaking of boards, etc. I went around alone, even on foot, day and night, on deserted roads, with no fear. I have even lived on an estate where I was not safe, surrounded by real dangers. I have

never experienced anywhere the impressions I received on the estate of la B., nor witnessed any similar happenings.

I had sometimes heard of haunted places, but always far away, and I never thought of them. My children had heard very little or no talk about haunting; there was therefore no suggestion nor hallucination in this case.

We moved in December, 1932. The first days, nothing unusual; then, at first, the phenomena were not very impressive.

One evening soon after our arrival, I was about to get into bed in my room on the ground floor, when I had so sharp an impression of a presence behind me, in the corner opposite the bed, that I turned quickly around. My dog, a Cyprus griffon, remarkably intelligent and a good watch-dog, was staring fixedly in that direction, but without barking, pressing himself against me when I went near him. My parrot, his head turned in the same direction, opened an immense beak and balanced himself, wings spread, making a sort of whistling noise, a state which is for him a sign of great fright, I never saw him thus otherwise.

These two animals sleep in my room, and I have often had the opportunity to observe their strange attitude, corresponding always to my own uncanny feeling of an invisible presence. I was startled by the impression without yet comprehending it.

Several days later I heard sharp raps on the blinds or on the doors. There occurred the same silent terror in the dog and parrot, inexplicable to me, for the little dog was very brave in spite of his size, barking at every stranger, the parrot fearing no one and usually screaming furiously at anyone he didn't like.

The first few times, sure it was a practical joker trying to frighten me, I rushed out, armed with a cane. Often the first rap had hardly been made before I had the door open, the electricity lighting the court out to the middle; it would have been truly *impossible* for a visible being to be able to hide. But I never saw *anyone*.

In March, 1933, my dog dies within three days, the veterinary thinks because of some intoxication, but he is not sure; I think it may be typhus; no treatment could save him. I lose several capons mysteriously, in spite of the greatest care; the veterinaries can not understand it, nor can I. A mare kills herself in a strange accident. She gets loose in the stable, no one knows how, pushes a door (always closed), and falls, in a storehouse, through some planks into a trench filled with water. We cannot save her, in spite of the efforts of a dozen men summoned by telephone.

My second daughter finds, in May, a little lost dog, who turns out to be very intelligent and a good watcher. He sleeps in my room, and I notice the same signs in him as in my griffon. In July the second dog dies in the same fashion as the first. In the poultry-yard, chicks and ducklings receive the same care as always; they nearly all die in mysterious convulsions. The veterinary almost loses his mind. In fifteen years of poultry-farming I have seen nothing like it. The veterinary, not knowing what to say, always ends by calling it "poisoning"; I have never undeceived him.

Nothing undertaken on the farm succeeds. My husband's business which he pursues during the week at Lyon, coming out for the week-ends, comes to a standstill the day we move into the estate. I know there is no mischief-making among the farm- and stock-hands. No servant will stay. I am alone with my three children.

During the summer and autumn months, I have less trouble with my animals. On the other hand, other things happen. I engage a Russian servant to look after the cooking and the house. This man, who likes animals very much, gets up several times in the night because of a noise in the courtyard, worrying about the chickens, which he hears squawking and fluttering in the henhouse. Since I have my doubts about the source of the sound, I let him think it is some wild animal which is frightening the hens. He lies in wait for the animal, naturally, but never sees it.

My mother arrives in August and does not leave again

until after the marriage of my eldest daughter in October. I give her my room on the ground floor and take the room above, on the second floor. Two or three nights after her arrival, Mme de L. hears some violent raps on the blinds, then other raps on the back of the house which leads into the garden. She is frightened, but says nothing about it.

One Saturday evening when my husband is home, we are in bed in the room on the second floor, and hear the door of the house into the garden open very quietly with its peculiar grating noise, and then close itself. My husband goes downstairs, I follow, we look in the garden. Still nobody.

I have never talked about it *at all*, not wanting to bother my family. My husband shows that he is very much astonished and he too can find no natural explanation. During this period, this same night or another, my mother, after raps on the blinds, hears someone knock at the garden door, then violent blows on the door leading into the courtyard. She gets up and calls, she makes the rounds, as I have already done so many times and with the same negative result. Mme de L. being genuinely frightened, we make up a bed for my son on a divan in the hall (leading out of her room).

A little later, my husband has occasion to observe another thing which has frequently happened in my room on the first floor: a terrific crack inside the room itself, like the blow of a fist on the wall. A human fist could not have produced so resonant a noise on a great thick wall. Moreover, we light the electric light at once and assure ourselves that there is no one else in the room beside ourselves, just gone to bed.

In this room, at the top of the staircase, I have heard many times a shuffling footstep, as if a person in sabots passed outside of my room and went down the steps dragging his feet. The first two or three times I rushed out, wondering if a rat might not, by dragging some rag or piece of paper, make this strange noise, but in that case the rustling would have been continuous and I should have heard the trotting of the animal.

I would get to the door, while the noise still went on, and

open it suddenly after turning on the light. The noise stopped short, but there was no rat, rag or paper in the corridor. Moreover, if the rat ran off I should have heard the scampering instead of absolute silence. After two or three experiences, disagreeably surprised at finding nothing, I no longer moved and heard clearly each step trail across the board floor and take each slow step going down the stairs.

At the end of September my eldest daughter's fiancé came with his mother to prepare for the marriage, which was set for the 18th of October. During the three days they were there, Mme de P., to whom I had given up my room on the second floor, taking that of my son, who continued to sleep in the hall, heard a terrific blow one night, struck on the wall of the room. She said nothing about it at the time, but spoke of it later.

Another night, my son-in-law, sleeping in a large alcove off the dining-room, my son, on his divan in the hall, and myself, in my son's room over the dining-room, these three rooms all giving onto the entrance-court, distinctly heard the rusty entrance-grill turn with a grating sound. I got up to look. The grill was closed and the key gone from its usual place; the next morning it was found on the ground near the gate. No one would have had time to open the gate, close it, run away. And what would have been the purpose? I made the rounds of the walls without seeing anyone, needless to say.

At this time I had an Italian cook who stayed about a month and told me repeatedly that she was wakened every night by a noise she could not explain, and added "What devil is there around here, Madame?" I answered that it was rats or the cat, but she did not seem convinced, and one fine day decided to leave, giving some excuse about my Russian servant which I did not believe.

At the beginning of the autumn, 1933, we observed something we had not previously noticed: often, several times a week, at nightfall the sound of heavy footsteps, as if

from hobnailed boots, promenaded up and down in the courtyard, then this sound approached the door of the dining-room and stopped short, as if to enter. I cannot say how many times, at that instant, someone hastened to open the door, which was easy, for in the autumn we spent most of the time in this large room, well heated by a large stove. It would have been utterly impossible for a man to hide himself in so short a time. At last we no longer bothered to open the door, and when the hobnailed shoes had walked to and fro and stopped before the door, nothing else happened. This went on all winter.

After my daughter's marriage my mother left also, and my husband was unable, because of the distance, to come home except from Saturday to Monday, this left only four of us at home: my second daughter, my son, the Russian servant and myself. I took the alcove off the dining-room, my son, who didn't mind the cold at night, taking the room on the first floor again.

As winter advanced, I lost more capons. The veterinary attributed it to poisoning from a load of hay I bought; but the forage-merchant had sold the same hay to others with no such accidents.

After the return of my daughter and husband, three months later, the strange events continued, always without plausible explanation, or even possible explanation. My son-in-law heard noises in the night several times, particularly at first, when he was using the room at the top of the staircase while the apartment they were to use was being made ready. Afterward, in the new room, they heard nothing very plainly.

I was badly upset by the death of my poor animals. I began to be discouraged and to despair of getting any valuable results under such conditions. I was worn out with getting up so many times from my first sleep and not being able to go back to sleep again. Then at the beginning of March the proprietor pressed me to put through the purchase of the house, although my other estate had not been

sold. I did not want to go back on my given word, but since the occasion to free myself was offered, I took advantage of it to annul our agreement, naturally not getting out of it scot free.

From the moment our departure was decided upon, the strange happenings died down. We heard no more than a few rats, my cat prowling, boards creaking; in short the perfectly normal noises of a country house at night.

I was often on the estate while we were preparing our other home, and I frequently stayed at B, for a short while each time. On one of these passing occasions, about the beginning of April, while I was lying wide awake at night in the alcove off the dining-room, a great blow struck the heavy gate to the court and the latch was shaken as if by an impatient hand. Again expecting a human presence, because this invisible persecution had not shown itself for some time, I asked "Who's there? What do you want?" several times. I went to open, thinking that perhaps someone needed help, but the fright of my parrot and the strange silence of the person who had shaken the door made me realize that since the outside gate was closed no one would have been able to enter, and that I would again see no one.

One more event occurred, the last time I was there, at the end of April. My married daughter, her husband and I were alone with the same servant, my husband and the other children being already installed at O. We were at the table about eight o'clock in the evening when a strange sound was heard in the drawing-room at the side, to which the communicating door was closed. It is very hard to describe this noise; it cannot be better explained than to compare it to a series of regular taps gently sounded on a muffled gong. Going to investigate we went through all the rooms and the cupboards and even out into the court-yard, while the sound still seemed to isolate itself within the drawing-room. Almost all the furniture, including the piano, had already gone, and nothing could make this noise, which was repeated for a good minute again and again.

Some days earlier, in packing, we found in this room, in the depths of a little cupboard, a 10-franc piece which had mysteriously disappeared the summer before from a table where I left it a moment. We had looked all over the dining-room where I had left this money and ended by deciding it had been lost down a crack; no one had touched it and I did not understand how it could have rolled off by itself and got lost. Except for this piece of money and the key to the padlock (the night we heard the grill squeak) we did not notice any displacements of objects.

After the last evening that I was in the house, my daughter and my son-in-law, who remained to finish the moving, heard nothing abnormal.

Since I was leaving, I was no longer to farm the land and it was let that spring to a neighbor. Strange to say, misfortune attached itself to him from the moment he began to work on this estate. One of his horses developed a sore under the collar which lasted two months, although the animal had worked since the beginning of the year in the same collar. This farmer, having got help from one side and another to hurry his work through in several fields, found that he had not even got back the amount of seed used on the land, although his own land, right next to it, yielded a normal crop, and was no better land, worse if anything. We learned that, discouraged with his failure, he did not want to continue working this land (without realizing what had been happening, probably).

To sum up: *all* the members of my family heard and witnessed abnormal things; sometimes a single person was present, at other times several together; and in spite of all investigation, no natural explanation could be found for most of these occurrences.

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The Mediumship of Geraldine Cummins

BY E. B. GIBBES

Some years ago the "Messenger of Cleophas" began communicating, through Geraldine Cummins, a long history supplementing the Epistles and the Acts of the Apostles. He wrote that these books would reach to the "Utmost parts of the earth." We have heard of them being read in Uruguay, in Iceland, in Norfolk Island (Pacific Ocean), Bechuanaland, India, Canada, and in other distant lands. Some account, therefore, of how they actually came into being may interest our American cousins.

In addition, however, to the three published volumes of the Cleophas Scripts—(*The Scripts of Cleophas, Paul in Athens*, and *The Great Days of Ephesus*), there has been written through the same channel, a series of essays purporting to emanate from the late F. W. H. Myers. These deal with after-death conditions and are published in two small books called *The Road to Immortality* and *Beyond Human Personality*.

It was at the end of 1923 that Miss Cummins and I decided to start a series of experiments in automatism. I soon realised that, in her, was a very gifted medium. Some years previously, in Dublin, the late Sir William Barrett, the well-known scientist, was experimenting with Mrs. Dowdon

(Mrs. Travers-Smith) and he also recognised this fact. In his book, *On the Threshold of the Unseen*, he records an evidential case of survival called "The Pearl Tie-Pin Case," and refers to Miss Cummins, the medium in this instance, as "evidently possessing great psychic power". He sums up this case in the following words: "Here there could be no explanation of the facts by subliminal memory, or telepathy, or collusion, and the evidence points unmistakably to a telepathic message from the deceased officer."

Miss Cummins did not, however, do serious work in this direction until our association began. Among our early communicators was Frederic Myers—a complete stranger to us. At the home of some friends (see *The Road to Immortality* p. 137) he unexpectedly broke in when they and Miss Cummins were sitting at an improvised ouija board. From this appearance began his series of essays some of which are incorporated in *The Road to Immortality* (Part II). They are on such abstruse subjects as Memory, the Subliminal Self, Sleep, Telepathy: all matters which neither the automatist nor I, who sit beside her, had ever studied. Nor were we, for the most part, very much interested in them for they rather passed our powers of comprehension.

We were sitting together about four times or so a week, letting any communicator come who wished to do so. These were varied, from a cheery French soldier to Glastonbury monks. I had visited the Abbey early in 1925 and, from that time, some of these quaint individuals seemed drawn to the automatist and myself.

In January of that year also, a new guide unexpectedly announced his connection with Miss Cummins. Hitherto her control had been Astor, a pagan Greek. Silenio, the new control, then heralded the coming of the Messenger of Cleophas. Even now, it is he who opens the sitting when anything of a nature appertaining to early Christianity is to be written through her.

Three months later, the Messenger wrote for the first time giving a short essay on Peter, James and John, ex-

plaining why they were chosen by the Master. In May of that year, when Miss Cummins and I were again sitting alone for automatic writing, Silenio intimated that this Messenger was the Messenger of Cleophas. At a subsequent date he wrote the following rather charming description of the search in the Unseen for a suitable instrument through which could be communicated a detailed history of the birth of Christianity:

I will speak of the Chronicle. It was determined by certain who dwell in the State which is beyond even the State of Earth Individuality, that certain books should be written, and these, through the hand of one who was attuned, through training and nature, to this work. One who had patience and would readily yield her mind to us. For many moons we sought in vain for the earthly vessel that would be suited to our purpose. Now, having found it, we seek to give you the tale of the strivings of the early Christians . . . But the Messenger is nigh and he will write of his purpose.

The Messenger. Salutations, Oh sister in Christ Jesus! I am ever ready to speak through this channel. I would have ye know our purpose. First we seek to give ye a chronicle which is like unto a view of valleys and cities from a mountain, which view is closer and clearer than the vision of a bird that flieth far above these regions. In the Acts of the Apostles ye will find this far-off vision of the happenings in those early days. We seek to draw ye closer unto that time, to show ye the streets of the cities, the cultivation in the fields of the valleys. If we had not written of what ye have but fragments, ye would have doubted our tale. So now we seek to give ye the full chronicle of the Acts and we do follow it word by word, showing ye what cometh in between, so that ye shall have a greater understanding of the mightiest work that was ever wrought by the Spirit through man. . . .

Perhaps it is a little daring, in a journal devoted to recording mediumistic phenomena from the scientific point of view, definitely to assume that these Messengers are living entities apart from the automatist. But that this is so I have long been convinced.* My opinion in this respect is supported by the testimony of Dr. Oesterley, the leading

*In connection with Miss Cummins's controls, I should like to draw attention of readers to an article which appeared in the October issue of *Psychic Science*, the Quarterly Transactions of the British College of Psychic Science.

Hebrew scholar of England; the Rev. John Lamond, D.D.; the Rev. H. Bickersteth Ottley, Canon of Canterbury Cathedral; the Rev. James Black, M.A. (Edin.), and a number of other learned theologians. Moreover, after being present at the production of every word of the Cleophas Scripts and almost innumerable others during the past thirteen years or so, and having been in a position to study the mind and general life of Miss Cummins, I have come to the following conclusions. Telepathy cannot account for them; the subconscious mind cannot account for them; neither, in my opinion, does Miss Cummins extend her consciousness to unseen sources and then write down the gathered information. As she is the "interpreter" on this side, so is there another in the Unseen who transcribes them by some process which we cannot understand, on her "inner mind" which then casts the thoughts on to her brain. The records from which this story is taken have, according to information given, been destroyed, but the thoughts of them remain on the "Tree of Memory" and are gathered up again from it. The statement that communication is by means of thoughts and pictures explains the difficulty of translating the parchments originally written in Hebrew, Arabic and Greek, of which the automatist has no knowledge. I shall, therefore, assume that these entities who write are what they state themselves to be, and I shall not weary the reader with arguments and speculations on various hypotheses.

There is one point, however, which I would like to record. It is often claimed that, in mental mediumship, the sitter's mind affects the communication. In so far as the writing of the Cleophas Scripts and the Myers Scripts are concerned, I can find no proof of this assumption. There have been present at the Cleophas sittings, among many others, the late Dr. Percy Dearmer, Canon of Westminster; Canons Ottley and Freeman of Canterbury and Bristol Cathedrals; the late Bishop of Kensington; Dr. Walter Franklin Prince of the Boston Society for Psychical Research; the Rev. John Lamond D.D. (Edin.); G. R. S. Mead, M.A.; Mrs.

Hewat McKenzie; Mrs. Philip Champion de Crespigny; Shaw Desmond and other novelists; and two distinguished members of the medical profession, Dr. R. Cummins, F.R.C.P.I., and Dr. J. G. Cummins, D.Ph., D.M.R.E. In no instance has the flow of the writing differed in their presence from that which comes when Miss Cummins and I are sitting alone for its reception.

With regard to the actual scripts, the story is taken up where it has been left off at the previous sitting and continues without a break. The only "break", in fact, occurs when the Messenger has occasionally omitted a short portion or a wrong name, and this is rectified by him in the course of these writings. In this connection there has been sometimes a lapse of as long a period as eleven months. Either the Messenger has suddenly demanded that a certain back portion be read aloud to him, or he has indicated almost the exact paragraph where the alteration should be made. In the interim, on some occasions, the scripts have been put away by me, and not re-read since they were originally written; we have not given them a thought or questioned the veracity of the original statements. Moreover, readers must recollect that these scripts are written without premeditation. Miss Cummins's normal mind is almost daily concentrated on the composition of novels, or more rarely, a play. Yet the narrative is continuous, grammatically correct and written in a recognized style which does not vary. Beyond the deletion of an occasional conjunction or the transposing of an occasional sentence, the script requires little editing. In places the editors have had to make some cuts owing to exigencies of space. The speed at which the writing comes is also amazing to watch. As many as 2037 words have been transmitted in one hour and fifteen minutes, 2085 words in an hour and twenty minutes.

In their introduction to the first volume the editors, who are well-known University scholars, touch upon the fact that the Messenger is remote from earth and apparently still dreams of the days when each parchment was labori-

ously copied by scribes. Not only does he ask that a careful watch be kept on any "errors" they may make, he also recommends that watch be kept upon their industry, that they "sleep not over the letters".

The following incident is not without humor. During the writing of one of the scripts, I was compelled to leave the room for a few minutes in order to answer an urgent telephone call. I sit beside Miss Cummins and remove each sheet of paper as it is filled with writing. On my return I found that the Messenger had continued a few lines of writing, and then on coming to the bottom of the page, was scribbling feebly on the table. I replaced the automatist's hand on the top of a fresh sheet of foolscap, and the Messenger wrote angrily and violently, "Sister, thou art a sluggard—sleep not over the parchments."

On another occasion during the writing of *The Great Days of Ephesus*, I placed a copy of the then published volume of *The Scripts of Cleophas* on the paper under the eyes of the automatist. I explained to the Messenger that this was the form in which his writings had now been given to "the multitude." Miss Cummins's hand passed lightly over the printing on the paper cover. Her hand fell listlessly on to the foolscap beside it. There seemed to be an element of sadness in this action as he wrote, "Sister, it is not comely."

Crushed and apologetic I explained that in these days we had no time for the lovely art of his day. As though thinking deeply he slowly remarked, "It is well." About three weeks later and after several sittings had intervened, he made the following spontaneous reference to *The Scripts*. I had raised some point in connection with James.

"This James was the kin of our Lord," he wrote. "In the first parchment I spake of James. Is it not set out in that parchment which was copied by the unlettered scribes?"

"What do you mean by the unlettered scribes?" I asked, rather puzzled.

"A good scribe would make a choice of parchment that

would endure," he stated. "Also, the letters would be decked out in seemly fashion. In the ancient days, unlettered scribes did, because of the poverty of their knowledge, serve themselves of parchment that did not endure any long season. However, sister, if the parchments become worn through usage, give commandment that they be copied again so that they may not be lost in a later generation."

I assured him that already hundreds of copies had been made and that shortly *Paul in Athens* would be given to "the multitude". This information seemed seriously to alarm him for he wrote quickly and in a large scrawl: "Are they on the same parchment? *Never have I seen the like!*" The last remark being firmly underlined by the communicating entity.

Now, it is hardly conceivable that the subconscious mind of Miss Cummins could be capable of so varied a system of fraud as to invent the personalities of these curious Messengers in addition to the whole narrative of the *Scripts*.

I now pass on to some account of the Myers scripts. Both the books to which I refer in the second paragraph of this article have been reviewed in this JOURNAL; the latter, by that brilliant author of Irish novels, E. OE. Somerville, Litt.D.

After a study of *The Road to Immortality* and *Beyond Human Personality* Dr. Somerville, an expert on style, stated her belief that these books were communicated by F. W. H. Myers. "Le style, c'est l'homme." This phrase expresses the importance of a certain form of evidence not sufficiently taken into account by students of psychical research. In *Time and Tide* Dr. Somerville wrote as follows of *The Road to Immortality*: "This is an impressive book . . . of far reaching interest. . . . It has the rare distinction, among such scripts, of being literature, the outcome of a mind such as we know Frederic Myers to have been, that is poetic and highly cultured. . . ."

The subject matter contained in these books is extremely varied and deals, primarily, with the more personal side. In addition to much information concerning the conditions which prevail in the various "states of consciousness" in the worlds beyond ours, there are, in *Beyond Human Personality*, essays on such varying matters as Prayer, Reincarnation and Insanity. Sir Oliver Lodge has commented favorably on both books and says "I believe this to be a genuine attempt to convey approximately true ideas, through an amanuensis of reasonable education, characterised by ready willingness for devoted service, and of transparent honesty." He further remarks that these communications are "in many respects characteristic of F. W. H. Myers. . . . I see no reason to dissent from the view that they are the kind of ideas which Frederic W. H. Myers may by this time have been able to form."

But as I have been asked to give an account of how these books were written I shall not deal further with their contents. Here, at least, we have a communicator whose identity has been recognized, for, in addition to Sir Oliver Lodge's testimony, Sir Lawrence Jones, late President of the London Society for Psychical Research, who knew him well, is quite convinced that his friend F. W. H. Myers is the originator of these essays.

The Myers sittings open in a style entirely different from that of the Cleophas sittings, though the method of production is precisely the same. Miss Cummins places her left hand over her eyes while her right hand rests on a block of foolscap paper. After a pause of a minute or so, her hand begins to write. In the case of Frederic Myers, this entity is introduced by Miss Cummins's pagan guide, Astor, as are the other communicators to which I refer later. Myers' opening salutation is invariably, "Good evening, ladies", and this is generally followed by some friendly comments or conversation. They are often of a rather amusing character. For instance, during the writing of *The Road to Immortality*, I had to explain

that for various reasons it was necessary to make the book as brief as possible. He replied:

"I am aware that the large public only care to read slim books on this subject. My monumental work, *Human Personality*, was as distressing in its size as the Albert Memorial and that grotesque hall which bears the same name."

Towards the end of the sitting the following conversation took place:

"The power is going. Tomorrow I will define consciousness and then you will be able to understand these various planes of being. It is too difficult and profound a problem and requires a sitting for it alone. By 'consciousness', I mean the whole make-up of the being whose journeys I have been describing. The journey matters only so far as it affects his make-up, his consciousness—to him at least. So I will write a chapter—or a paragraph on this tremendous issue."

"A chapter please!" I remarked.

"Yes. Pardon my slowness today. I am so afraid of making incorrect statements. One word will ruin the context. It is the difficulty of the subject that hinders our progress, checks our speed. Madam, you are an amusing task-master. You so lightly demand of me a concept that will cover the whole of life and death—that will embrace eternity. I am only surprised you have not asked me to put it all in a phrase."

I laughed and he promptly proceeded to carry out the idea:

Shadow and Substance:

Matter, Soul and Spirit:

Manifestation and its Source:

God, the Unifying Principle:

Disintegration in Matter, in ever finer and finer Substance:

Unification again in Spirit.

"There you have it in a sentence."

And with that he departed! Later on, when he commenced to write the essay called "Why? The Riddle of

Eternity" (page 30), he incorporated the above lines in it. His demand that these should be read over to him came as a surprise. I had hurriedly to find the sentence referred to. As I read, he re-wrote it, carefully punctuating each line. Then he proceeded with the essay "Why?"

It may also be of interest to record that the essay on "Happiness" (page 129), in the same book, seems to owe its existence to the Irish Sweepstake! At the opening of a sitting Myers remarked:

"If you desire me to give my views now as to what constitutes happiness or divine content, I can, at some time, write an essay on it. I shall utter heretical remarks, I am not one of the ascetics." A few days later he opened with the remark: "Good evening, ladies. Today, judging from the despondency of the collective mind emanating its emotion to me from these islands, I feel it might be better to write about Happiness." At the end of the essay, the following conversation took place:

(F.M.) Madam, I shall finish this another time. The Interpreter* is a little tired."

(E.G.B.) "Before you go, will you tell us, what is this despondency to which you refer?"

(F.M.) "A sense of disappointment is in the air—a mere passing thing."

(E.G.B.) "Well, perhaps it has something to do with the fact that there has been a large sweepstake on a race, and, as the tickets were ten shillings and three million pounds have been subscribed, they haven't all got prizes." The reply came instantly:

(F.M.) "Six million castles in the air shattered. My heavens, what a calamity!" With that the communicator vanished and, when Miss Cummins "came to" she could not understand why I was laughing.

There have been similar snatches of conversation during the writing of *Beyond Human Personality*, though in this instance the communicating entity seems often to have

*F.W.H.M. usually refers to the automatist as "the Interpreter".

"charged", as it were, with an already prepared essay which he has shown some anxiety to write without any of the customary preliminaries.

An important point in connection with the identity of this communicator came to light about a year ago. Among his opening remarks in a script not dealing with *Beyond Human Personality*, Myers made use of a phrase: "Mortal hearts are moved by mortal things." Sir Lawrence Jones recognizes this as a quotation from Frederic Myers's translation of a line of Virgil: "*Sunt lacrimae rerum et mentem mortalia tangunt.*"

Tears waken tears, and honour honour brings,
And mortal hearts are moved by mortal things.

(*Classical Essays* p. 120. A book neither of us has read.)

Some readers, however may still be dubious as to whether or no the phenomena of these trance-personalities produced by Geraldine Cummins may not be attributed to the sub-conscious mind of the automatist. In this connection I will give a brief resume of a few cases, like "The Pearl Tie-Pin-Case", which seem to postulate the continued existence of the entities who claim to be writing at the time. Space does not permit of extracts from these communications which show a complete difference in style from the two intelligences who purport to be the Messenger of Cleophas and F. W. H. Myers.

During the early days of our experiments the mother of a friend of mine purported to write through Miss Cummins. I forwarded the sheets of foolscap to Mrs. L., her daughter. In discussing their contents a few days later, the latter exclaimed in a bewildered voice:

"But it is exactly like the old lady; how does Miss Cummins know?"

In this case Mrs. L. had met Miss Cummins once, the latter had never seen Mrs. L.'s mother and knew nothing about her. She died a few months prior to the above episode.

On another occasion the name and address of a person entirely unknown to any one present were written by Miss Cummins. The statement was made that this entity had just died and that he knew his wife was grieving. There was an insistent request that she should be traced and be assured of the continued existence of her husband. I followed up these remarks and eventually corresponded with the widow at the address given in the automatic script. She corroborated eight of the statements made as being entirely correct; including a description of her husband's appearance and the condition of his health for some time prior to his death.

Another case connected with Miss Cummins's automatic writing concerned a young girl who died at the age of fifteen. Her mother was a friend of mine, but I had not seen the child since she had reached the age of five years. Through Miss Cummins I was able to converse with what appeared to be the personality of the little girl, who eventually gave convincing proofs of her continued existence. Not only did the mother, Mrs. B., recognize the signature and style of writing as belonging to that of her dead daughter, but the latter appeared to be in constant touch with her mother's mind. In this case, six facts were written which were entirely unknown to either of us and a great number of statements were also made which were known to me but unknown to the automatist.

Another remarkable case connected with Miss Cummins's automatism is published in the *Journal of the Society for Psychical Research* (London) for May, 1929. In this instance it concerned information given by Captain J.M., who had been killed in the South African War. He gave correct names of some of his brother-officers who were killed at the same time. Neither the sitter nor the medium had conscious knowledge of these names nor of the details communicated concerning them. Captain J.M. stated that one of these officers told him of a "spree" which he missed when both battalions met at the same

station in India, relating a certain scandal connected with two young subalterns which occurred at this place. These details were subsequently confirmed. The communicator did not accompany his regiment to India. The two battalions met as described—a most unusual event—and the “spree” was eventually verified by a man who was there at the time as a junior subaltern. None of these facts were known to the sitter. The incident which occurred in 1898 could not have been mentioned anywhere in print. The sitter did not meet or hear anything of her communicator after June 1897 until she read of his death in South Africa. In 1898 Miss Cummins was a small child living in Ireland. She had no connection with the regiment in question. Moreover, the communicator hinted at another matter which he could relate but, when asked to do so, refused, stating that the person concerned was still alive. It was subsequently ascertained that a certain incident had also occurred at the same time and that it concerned a man still living.

The facts contained in these cases could not have been obtained telepathically by Miss Cummins from anyone present at the time, when she was writing down the information. In addition to this, we have the problem of the reproduction of the various personalities of people whom Miss Cummins never met. All these communicators exhibited different peculiarities of character which were recognised by their friends and relatives. And it is of considerable interest to compare the style of the writing of the Cleophas books with those of the communications contained in *The Road to Immortality*, and in *Beyond Human Personality*. If these again are compared with Miss Cummins's own hand-writing and style of normal composition, it will be seen that they are in distinct contrast in almost every respect.

In this connection it may be of interest to state that a novel entitled *Fires of Beltane*, written by Geraldine Cummins, has recently been published. It deals with Irish peasant life and is written in a simple style, rather beau-

tifully embellished with the picturesque idiom spoken by the Irish country people. Miss Cummins is also a playwright, two of her plays having been produced at the Abbey Theatre, Dublin, and one at the Court Theatre, London. They also are very Irish in character. Indeed, Miss Cummins's conscious work reveals a typical Celtic personality entirely dissimilar to the personalities revealed in her psychic books. It is of interest to note that she is of Gaelic ancestry, has lived most of her life in Ireland, and so far as is known, has no clergyman or theologian among her forebears.

In addition to the foregoing cases which seem conclusively to prove the survival of human personality after bodily death, I would like to record a remarkable case of psychometry—a power which Miss Cummins possesses to a marked degree.

During my absence from home for a few days one Christmas, my small house was ransacked from top to bottom—every easily portable article being removed. I was hastily summoned to London by the police and among the débris I discovered a stranger's soiled glove. Miss Cummins was at her home in Ireland. When writing to her I was careful not to inform her of the fact that any personal object had been left behind by the burglars. About four weeks later she returned and I then suggested that she should psychometrise an article "for a friend". She told me later that she never for an instant associated the glove with the burglary. She believed it belonged to my brother. However, she at once commenced to give a story of a man who was a disappointed person who should have done well in life as his early career promised worldly success, but that some unexpected tragedy had cut across his life. It did not seem a tragedy at the time but it led to his having to give up his work and it changed his life completely; he was unable to pick up the old threads, his livelihood being taken away from him. The glove seemed to have belonged to someone recently in contact with machines

and the owner of it was associated with some dark shed where cars were kept. The owner of the glove seemed to suffer from nerves though there was nothing mentally wrong with him; he was merely highly strung. He seemed to be associated with two rough-looking men and was engaged in work that took him out in the dark. Miss Cummins then obtained a description of a man, his age, and the statement that he had been in the Army. She also experienced a pronounced feeling of fear from the glove.

After some lapse of time caused by absence from London and by illness, I sent the notes taken by me at the time to the Criminal Investigation Department. When the detective in charge returned them to me he remarked that the record contained the description of a man he had strongly suspected of being implicated in the burglary, and who, having just been convicted of a series of other similar crimes, was now sentenced to a term of imprisonment. The detective stated that the man convicted was the owner of a motor car and garage, the son of a publican; he married, but his wife broke away from him and carried on an immoral life; he turned thief later on. He was well-spoken and of good appearance and highly strung. The description given of his appearance answered that of the man in question, the age mentioned coincided and he had also been in the Army. The detective stated that he was *amazed* that a clairvoyant could obtain from any object so accurate a description of an individual whom he had strongly suspected of housebreaking. (This in connection with my home.)

When engaged in exercising her faculty for psychometry, Miss Cummins usually utilises the ouija board. It is her control, Astor, who announces his presence and who by pushing her hand against the object in question, seems to contact its vibrations and obtain its history. Miss Cummins then spells out the words on the board at the dictation and impulse of this guide.

It is a remarkable fact that a gifted medium like Gerald-

ine Cummins should also have been an international hockey player and the winner of many tennis tournaments, yet such is the case. Apart from her psychic work she leads a completely normal active life. She reads mainly modern literature and is interested neither in early church history, in metaphysics, nor in philosophy. She is not at all telepathic or only in a very minor degree, neither is she clairvoyant nor clairaudient.

She has, however, on a few occasions been controlled while sitting in an armchair by an entity claiming to be my brother who has spoken through her and given evidence unknown to us at the time but which was verified later. We have not, so far, cultivated this side of her mediumship, for it occurred to me that she was far too valuable an automatist to develop at present another form. She has exhibited no power as a drawing medium, though some communicators have occasionally sketched some rough outline, but no great gift in this direction has shown itself. She has the power of foreseeing events through the means of a pack of cards, but so far has done no work in experimental telepathy. Her automatism is usually carried on in a state of semi-trance, or sometimes it might be better described as a condition of sleep. From this condition she is easily roused by noise or by conversation. We therefore find it necessary to conduct the sittings in the greatest quiet we can possibly achieve. When receiving communications through the ouija board she is much more alert and she generally uses this method in getting personal communications. As she speaks the words indicated, she is naturally more normal, though even then is in a slightly dazed condition.

In conclusion, I would like to emphasize the fact that the evidential work in Geraldine Cummins's automatic writing takes a remarkably different form from that of the historical and Myers work. She reproduces the personalities of the communicating entities in a manner which often astonishes the sitter. In my own case, two sisters and

several friends have written through her, and though she met none of them in life, she has reproduced their characteristics and idiosyncrasies in a way which has left me with complete assurance of the survival of their personalities after death.

A Letter from England

BY NANDOR FODOR

Research Officer of the International Institute for Psychical Research

London, October 1st, 1936

DEATH OF FRAU SILBERT

Frau Maria Silbert has joined the great mediums of the past in the realms of spirit with which she had been in close contact throughout her long life of seventy years. She was the daughter of a school-teacher named Koralt of Friesach (Carinthia, Austria), one of ten children. Her mediumistic gifts, as I read in a memorial article by Franz Karl Wagner in the *Tagespost* of Vienna, first manifested when she was four years old. She woke up during the night and called excitedly to her father: "The children are burning to death. Go and help to put out the fire." Herr Koralt thought that the child was feverish and got up to call the doctor. As he stepped out of the door, he saw the house of a neighbor in flames. During her school years, the inexplicable was Fraulein Koralt's constant companion. At the age of eight she had her first materializations. In her eventful life which brought her into contact with the leading psychical researchers of our times and which included three visits to the British College of Psychic Science in London, this phase of her phenomena is known the least. Almost all of her callers carried away as a souvenir an engraving, in the inside of a cigarette case or a watch, of the word "Nell", which stood for Dr. Franciscus Nell, her chief control. But of full-form materializations they do not speak. It is, therefore, particularly fitting to recall on this occasion the experiences of Dr. Alois Auer of Karl Franz University. They were not printed in the form of a report, but this is how Mr. Harry Price summed them up, from a personal interview, in the *Sunday Dispatch*, April 30, 1933:

"I know well that people are apt to imagine things, and I therefore discount stories of the miraculous that I hear. But when a man of scientific attainments, as well as experience of life—a man of sober judgment and ripe intellect—gravely talks of wonders, one simply cannot turn round and tell him he is lying. Dr. Auer told me in all seriousness that at one séance he attended with Frau Silbert twenty-eight full-form phantoms made their appearance. At another, a phantom sat beside him for over an hour and, he declared, he was able to take its pulse rate!

"Graz is set in mountainous country, and Frau Silbert, a widow of sixty-three, loves to walk in the mountains, particularly by moonlight. On several occasions Dr. Auer had accompanied her. Speaking with becoming seriousness, he declared to me that phantoms had frequently joined them in their walks. Once he had seen a huge pair of jaws with two rows of glistening teeth materialise and disappear before him.

"I must say, too, that it was common knowledge that when Frau Silbert went alone into the mountains at night she met a tall, luminous phantom with whom she conversed until the small hours of the morning. Dr. Auer had seen a gnome materialise and a hare follow it, running around the room; and the lady herself gave me an original sketch she made of the phantom Egyptian who had materialised just before I arrived and who had stayed with them for nearly an hour, 'seeming to float about some 18 inches above the floor'."

According to Franz Karl Wagner's article, the height of Frau Silbert's materialization powers was reached in 1922. It would be very interesting to know if Dr. Auer kept a detailed account of what he had seen. Some day, perhaps, he will gather up sufficient courage to face public ridicule by publishing his story.

THE HAIRY HAND

Speaking of materilizations, I shall quote from one of my own articles in *Answers*, September 26th this year under the title *Trees of Mystery*. Mr. M. Flint, my tailor, an intelligent and clever man whose powers of observation I trust, told me a story in which he did not think that there was anything supernatural; it puzzled him and he was glad to get it off his chest. He spent a hot summer day on the Thames. Night found him and his brother-in-law opposite Sunbury Lock, the punt moored to the landing-stage of a boarding house next to the Magpie. His brother-in-law decided to sleep indoors, while he chose to stay in the punt.

"It was a bright moonlit night", he said. "The time was the witching hour, and I felt no inclination to sleep. I rested quietly in the punt and looked at the sky. Above me was spread the branch of a tree. Suddenly something rustled there. The next moment a big, hairy hand came into view, parting the leaves. It was a human hand.

"I sprang up, thinking that someone was about to drop into the punt or was spying from above. The hand instantly withdrew, and the tree became strangely silent. I took the punt pole and poked the tree in an attempt to shake down whoever was up there. The attempt was fruitless; there was no one in the tree. In fact, the branch was not thick enough to support a grown man.

"I was upset, thinking I was being pursued. I could not go back

to the house, so I tied ropes around the landing-stage in such a fashion that whoever tried to approach would be certain to stumble in the net and wake me with the noise. After some time, I fell asleep and had an undisturbed night.

"The next day, carefully, so as not to expose myself to ridicule, I asked Mrs. Scofield, the hostess, about the tree. She grew thoughtful and said: 'I always have the feeling as if someone were spying on me from over there. It makes me most uneasy!'"

I always like to check up on stories of this type. So after I cross-examined Mr. Flint I paid a visit to the tea-house, next to the Magpie. I found Mrs. Scofield and found the tree. Mr. Flint's description was accurate. I could visualise the scene and I agree with him that no normal explanation fits the circumstances of the case.

THE MUMMY HEAD

This story sounds like romantic fiction; but the truth of it was vouchsafed by a very sceptical and able investigator, Mrs. Eve Brackenbury (one time Assistant Research Officer of the S.P.R., now Secretary to the Medical Committee of the International Institute for Psychical Research) in a lecture on Poltergeists before the latter body on September 25th last. She was given the present of a mummy head; nothing was known of its history. The night of its arrival, while it lay in a parcel unpacked, nothing happened, except that neither she nor her husband (an engineer and inventor) could gain a wink of sleep. They did not connect their sleeplessness with the mummy head. This was unpacked the next day and placed on a bureau by the side of a dainty porcelain figure of a Chinese goddess. The bureau stood next to the wall which communicated with their bedroom.

For some reason again neither of them could go to sleep. They sat up and talked. Then, all of a sudden, there was an appalling crash in the next room. It sounded like the crack of a revolver. Both Mrs. Brackenbury and her husband received a shock. In the wake of it came stark and unreasoning fear. Neither of them could summon up enough courage to open the door and find out the reason of the crash. It came from their room. The flat below was empty. The house was occupied by them alone. Eventually the tension relaxed and they fell into sleep which was, however, disturbed by nightmares. Mrs. Brackenbury found herself in a cave and was pursued by headless men. She woke with a scream and found her husband almost cataleptic and suffering from a similar nightmare. They spent the rest of the night awake. At six o'clock in the morning they still dared not enter the next room. With the general awakening and the noises of street-cars in their ears they felt the atmos-

phere gradually grow more normal and investigated. The mummy's head was in the same position as before. But the Chinese goddess was dethroned. Something threw it over and flung it under the bureau into a position which it could not have found by rolling off. Strange to say, the delicate figure with outstretched fingers was completely unharmed.

The mummy's head was not very popular with Mrs. Brackenbury after this event. Its uncanniness was further indicated by the fact that a dog of a friend (which was very often in the flat), now refused to enter it and fled howling down the stairs. Dr. Dingwall called and departed with the mummy head. He kept it for a week. Nothing happened. Then it was passed on to a friend of the Brackenburys. His sleep was disturbed. The next owner, Dr. Maurice Wright found it peaceful and innocent. He thought that the Brackenburys communicated hallucinations to each other.

None of the investigators, however, tried the combination of the Chinese figure and the mummy head. I suggested this as a worthwhile line of approach. If the mummy head has not gone to pieces I shall try to get hold of it and see if the clash between the religions of ancient Egypt and China would once more become phenomenal.

CAT'S S.O.S. ACROSS THE ATLANTIC

Of animal telepathy there is no better story in psychical research records than Rider Haggard's account in the *Journal* of the S.P.R., October 1904 of the message of distress which he received while asleep from his dying dog Bob who was struck by a train on a bridge and thrown into the water below. I can now put into print a better one for the authenticity of which Mr. Grindell-Matthews, the famous inventor, vouches as follows, in a signed statement in the files of the I. I. P. R.:

"In the autumn of 1924, a little black kitten, about six months old, was given to me. She used to play on the roof garden of a block of flats in Hanover Square, where I lived at the time. One night she fell off this roof garden into an area about eight feet below. The caretaker discovered her, and brought her up to me in a basket. One of her big teeth was knocked out, and her back was apparently broken.

"I telephoned to a veterinary surgeon, and asked him to come at once. He examined her carefully, and finally said that the only thing to do was to put her to sleep. I held the poor little thing in my arms, and she crawled on to my shoulder, and seemed to appeal to me to save her from this fate. I felt I could not lose her, and asked the Vet. if she were in pain. He said he thought not, as the lower part of her body was apparently paralyzed from the middle of the back.

He said he would have her X-rayed in the morning to see exactly what the injury was. He took her away with him, and the next morning I went to his surgery and found that the X-ray plate showed a definite fracture of the spine. I again asked him if she were suffering, and he said definitely, 'No'. So, although he said it would be a long job, and she might never be able to walk again, I decided to see if she could be cured and left the kitten with him for the time being.

"After she had been with the Vet. for about a fortnight, I drove up one night to see the kitten at Hughgate, and she seemed so glad to see me that I decided to take her back with me and look after her myself. I fed her on Brand's essence every two hours, night and day, for three weeks or a month, and she gradually got strong and began to run and play about the flat, dragging her hindquarters on the carpet, every now and again making an effort to stand up. After a few months, getting better and stronger, she would sometimes actually walk a few paces with her hind legs. She would always wait for me to come from my laboratory to my flat, and never left me for a single moment. She slept on my bed and showed an affection that was almost human.

"About a year after the accident, I was obliged to go to New York, and had to leave the cat behind. I had been there about three weeks, when I woke up one morning about five o'clock, in a bath of perspiration. I had the most awful nightmare of the cat struggling in the hands of a man in a white smock, with a goatee beard, evidently about to destroy her. The bedroom was reeking with chloroform, and when my secretary came at ten o'clock, I instructed him to shoot a direct cable to my flat in London asking if the cat were well. I received no reply to my cable, but all the rooms of the apartment in New York seemed to me to be flooded with the smell of chloroform, though no one else could detect it.

"I made arrangements to leave at the earliest possible moment, and ten days later I arrived in London. During those ten days I could not get away from the smell of chloroform. On my arrival at the flat, I was told that the cat had pined and had refused to eat anything from the day I left London, and the housekeeper thought it would be the kindest thing to have the cat destroyed. She had been afraid to give me this news in reply to my cable.

"Two or three days later I checked up on the time and date, and they absolutely tallied with the time I had the nightmare in New York. The Veterinary Surgeon (whom I had never seen nor heard of in my life) had a goatee beard."

By what manner of means did the agony and death struggle of the cat under chloroform reach Mr. Grindell-Matthew's mind? If af-

fection binds us together, are we always in contact below the limen and will a deep psychic disturbance in one of those so linked automatically well up from below the limen in the consciousness of the other? I believe that the solution of many fascinating problems may be found along such lines.

REINCARNATION OR WHAT?

There was a great excitement in a Liverpool cinema the other day. During the showing of the film *Tudor Rose*, in the execution scene of Lady Jane Grey a girl in a front seat screamed: "It's all wrong. I was at the execution." After this she collapsed. When she came round in the foyer of the cinema, she said that she was Miss Dorothy Jordan, a Belfast typist aged eighteen and that she came into the cinema obeying an irresistible impulse. "As the film continued", she said, "I realised how close I was to Lady Jane Grey all the time. I know now that I must have been the lady-in-waiting. As I followed her to the scaffold her gown seemed to be touching my own. The rough, high cobbles in the street hurt my feet through the soft shoes I was wearing. It was at the execution scene that I first realized that I was the lady-in-waiting. Some of the scenes were not as I knew them. On the way to the scaffold the people in the street were not silent as the film shows. They jostled each other and some were trampled on. As Lady Jane Grey went up the steps to the block there was a little boy calling out her name. He fell on his knees. She just turned her head and looked sadly at him. I have a vivid impression of the executioner and recall clearly broad black bands around his wrists which are not shown in the film. When Lady Jane Grey first saw him, she shuddered and clung to me. I could almost feel her arms around me. She wept a little, then she straightened and looked right ahead. At the block the executioner said: 'Will you forgive me?' Lady Jane Grey replied: 'Certainly' and not 'Most willingly' as in the film. They lifted her curls, which is not shown in the film, and I saw no more. I remember putting my hands over my face. I suppose I fainted."

I do not think that reincarnation is the only interpretation which one can attach to this dramatic story. It could be considered a case of ancestral memories or of a vivid psychometric experience if Miss Jordan possessed latent mediumistic faculties. I do not dispute reincarnation as a possibility, for I believe that there is room for it in the scheme of things, but I find it almost impossible to prove it. There was only one case brought to my attention which seemed to argue for it in preference to other explanation. The story was related to me by Mrs. Fawcett, the wife of Col. Fawcett, the explorer who was lost eleven years ago in the jungles of Matto Grosso. It

concerns the birth of Jack Fawcett who had accompanied his father on the ill-fated expedition. The details as given to me by Mrs. Fawcett, I had a chance to verify from the *Occult Review* for February, 1913, where in a letter Col. Fawcett himself described the queer happenings that preceded the birth of his son in a nursing home in Colombo.

"One morning after breakfast", he stated, "a deputation of sooth-sayers and Buddhists petitioned an audience. I was informed that I was about to become the father of a son, whose appearance was minutely described. I suggested it was obvious that something of the sort might reasonably be anticipated but that a daughter would upset the prophecy. No! I was to have a son: he was the reincarnation of a very advanced spirit, and my wife and I had been especially selected, etc. etc. The child would have a mole on the instep of the right foot, and his toes, in place of a sliding scale in size, would run in pairs. He would be born on Buddha's anniversary, celebrated in Ceylon on May 17, 18 and 19. This date was just over six weeks ahead, a month beyond the time anticipated by my wife. The child was born, a particularly beautiful boy on May 19th. He was identical with the description."

All this is extremely marvellous. What does not fit in at all is that Jack Fawcett, instead of becoming an apostle of some sort, goes into the jungle and loses his life. The spirit which entered his body could not have been so very advanced if he did not foresee this calamity.

THE MYSTERIOUS TWINS

Here is another extremely curious psychic story from the daily press. Thomas and William Stockey, of Patricroft, near Manchester are twins and five years old. On Sept. 1st, 1936 the left eye of Thomas was pierced by an axe which was being used as a hammer and he was taken to Manchester Royal Eye Hospital for treatment. Shortly after the accident, William's left eye began to swell. It became so inflamed that he had to have it bandaged and had to be kept in bed. Then the story came out. This is how Mrs. Stockey told it:

"When anything happens to one of the boys something similar always happens to the other. Once one was in the house when he complained of ear-ache. A few minutes later the other, who had been out playing and had not seen or spoken to his brother, came in and also complained of ear-ache. It is just the same with tooth-ache and other ailments. We know that they don't plot them because on several occasions they had not seen each other all day. And this sort

of thing has happened since they were much too young to plot anything."

The prenatal state is full of psychic mysteries. The belief in a larger life to follow after death, is, according to psycho-analysts, the memory of a pre-natal expectation. That, of course, only carries the problem one step further back. Why should an unborn child have expectation of a life of which he knows nothing? True the mother's certitude may communicate it, but the possession of pre-natal memories is yet a rather moot question. On the other hand, there are indications that the psychic link between mother and child may persist in a physiological sense for many years. My secretary of the years of my affluence once told me the story of a birth mark which she had on her elbow. It happened that while she was away in the country, she felt acute pain in it. On returning home she discovered that at the time when she felt the pain her mother hurt herself on the very spot. Was it coincidence? Quite possibly, as long as we have a single instance on record. But if they multiply, and I believe they do, some other explanation will have to be sought for.

A PSYCHIC REDUCING DIET

In the last issue of these notes I told the story of a remarkable message received in London through the sitting table from a living man who was asleep in Germany. Recently, the lady through whose psychic powers it was received had an amusing experience, which I quote in her own words:

"Mrs. Dowden told me to ask 'them' to write poetry or something beyond my capacity. I did so a short time ago. I set the subject myself: 'Capricorn.' As quick as I could write came the following:

'Oh blessed Sign which gave me birth,
Oh lovely garden where I stray,
Oh help me to control my girth
By eating onions day by day.

'We like you to laugh. You are too serious and too tense.'

"It was a perfect throw up of my subconscious as I had read recently that onions had a slimming effect. But I certainly could not have invented that doggerel with that speed."

MR. WILL GOLDSTON'S APPORT

Mr. Will Goldston, the famous magician and founder of the Magic Circle, showed two tiny silver-like horse-shoes to a reporter of the *Sunday Referee*. The first was given to him as a lucky symbol by a child many years ago. The second, which is identical with the first in every detail, came into his pocket a few weeks ago—out of space.

This is how he told the story:

"I was talking in my office here with a diviner who is a medium. He was a complete stranger to me, and could have had no idea that I carried a lucky horse-shoe about with me. I had my hand in my pocket when I suddenly felt a movement. I pulled out of my pocket not one horse-shoe, but two. They were linked together. I was amazed. Quite calmly, the medium suggested that it was a case of apport. Such phenomena had been common experience with him.—There can be no other explanation. I have gone round the shops trying to find similar horse-shoes but without success. It is undoubtedly a rare symbol. The second horse-shoe may have come into my pocket from miles away, or it may have dropped out of space. Experiences like this have convinced me of the reality of psychic phenomena, of the truth of survival after death."

Mr. Goldston is an automatic writer. To quote him further: "As I sit at my desk here, I hear a few taps. It is the signal that various spirits wish to give me a message. I take up a pencil or pen, and then it writes, sometimes in English and sometimes in Greek or Arabic—languages which I know nothing about."

PSYCHIC FICTION

Arthur Findlay, Chairman of the International Institute for Psychical Research, is a man of amazing accomplishments. His first book, *On the Edge of the Etheric*, has been translated into more than a dozen languages and is today the most widely read book on Spiritualism in the world. It was followed by *The Rock of Truth* and then by *The Unfolding Universe*. An Index to the trilogy compiled by Dr. Neale has just been published. In the meantime Mr. Findlay had not been sitting on his laurels. Already he is bringing out another book, *The Torch of Knowledge*. In this, I understand, he gives an exposition of Spiritualism in the form of light fiction. How he finds time to manage his large estate, carry on as Justice of Peace, as Director of hospital boards and other committees, and which is his side line, is a mystery which none of his friends have yet succeeded in solving.

Psychic fiction is also to be enriched by Marjorie Livingston's new book, *The Future of Mr. Purdew*, in which the strange medley of Spiritualist after-death teachings falls into order in a consistent whole and reveals a grandeur of conception which is nothing short of breathtaking. The book bears the touch of the same invisible intelligences whose humble scribe the author claimed to be in earlier erudite books on cosmic mysteries which started her on the road to fame.

Survey and Comment

DR. INGE AND EXTRA-SENSORY PERCEPTION

The Rev. W. R. Inge, formerly Dean of St. Paul's, has startled those familiar with the resolute incredulity he has manifested throughout his career, by admitting that he has been "shaken" by some of the recent evidence for telepathy. In one of his articles in the *London Evening Standard* he recently discussed several psychic claims which had lately come to his attention. The statements made by Upton Sinclair in *What God Means to Me* regarding personal experiences with faith-healing and supernormal cognition, apparently left him unmoved. Dr. Inge was himself a member of a committee of doctors and clergymen appointed to investigate seeming miraculous healing, and found that "it was very difficult to get trustworthy evidence." All the cases they studied seemed to yield to normal explanation.

Dr. Inge stated that he had "been even more impressed by authenticated cases of faith-killing than of faith-healing," and relates stories in which a devout Maori and a devout Mohammedan died after taking food or water in circumstances which transgressed their religious scruples. The case of Kuda Bux, especially his fire-walking, merely puzzled Dr. Inge. And he remained incredulous toward the prophetic dreams recorded by W. J. Dunne. But it was the experiments at Duke University that finally caused him to doubt his scepticism:

"There remain the alleged phenomena of clairvoyance and telepathy. Experiments have been carried on at Duke University, U. S. A., for three years; they have consisted chiefly in naming cards. The advantage of this method is that a mathematician can calculate the chances of correct guesses with great accuracy.

"If the proportion of correct guesses very largely exceeds the number which could be accounted for on a purely chance basis, we are almost obliged to admit that telepathy or clairvoyance has been proved."

Dr. Inge quoted some of the Duke figures and continued:

"Is it possible to escape from the perhaps unwelcome conclusion that these phenomena are genuine? Chance may be ruled out at once. But how about fraud? Mr. Sludge, the medium, has had many followers. But is it likely that half-a-dozen members of a University staff would have wasted three years in monotonous experiments with the object of fooling each other and the public?

"Professor Joad suggests hyperaesthesia of sight or hearing. But, as he says, there is no evidence for such abnormal sensibility, and this

explanation would quite fail to account for thought-transference at a distance."

Dr. Inge quickly made it clear that he is not a complete convert to acceptance of psychic phenomena. "I am such a hard-boiled sceptic," he added, "that I am only shaken, not convinced." He then went on to discuss the possible significance of such phenomena, if they really occur, basing his discussion on an article by Professor C.E.M. Joad in the *Hibbert Journal*, in which Professor Joad summarizes the work under Dr. Rhine at Duke University and engages in some speculations. Dr. Inge's remarks were as follows:

"But if the evidence is really overwhelming, what does it mean? This is the question which Professor Joad tries to answer. Is the development of life a passive process, as the materialists think, or is life always trying to insinuate itself through the crevices in the armour of matter? Is life striving to achieve a fuller and more intense consciousness? Each new achievement, once secured, passes into the instinctive, habitual, unconscious. Vital energy is then set free for further gains.

"Is it possible that extra-sensory perception is a new faculty, appearing at present fitfully and sporadically, but beginning to establish itself? At present it is rare and unaccountable and easily put out of order. But it may be the latest product of evolution, the premonition of a new vital faculty. Perhaps some day we may rise 'out of the realm of sensory experience altogether. We may proceed to the exploration of the universe without the aid of the senses.' So Professor Joad suggests, but whether this new faculty will enable us to pick up the past and to predict the future he does not say.

"Do I believe this? No, I really cannot.

"I am not at all sure that our species is progressing, except as the result of accumulating knowledge. Bernard Shaw would probably welcome the idea, if he still thinks as he did when he wrote *Back to Methuselah*. But he is a Lamarckian, and believes, like Samuel Butler, that the hen is only a device of the egg to help it to carry on.

"Life is very much alive, and knows many tricks. I am not quite prepared to give up Darwin and mechanism. But these mathematical tests at Duke University are very hard to get over, and I can hardly justify my incredulity."

This is really remarkable progress, so far along in the career of the famous "Gloomy Dean" who has always been quick to cast gloomy doubts on any budding belief not only in the supernormal, but in the supernatural as well. Considering the amount and the quality of the

evidence for extra-sensory perception that has been amassed during Dr. Inge's own life-time, it is of course surprising that only the very latest work has penetrated his armor. But perhaps his retirement from St. Paul's has given him more leisure for such studies. It is to be hoped that he will pursue them with some of the extraordinary energy and acuteness he has manifested in other fields.

CHESTERTON ON PSYCHIC PHENOMENA

Recently in his London notes Dr. Fodor recorded the passing of G. K. Chesterton and mentioned his many pointed but kindly thrusts at Spiritualists. In his posthumously published autobiography Chesterton devotes several pages to an early experience of his which more or less shaped his personal attitude in these matters. He does not there dwell, however, on a point which he made numerous times in his long writing career: namely, that the testimony for many psychic phenomena, including those taken to indicate communication from the dead, is well-nigh if not indeed quite irresistible.

He happened to mention the subject in one of the last articles he wrote. In his weekly article for the *Illustrated London News* dated May 30, he discussed "ghost stories", contrasting the technique appropriate to them with the technique appropriate to "crime stories", in which form of course he was himself a distinguished practitioner. "Nothing is more fatal", he observed, "than mixing up the conventions of the ghost story with the convention of the crime story", and he insists that the writer of a crime story "has no right to bring in the higher mysteries of immortality to illuminate the lower mysteries of detection . . . Even the village idiot can solve the village murder, if he receives private information from the ghost of the murdered man." He then went on to discuss the problem of ghosts, in these terms:

"Whether there is any historical truth in such a notion of a ghost, I have not the ghost of a notion. Roughly speaking, I should say that the probabilities are in its favour. For where there is a very great amount of gossip, there is generally some groundwork for the gossip; even if the ground is the graveyard. It is doubtless easy to make very uncharitable use of the proverb that where there is smoke there is fire; but that is because the more puritanical moralists of the village are rather prone to twist it into a totally different proverb; that where there is fire there is hell-fire. I do not suggest any such savour of brimstone, or any extreme evil or terror, as necessarily clinging either to the dead or to the living in this matter; and it is no business of mine to suggest either that the village ghost came from the lower regions, or that the village prodigal is going there. But just as such a village character, while perhaps not so black as he is painted, may be of the sort that is seldom successfully white-washed, so I think it

difficult for the sceptic to seal so hermetically all the whited sepulchres of a rationalised model village as to hide all the hints there have been in history of such spectres sometimes escaping from such sepulchres. There is too large a mass of tradition for there not to be some small nucleus of truth; but beyond that very general impression which is indeed the common sense of mankind, I have neither will nor power to dogmatise in the matter."

After some further observations on the two kinds of thrillers, and some comments on the late Sir Arthur Conan Doyle as both the creator of Sherlock Holmes and a devotee of ghostly matters, Chesterton ended his article in typical Chestertonian fashion, rising from literary conventions and popular "shockers" to a note of religious solemnity:

"The power in every preternatural story, as in every supernatural belief, is in some suggestion of what is mystical communicating with what is material. But there is no thrill either in blood and thunder or theology that has not that touch of materialisation; even the tale about a skeleton is in a manner the word made flesh; and the ghost is but a shadow of the resurrection of the body."

THE LATE STEPHEN MACKENNA

A fascinating volume has recently been published in England, *Journal and Letters of Stephen MacKenna*, edited with a memoir by E. R. Dodds (Constable and Co. Ltd.). Stephen MacKenna was of course the translator of the works of Plotinus: his translation ranking as one of the main literary achievements of our day and having great importance for students of philosophy, theology, and mysticism. Since Professor Dodds, the editor of the volume, is a member of the Council of the S.P.R. and has written on topics of psychical research, it was natural to examine the book for signs of any interest in the subject on the part of MacKenna.

But it seems that MacKenna was of a very sceptical temperament—and what is more surprising, in view of his main life-work, quite averse from religious or mystical leanings and from anything relating to the supernatural or non-material. In fact the biographical study reveals almost a dislike for everything that the object of his self-sacrificing devotion, Plotinus, might be said to represent!

The only reference to psychical matters in the book occurs in the pages in which Professor Dodds is recounting his last days: his last illness was a long and painful one. Professor Dodds writes:

"He knew that he was dying, and we spoke of the approaching end without embarrassment. He said that he had no wish to live longer, and when I asked him if he did not fear to die alone, he replied that he preferred it: he had always been spiritually alone, and his

one dread was that the 'black crows' might scent his deathbed and pester him with unwelcome services. He hoped, and expected, that there would be nothing after death. I asked him whether, if he did find himself surviving, he would attempt to establish the fact by communicating with me through a medium; but he begged to be excused, on the ground of a distaste for mediums and a congenital incapacity for scientific experiment."

ARTHUR MACHEN ON WITCHCRAFT

The distinguished English author Mr. Arthur Machen has contributed an introduction to a volume called *Witches and Warlocks*, by Philip W. Sergeant (Hutchinson and Co.), in which he makes some interesting remarks on witchcraft and its relation to psychic phenomena. He begins as follows:

"A few weeks ago, some serious and responsible personage writing to the paper about delusions past and present, dwelt with especial fervour on the witchcraft prosecutions of the Seventeenth Century. He was horrified at the iniquity of such proceedings, at the wickedness of executing these poor women for crimes which, as he said, they could not possibly have committed.

"He meant, I take it, that there was no such thing as witchcraft, that there never had been such a thing, that in the nature of things there never could be any such thing. He meant that when the Seventeenth Century accused people of witchcraft it might just as well have accused them of breeding Wyverns and Gorgons.

"Very well. But I would remark, in the frequent phrase of an old Yorkshire friend of mine: 'A don't know about that'."

Mr. Machen then goes on to build up a case for taking witchcraft stories more seriously than has been the modern custom. He first gives some instances, taken from medical sources and from his personal experience, of the profound effect the mind can sometimes have upon the body. He then goes on to mention a phenomenon which has only recently become accepted, and proceeds with his argument:

"Of course, I might urge in addition the phenomenon of the stigmata, which a few years ago was regarded as perhaps a mere lie, perhaps a swindling trick, but most certainly not as a plain fact in the natural order. Now the stigmata are accepted by all men of science: as Mr. Gerald Heard said recently, we know that the mind can raise blisters on the body. Still, it has perhaps not yet filtered down into the general consciousness that a passing thought, the emotion of a moment, can do as much harm, and the same sort of harm to the physical human frame as a coal-hammer or the kitchen poker. And let us note this: in theory, at all events, this stroke of thought of emotion must be capable of almost any degree of intensification. It

would not have been incredible, or even improbable, if the story of the young guttersnipe of Drury Lane had ended with his agonising death. And supposing that it had been the head, and not the fingers of the little girl that has been under the falling window: would the mother have escaped so lightly? Probably not. The emotion or thought, 'my child's hand is terribly hurt' produced in the mother a hand that was terribly hurt. The emotion or thought, 'my child is killed' would, it seems probable, have stricken the mother with death.

"So far, we are on solid ground. Given certain circumstances, a certain degree of belief, and a certain sensitive habit, it is clear that mind can alter body, as Mr. Heard puts it. Sometimes the result of this mental process may be a mere blister, sometimes, it seems likely, it may be death. And there are cases amongst those recorded by Mr. Sergeant [in the book being quoted] wherein the witch has intimated by a threatening word or look her potent displeasure to the person who presently finds himself bewitched. In such cases as these, the necessary condition or circumstance is the general belief, shared by learned and ignorant, of the malefic powers of the witch. In the Seventeenth Century, Mr. Sergeant's chief hunting ground, the belief in witchcraft was firm and general. If a woman, whom you held to be a witch, intimated to you that you were under her displeasure and would suffer for it, the high probability was that you did suffer. . . .

"So much is firmly established: now we enter on more dubious ground. The next question is: can one person communicate a thought, an emotion, a message, or an image to another, without the use of the ordinary physical means of communication? We are agreed, I take it, that the curse, the threat, the scowl, the menacing gesture of the reputed witch would, probably, result in unpleasant consequences for the person cursed, denounced, or menaced; these consequences ranging from a bad toothache down to death. But could the witch produce the like results without making use of any of the sensible channels of communication? And, put in other words, that question is: are we to regard the theory of telepathy as established? To the best of my belief, that question is to be answered in the affirmative. The matter is too ample and intricate to be argued here, but I do think that there is a large body of solid evidence in favour of the existence of telepathy—the faculty of communicating impressions from one mind to another without using the medium of the senses.

"And if that proposition is granted, then the whole ground of witchcraft is accepted. We must be prepared to affirm that it is entirely possible for one human being grievously to afflict the mind and body of another human being by the telepathic transmission of mental impressions. And that is witchcraft."

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Psychical Research in Recent Periodicals

BY JOCELYN PIERSON

There has been a surprising number of articles on subjects connected with psychical research published in American magazines during the last few months. We are all used to the lurid ghost stories in the tabloid newspapers accompanied by drawn illustrations of wraiths floating down old oaken staircases. But when we find four or five serious articles devoted to psychic phenomena and supernormal faculties published in popular periodicals within a brief period, we might almost say the subject is having a boom.

It is particularly heartening to find *Harpers* for November and December publishing two long articles by Professor Ernest Hunter Wright, chairman of the Department of English at Columbia University, on the subject of telepathy. A colleague of Professor Wright's, Dr. Gardner Murphy, Associate Professor of Psychology at Columbia, is responsible for an article in the November issue of the *American Magazine*, on the same topic. Mr. Gerald Heard's article in the *Forum* on psychic research was reprinted in the October JOURNAL, recording a new and encouraging attitude toward the subject by science and scholarship in America. That the layman also shows a more tolerant and interested point of view is illustrated by this sudden burst of popular litera-

ture. Magazines with big circulations aim to please rather than educate their readers, and their editors must have their thumbs more or less on the public pulse or their publications would soon come to an end. Not many years ago any allusion to psychic gifts was immediately the subject for jokes and derision except among those who had devoted time to the study of them. Professor Wright in his first article "The Case for Telepathy" comments upon the change and gives us statistics:

"A recent enquiry made of ten thousand men and women of the kind who appear in *Who's Who* revealed the fact that one in every four of them was willing to admit a personal experience of this nature" (telepathic or clairvoyant).

Liberty for November twenty-first gives us as a leading article, "Has This Woman Supernatural Power?" by Dr. Charles Francis Potter. *Coronet*, a new magazine, has published a short article by Mr. Theodore Besterman, late of the Society for Psychical Research (London) on physical phenomena (January issue). And *Life*, the new pictorial magazine, reproduces a picture of a ghost at Raynham Hall, Norfolk, England, country seat of the Marchioness of Townshend.

Professor Wright's first article, "The Case for Telepathy", is a condensation of Dr. Rhine's work at Duke University. Dr. Rhine's work is undoubtedly familiar to most of the JOURNAL's readers as ably set forth by Dr. Rhine himself in his book *Extra-Sensory Perception*, published by the Boston Society for Psychical Research. However, we cannot thank Professor Wright too heartily for his simple and lucid exposition of the Duke University experiments, an exposition that is certain to attract the attention of the doubting Thomas's who believe that psychic researchers have nothing to investigate but superstition and coincidence. Dr. Rhine's book, invaluable as it is, is too technical to interest those who are not already familiar with similar investigations. And between Dr. Rhine's intelligent experiments and Professor Wright's persuasive writing the sub-

ject seems to be settled once and for all. Of course it is far from being the case that Dr. Rhine was the first to discover telepathy, or to prove it, for that matter. Much equally valuable work has been contributed in the past by men who were perhaps even more efficient observers and certainly possessed greater reputations as scientists. But Dr. Rhine's clever and simple method for establishing telepathy will certainly appeal to the mathematically minded, and thereby bring psychic research into better repute with the mathematicians and the physicists.

Professor Wright's second article, "The Nature of Telepathy", starts out with a brief description of the creation of the world as we now imagine it to have been, to put us in a state of proper humility, or perhaps to give us a truer sense of proportion before asking us to accept telepathy as a fact—a new concept for most people, and one difficult to swallow at first because it is likely to change our everyday conception of life. He shows us very simply how little we know for certain, how fantastic is the whole story of our beginning, and how mysterious, above all, was the sudden birth, growth, reproduction and death of living organisms upon this insensate lifeless ball we call the earth. If we accept such incredible stories without troubling we should find the truth of telepathy a simple little thing to digest. Secondly he tells us of a very important result of the Duke University experiments. Dr. Rhine and his associates have come to the conclusion that telepathy and clairvoyance are one and the same gift.

For the benefit of those who are not already acquainted with the experiments, the tests are made with a pack of cards, twenty-five in number. Each card in the pack has one of five different designs printed upon its face—a circle, a star, a cross, a rectangle and a set of wavy lines. Each of these symbols, therefore, appears on five out of the twenty-five cards. The person taking the test is asked to name the cards without looking at them as they are turned over by the experimenter.

In pure chance, an average of one card out of every five would be guessed correctly, or five out of twenty-five. If the man naming the cards (the percipient) guesses a much higher average than one out of five, consistently in a long series of these tests, he possesses a telpathic gift. If he can name the cards with an equal average of correctness as they stand in the pack, beginning from the bottom, or from the top, or from the middle, or from any named point, and if the cards have been shuffled by an automatic shuffler so that their order could not possibly be known to anybody, then he possesses a clairvoyant gift. In Dr. Rhine's experiments the persons who possessed the one gift always possessed the other and to an approximately equal degree. Therefore it is assumed that they must be the same faculty.

Tests have been made to find out the effect of stimulants or sedatives on the percipients. Contrary to the usual belief, as Professor Wright points out, sleepiness or fatigue greatly reduces the gift of telepathy or, as he and Dr. Rhine prefer to call it, extra-sensory perception. It is usually imagined that supernormal cognitions are more easily received when the percipient is in a dreamy state. Quite otherwise. Caffeine, a stimulant, greatly sharpens the percipient's extra-sensory faculty, while sodium amytal, a narcotic, will greatly lower his score.

The participants in the tests were chiefly drawn from the student body of the University. Interesting data have been collected from the investigation of the families of the eight persons who proved most gifted in the tests. In each case one or more of the members of the family were known for having had some sort of supernormal experience. It therefore looks as if supernormal gifts were hereditary in the same way that artistic gifts are hereditary.

Finally Professor Wright goes into the problem of the nature of telepathy; whether it is registered by an unknown organism, or whether it is transmitted by rays emitted by the brain of the sender or the object on which the symbol is drawn. Both of these theories are proved impossible by Dr.

Rhine's experiments. The scores of the percipients are generally not lowered by an increase of distance between them and the senders. Experiments have been carried on in the same room with only a screen intervening, and others at a distance of 200 miles. No significant difference is noted though the greater distance appears to be an advantage if anything. It is necessary to conclude, therefore, that "extra-sensory perception" is a purely mental phenomenon independent of the limitations of time and space; that it is a gift like other gifts, and that it is one which is likely to change our present conception of our world. And it is therefore of the utmost importance as a subject for further study.

Dr. Gardner Murphy has also been in close touch with the Duke University experiments. His article in the *American Magazine* gives us a list of startling cases of spontaneous telepathy; describes his work with a group of friends at Columbia on telepathy and clairvoyance; and ends with a résumé of Dr. Rhine's experiments and with advice on how to carry on your own tests if you find you have any telepathic gift. The group at Columbia arranged some cross-correspondence telepathy with M. René Warcollier and a group gathered by him for that purpose in Paris. Miss Simpson, Dr. Murphy's star percipient, had visited Paris and met M. Warcollier some months before the experiments. She had found him sincere and sympathetic and Dr. Murphy feels that her attitude of harmony had much to do with her success. He is convinced that a feeling of mutual sympathy is essential to the best results. This theory has special interest for it ties up telepathy with other psychic gifts which also seem to be benefited by harmony and confidence. Confidence, especially, Dr. Murphy finds important. He states that in the case of a percipient with whom he worked for months, a suggestion of doubt as to her ability immediately reduced her score in guessing cards or colors, while a suggestion that the experiment be continued just for fun without keeping a record always produced a marked improvement. There is no doubt that a certain psychological attitude of alertness

without tension is necessary to obtain the best results.

Dr. Potter's article in *Liberty* is a record of some psychometric readings which he received from an unnamed clairvoyant. The readings appear to have been above the average though not unusual. Mr. Potter brings out one interesting point. One of the objects which he gave to the clairvoyant for psychometry was a brooch which he believed to have been the property of an old lady parishioner of his. The reading contained an excellent detailed description of this lady and Dr. Potter was elated with the success of the experiment. Imagine his surprise when his wife told him that the brooch belonged to a totally different person who did not fit the description at all. Obviously, without knowing it the sensitive had been reading Dr. Potter's mind. It is an excellent illustration of one of the greatest pitfalls of clairvoyance. Unless steps are taken to obviate the possibility of the sitter's mind interfering, it is impossible to judge how much had been taken from that source. And the sensitive is in no way responsible for this interference. She does not know from where or from whom her impressions come.

"Is This Supernormal?", a five page article devoted to physical phenomena, is Mr. Theodore Besterman's contribution to the "boom". In this brief space he tells us in detail of all the phenomena that he has seen that he has not been able to explain. Mr. Besterman has certainly had an opportunity to see more phenomena than most psychic researchers. So far he has only witnessed three incidents that he did not see through. It seems very little after so much research, but it is better to be too critical, possibly, than not critical enough. Perhaps Dr. Murphy's theory that confidence and harmony are necessary to the best results in the expression of psychic gifts has something to do with the dearth of supernormal phenomena in Mr. Besterman's experience. However, it cannot be denied that Mr. Besterman's sceptical attitude adds weight to the three experiences that he considers without normal explanation.

The first was with Madame Kahl-Toukholka, a crystal

gazer and clairvoyant in Paris. The experiment was of a telepathic nature. Madame Kahl-Toukholka claimed to be able to reproduce markings on her skin of any design that was transmitted to her telepathically. Knowing that fake mediums sometimes treat their skin with an invisible chemical which takes some time to show, Mr. Besterman chose his symbol warily so that the medium could not "force" upon his mind the design that she might have previously prepared upon her arm. Mr. Besterman adds that he had no reason for suspecting the medium and he took the precaution because "in psychical research as elsewhere prevention is better than cure." And in taking this quite justified precaution he protected the medium from possible attacks by critics of having forced the symbol upon him.

The infinity sign, like a figure eight on its side, was drawn upon a piece of paper by Mr. Besterman's colleague, M. René Warcollier. This piece of paper he did not show and kept in his hand. Madame Kahl asked upon which arm Mr. Besterman wished the design to appear. He chose the left arm. "In a moment or two there appeared on the skin of the inner side of the left forearm a large figure eight about five inches in length. The design was in pink or pale red and had the appearance of a subcutaneous suffusion of blood. Neither rubbing nor wetting affected it in the least. In a couple of minutes it gradually disappeared of its own accord."

Mr. Besterman then drew a couple of interlaced triangles on a piece of paper and kept it in his hand without showing it to anybody. "In a couple of seconds there appeared for a few moments the figure of a single triangle on the identical spot on which the eight had been."

Mr. Besterman's second experience was with Mirabelli, whom he went all the way to South America to see. Mr. Besterman's opinion is that all the phenomena produced by Mirabelli which he witnessed were fraudulent with the following exception:

"Mirabelli produced an ordinary medium-sized black-

board and also pointed to an accumulation of empty wine bottles standing on a table. He asked me to take one of these bottles and to balance the blackboard on it. It was quite difficult to find the center of equilibrium of the blackboard, which was somewhat warped. Consequently it would not lie flat even on a table, let alone precariously balanced on the mouth of a bottle. However, I managed it in time. Mirabelli then had the 'sitters' stand, with himself, around the table on which stood the bottle and the blackboard. Then, all this in brilliant light, we had to stretch out our hands about six inches above the edges of the blackboard. In this position we then had to circle round and round the table, all the time keeping the palms of our hands over the edges of the board. Having grasped the instructions we started circling and had performed about half a turn around the table when we saw that the blackboard was beginning to revolve as if in pursuit of us. When I remembered the difficulty I had had in balancing it on the neck of the bottle this somewhat surprised me. But my surprise was materially increased when the blackboard in this way performed over two complete revolutions on its own axis, the bottle remaining stationary. Only then did the bottle heel over and fall."

Mr. Besterman discusses the possibility of a magnet in the hand of the medium drawing steel filings in the blackboard and dismisses the theory because upon examination the blackboard proved a normal one. He also dismisses the possibility of a black thread drawing the blackboard around. Mass hypnosis, as Mr. Besterman says, a non-existent phenomenon, is discarded as an impossible solution by the evidence of the camera record of the incident.

The third and most interesting experience was with Rudi Schneider in Austria. The occurrence took place at a red light séance in a specially constructed séance-room built in the grounds of Herr Schickl's villa. Mr. Besterman gives us to understand that he examined the place so thoroughly that he is completely convinced that the conditions were fool-proof. The sitters were in part persons from the Society for

Psychical Research and in part friends of the medium. However, the arrangement of the small room, which was well lighted, was such as to enable Mr. Besterman to keep tabs on everyone present. In this sitting the medium in trance asked Mr. Besterman to put his handkerchief under the red light. He held it out as instructed. The curtains of the cabinet (empty, the medium sat outside it) billowed out until they finally touched Mr. Besterman's hand. Mr. Besterman felt a sort of solidity behind it and something clasped the handkerchief and removed it into the cabinet. The billowing of the curtain was gradual and described as like the waves of an incoming tide. A bowl of water stood behind the curtain and from this sounds of splashing were heard. When the sitting was over the water was found splashed about and the handkerchief was in a corner drenched and tied in a knot. On another occasion the same performance was gone through but an artificial flower, one of the props of the séance-room, was taken from Mr. Besterman's grasp.

Mr. Besterman ends on a note of disillusionment, that these three experiences should be the only positive results of prolonged observation, scattered among many undoubtedly nauseous exhibitions of fraud. On this score Mr. Besterman deserves full sympathy; but the most important aspect of the matter is, of course, the enormous possibilities that one genuine unexplainable incident of this kind opens up for us.

Of the picture of a ghost in *Life* there is not much to say. The caption is very facetious and rather stupid. And the facts provided are rather sparse. The house, Raynham Hall, country seat of the Marchioness of Townshend, in Norfolk, England, is traditionally supposed to be haunted by Sir Robert Walpole's sister, Dorothy, who married the second Viscount Townshend, the Duke of Monmouth who visited his father, King Charles, at Raynham Hall, several Townshend children and a spaniel. Last September, Captain Hubert C. Provand, Art Director of Indre Shira, Ltd., London Court Photographers, went to Raynham Hall to

photograph the house. *Life* makes a reference to some tale according to which one of Captain Provand's cameras were smashed, allegedly by a ghost. The photograph, which shows an almost indistinguishable figure on the staircase, was developed in the presence of a representative of the chemists' firm of Blake, Sandford, and Blake, and he attests to the authenticity of the figure on the plate. This picture, accompanied as it is with such meagre corroborative data, would not be worth mentioning except in connection with this sudden outburst of interest in psychic phenomena. *Life*, in spite of the facetious caption shielding it from all future controversy about the ghost, evidently considered the picture impressive enough to attract attention. And even more significant is the fact that the editors thought that the subject would interest the public.

In conclusion, it is to be hoped that we may see far more of the kind of articles given us by Mr. Heard, Professor Wright, and Dr. Gardner Murphy, and also a great deal more of the splendid work being done with telepathy. Dr. Murphy says that he knows of such work going on now in ten of our American Universities. The more men of this caliber who interest themselves in psychic research, the more quickly will it take its proper place as one of the most important subjects for research in the modern world.

The Field for Psychical Research in India*

BY JAMES H. COUSINS

India is frequently described (particularly in magazine stories whose writers may perhaps have voyaged east of Suez) as a land of magic and mysticism. Occasional curiously minded individuals, such as the late Franz Hartmann, have visited the alleged wonder-land, even with a camera, and sought to verify or rationalize, things seen and heard. Yet, for all the supposed wealth of mysteriousness in India, little has been done along modern scientific lines to record, coordinate and interpret whatever actual material for psychical investigation may be available.

The psychical reputation of India is a venerable one, and in an objective record of the first century after Christ falls into recognized modern categories. The record is contained in *The Life of Apollonius of Tyana*, published by the Stanford University Press, California, in 1923, a translation by Professor Charles P. Eells from a Latin document of the fifth century in the Vatican based on the diaries of a journey made by the Alexandrine philosopher which had been sedulously written up by his travelling secretary. The following identifiable psychical phenomena are recorded:

Clairvoyance. Apollonius was surprised by the chief Brahmin sage, Iarchas, when he reached his asrama, by being asked for the letters of introduction which he carried. Iarchas also repeated the paternal and maternal pedigrees of Apollonius, and recounted incidents in his life.

Psychometry. Iarchas told Apollonius of the omission of the letter *d* in one of the letters, which was confirmed on examination. As a child, Iarchas had found swords that had been secretly buried long previously (which may also be tabulated as *dowsing for metals*.)

* The substance of a lecture delivered before the New York Section of the American Society for Psychical Research, at Hyslop House, New York.

Levitation. As part of their daily observance the Indian sages at stated times rose from the ground and glided around for some time. This was not done for show, but because it helped communion with the sun (a connection with the Savitur ritual and the Gayatri mantram may here be indicated.)

Apports. At meal-times couches of herbs and all details of food and drink materialized in their proper places.

The truth or otherwise of these statements in the book referred to is not in question, though modern psychical research, under scientific test-conditions, gives a strong possibility of their accuracy. To the sages they were apparently incidental. Their chief interest was in the search for philosophical truth and inner spiritual realization. Such powers (*siddhis*) came naturally, unsought: they did not verify truth, but emerged out of disciplined life-capacity.

This evaluation of psychical powers as secondary to spiritual realization through discipline (*yoga*) has persisted in India to the present day. For this reason, hunters after mystery are likely to be disappointed in not finding people climbing up ropes into invisibility at every street corner or wandering about the country six feet above the ground. All the same, such powers are possessed by a larger number of persons than publicly confess to them; and I feel sure that a discreetly watchful eye, and unemphatic enquiry, would lead towards the possibility of ultimate scientific study. Theatrical challenges and acceptances, emotional assertions and unemotional denials, will lead to nothing substantial, as far as I can judge after a life of twenty-one years in South India, during which I have been too much occupied with other matters to take up psychical research, yet have occasionally contacted, and sometimes had first-hand information on happenings that, in less busy circumstances, would have lured me back to a favorite pursuit of my young manhood.

For example: In a Deccan country town I was attracted by a blaze that seemed to threaten destruction to the place.

On locating it in the centre of a large space, I found that it was a "pyre" over a "grave" containing a *faqir* (Arabic for holy mendicant: pronounced almost *fákheer*, and having no relationship with the German word *fake* and the false noun that has been derived from it). Through the crackling of the faggots I could hear the buried man's voice chanting Muslim slogans (*mantrams*). He was taken out in the morning. He complained against the authorities for not permitting him to be thus buried for six days. I have seen reports in the press of similar burial for a number of days elsewhere.

In a weekly market-place I have seen a man move about nonchalantly breaking glass bottles into bits capable of being inserted in his mouth, chewed, and swallowed; I saw no sign of bleeding or discomfort as the process went on. I missed an occasion on which a number of European friends closely observed a man not only swallowing broken glass, but a cobra, and drinking a virulent poison supplied to him from a neighboring laboratory by a professor of science. In other instances X-ray photographs have shown the stages of apparent assimilation of the swallowed materials.

Such feats, likewise fire-walking, which I have not seen but have heard described by those who have, are not in India regarded as "psychical." They are regarded as being possible through the control of the vital energies of the body (*pranas*). Nevertheless, they provide material for research in what at present may be termed super-physical phenomena, though they may ultimately come to be called extra-physical, that is, extensions of the normal. The Physical Director of the College in South India of which I am Principal, himself an expert in postures (*yogasanas*), has trained some of our puny students in the ability to direct their blood-stream and nerve-sensitiveness in such a way that they could lie as stiff as steel, with head and heels on the backs of two chairs, and allow two or three of their comrades to jump on to their bodies and sing a "hymn" as the opening item of a demonstration of physical culture. Some of them have also allowed

large blocks of granite to be balanced on their heads and broken into pieces by hammers and hatchets. The Physical Director, a thin, light man, can snap a heavy chain by inflating himself after it has been fastened around his deflated body; and prevent a forty horse-power automobile from starting by opposing to it his mere weight balanced against the ground, or, rather, the tensility of his body worked up by special breathing.

I have not seen levitation—though, by the way, I frequently dream of exercising it myself and wake with the physical reactions that the experience, if actual, would cause. But I have seen press reports of it; and on one occasion, during a holiday at a hill station, was told by friends that they had seen a *swami* (itinerant teacher) walk out some distance on the surface of a lake, seat himself some height over the water, and humorously inform the crowd on the margin that he only showed that particular example of extended power as an advertisement for a lecture he was to give the same evening on philosophy.

A medical man, an Indian Fellow of the Royal College of Surgeons (Ireland), told me of the regular sprinkling of water around one of his family when they sat down to their food. I have heard of other *apports* in India, but have not seen any. Years ago, in Ireland, I saw the records of a remarkable series in the home of a dignitary of the Episcopal church. I myself experienced a water *apport* in circumstances that admitted of no other explanation than extraneous influences, but that also made confirmation impossible, as I was quite alone.

The capacity of knowing of events in advance, as recorded of Iarchas the sage in the book mentioned above, is stated to be possessed by a number of people in India. I have not met any such person so far; but I came across a case of dream-telepathy in northern India that has a bearing on this alleged extension of cognition. A young man about seventeen consulted me as to what he should do in the following circumstances. Three nights in succession he dreamt that

a swami called him to a cave in a hill-side some miles from his city. He did not tell anyone, but felt that he should respond to the call. He walked alone to the place indicated, which he had never been near before, and found the swami of his dream waiting for him. He gave the lad some instructions for spiritual development; and on these he consulted me, as we had certain mutual allegiances of a spiritual kind to which he did not want to be unfaithful if unfaithfulness was involved in his obeying the swami's instructions.

In the same city, a young man who had undertaken the organization of lectures by me, made his appearance on the last day of my visit, and explained his absence by a story which, while it is not concerned with the phenomenal aspect of the functioning of the psyche, may have some bearing on psychical relationships that are not at present recognized in occidental thought, though common, under the name of *karma*, in Indian thought. I had heard that the organizer was absent owing to a fatal accident in his family. The following was his version of the accident, if it was an accident. He was living with his recently married sister and her husband, who had come to settle in the city. The sister made the interesting discovery that her young-woman neighbor had been born on the same day, and married on the same day as herself. The two young women naturally became very friendly, and spent considerable time together in their domestic affairs, including their morning bath. One of them suggested to the other that they should bath next morning, not at the back of their homes, but at the steps to the river, a popular bathing-place. One of them slipped off the steps into the river, and called for help. The other tried to aid her and also slipped in. Their bodies were found some days later. They were born, married, and they died on the same day.

On the matter of the survival of death, I have heard of hauntings and of the "sensed" presence of persons who had recently died. I have myself had such sensings; but they are not amenable to scientific enquiry. India accepts sur-

vival, but as a phase between a succession of earth-lives. Stories in the press of claimed recollection of a recent past life by children might be followed up. I spent a sleepless night on the Malabar coast some years ago through continual chanting of some kind of weird appeal, a male voice (probably a priest) followed by a chorus (apparently mostly if not all women.) On asking next morning what it meant, I was told that it was a special temple ceremonial on behalf of an expectant mother whose first baby, whom she deeply loved, had died, and whose spirit she earnestly wished to incarnate in the coming new form.

I believe that an unheralded but judiciously introduced preliminary survey of the field of psychical research in India would open up valuable possibilities of scientific observation when confidence was established. Nothing, however, will come of an enquiry that despises incense but beclouds itself in tobacco smoke, or that declines to remove its shoes and renounce carnivorousness in food and spurious exaltation in liquid. Self-discipline based on self-knowledge carry more conviction in such enquiry than eminence social or intellectual. Said Iarchas the Indian sage to Apollonius the Alexandrian philosopher; "We know everything for the reason that we have learned ourselves first of all. None of us attained philosophy until he first knew himself." Which is a hint from India to the would-be researcher in psychics or anything else.

A Letter from England

BY DR. NANDOR FODOR

Research Officer, International Institute for Psychical Research

London, November, 1936.

AN EDGAR WALLACE MYSTERY

I am running a series of articles in *Empire News*, a national Sunday paper of the Allied Newspaper group. In my reminiscences, I told the story of my interview with Edgar Wallace shortly after his death through a medium. The communication was of extreme interest because of the way the communicator revealed his name. He seemed to know all about the bogey of telepathy and found a way to lay it. The medium, Miss Naomi Bacon, was handed a sheet of folded unsigned MS in Edgar Wallace's hand as soon as she passed into trance. She launched into a flood of information. She described his enormous cigarette holder, gave the initial W., then E. W. Seizing a pencil, with tremulous hand, she scribbled "Edgar", then (I am quoting now from my article):

"What does a place with bricks on mean?"

I did not know. The medium seized the pencil again and began to draw little squares on the paper. Then with the same tremulous motion she wrote something which read like "wall".

"Wall", she exclaimed. "That is a place with bricks on."

I could not help agreeing. She drew the bricks and they conveyed to her the idea of a wall. What will happen next, I wondered. I asked what else can she get.

"The deuce", she burst out. "It is the deuce."

Then, as if struck by the absurdity of the idea, she added frowningly:

"That is Mussolini. The Duce . . . I don't know . . . He is the deuce, but another kind of deuce. It is the deuce whichever way you take it."

The deuce is the next card to the ace. "Wall" and "ace" spell "Wallace".

"Wall" was impressed on the medium's mind in a simple pictorial manner, brick by brick. The "ace" was conveyed with a twist; with the twist which a clever, keen brain used to mysteries would give to a simple problem so as to prove that there is a mind behind the message.

Remember that the medium had no idea as to whom we wanted to contact and that no clue whatever was given her throughout the proceedings.

Of a pictorial process in receiving ideas apparently from a disincarnate Wallace, there was another striking example in the messages:

"Something about a peal of bells, something about a disappointment over there which had occurred. Was he playing bells? Something he was doing. I don't know what he means. He says, you don't know it either. Who would be an agent with some work he was doing? An agent or someone playing . . . Was there something done in a theatre with bells? He shows me bells and says: something to do with a play. He said he was disappointed over that. It did not take well over there."

"Where?" I asked.

"New York", she replied, pronouncing it "Nuova York".

I did not, at first, understand the reference. But it came to me soon. It was "The Ringer", his play which failed in New York about the time Wallace left for Hollywood where he died.

Before the séance was over, I asked the communicator to give me a password by which to know him were I seeking contact through another medium. He gave one. It was excellent. Pictorial. Easy to convey. NERO FIDDLING OVER BURNING ROME.

An unexpected opportunity arose soon to test the communicator by this password. An English lady residing in Paris was receiving communications in automatic writing from Edgar Wallace, in which he described his adventures in the after-life. Through a sister in England I got in touch with the lady and sent a query for the password. This is how the question was eventually put to the communicator:

"Do you remember getting through a trance medium to two young fellows in London, and do you remember what test you promised to give them? You said you would give a password, a descriptive password."

The answer came immediately. It gave me a shock. It read:

"What a d—— cheek! I've never spoken to anyone beside yourself."

Now I read the manuscript of the Paris lady. It had characteristic touches of the humor of Edgar Wallace. That these communications originated in the mind of Edgar Wallace was no more impossible than that my messages came from him.

Which Edgar Wallace was spurious? As mine gave evidence while the other only romanced, the choice is perhaps not very difficult. But I wonder if that is all there is to say. If those communicating for the first time are in a daze, may it not be that they will forget about the attempt as we forget, on waking, about our dreams?

People do not always recall what we want them to recall. Sir Oliver Lodge once made a test. He played a survival game with his children. He asked them to ask him, on the supposition that he was

dead and was coming through a medium, all the questions to which, in their opinion, he was bound to return an informative answer, provided he was their father. One by one questions came forward. To his amazement, Sir Oliver found that he could not answer a single one. He gave it up in despair and said:

"That clinches it. I am not your father."

A HAUNTED HOUSE FOR SALE

Here is an advertisement from *The Times*, September 23d, 1936:

"Haunted House for sale; XVIth century house in quiet Sussex Village; ideal for Guest House. Freehold £5,000 or offer. Particulars write Box K. 1441, *The Times*, E.C. 4."

I believe I know the house. It has an old-fashioned chain-clanking ghost. I tried to get down for an investigation but the owner is out to commercialise the ghost and wants no interference. *The Times*, in a leading article on 28th September, 1936, passes some whistful remarks. Psychical Research treated ghosts "like gentlemen and ladies. In the methods of Myers, Gurney and Podmore there was no lack of respect or consideration. It is only today that the very ancient and aristocratic seclusion of ghosts has been broken into for commercial purposes; that ghosts have been expected to entertain the populace by broadcasting as if they were crooners or conductors of dance-bands; that ghosts have been put up for sale with the houses they inhabit, to be offered in the tariff, inclusive terms, with bed and breakfast and bath and h. and c. What this Sussex ghost will do about it remains to be learned."

It also remains to be seen whether the guests of the prospective guest house will find the presence of the ghost as ideal as the advertisement seductively describes. I have my doubts.

MUSIC FROM ANCIENT EGYPT

Dr. F. H. Wood, the recorder of the "Rosemary" scripts, was on the air, on October 13th, with a unique broadcast. It was a funeral melody played three thousand years ago in the great hall of pharaoh Amenhotep's palace as hummed by Lady Nona, "Rosemary's" control in trance, and arranged as a march for the organ by Dr. Wood. "Lady Nona" described the festival of Hathor and spoke of "a great rectangular hall, very long, the roof being supported by two columns of fluted pillars painted in many colors. There was a smell of incense and from behind the curtains came the sound of men's voices singing a chant. I remember seeing instruments which people blew, some long and straight and others with curved ends. I also remember harps of various shapes and sizes, some very tiny with tinkling sounds and others big with deep sounds."

Dr. Wood says that the first three notes of the melody hummed by "Lady Nona" were identical with those of the Eighth Psalm tone. This was of great interest to him as a musical scholar.

Recently, before the Bradford branch of the Yorkshire Society for Psychical Research, Dr. Wood played what is described as "the strangest gramophone record in the world." It was a copy of the sound record made at the International Institute for Psychical Research of the Egyptian tongue which "Lady Nona" speaks. The record has been translated by Mr. Howard-Hulme, according to whom two of the phrases spoken by "Lady Nona" formed an exceptionally rare idiom of speech. The idiom, as translated in Gardiner's Egyptian grammar, reads: "Our spirit is behind, and enveloping (as with wings) the lady who is deputising; she who is here".

"Never", said Dr. Wood, "has the process of trance control been expressed more simply, more accurately or more beautifully than these two Egyptian phrases spoken through Rosemary by a spirit who lived 3000 years ago."

SEANCE OF THE FUTURE

In an address which I gave to the Sheffield Society for Psychical Research on October 8th, I drew a picture of the séance of the future. As I visualize it, the medium will be entirely free of the conditions now demanded. There will be little need to subject him to tying or to harrowing medical examinations. He may, if he prefers it, sit in total darkness in the company of his most trusted friends in a complete spiritualistic setting. They may sing hymns, they may do anything they please. No one will interfere with them. There will be no gimlet-eyed scientists, no stoney-faced sceptics in the séance-room and no photographs will be taken there. The scientists will gather in another room where, on a screen, they will watch the proceedings of the dark séance-room as they are televised by infra-red rays and photo-electric cells. I am told that already, without glowing heat, i.e. visible red light, the thing can be done and the installation is only a matter of expense. The picture on the screen in another room can be rendered clear enough to record it on a ciné-film.

Will the physical phenomena of Spiritualism keep pace with the progress in science?

HAND WRITING OF A GHOST

My lecture, on October 30th, before the International Institute for Psychical Research on the laying of the Ash Manor Ghost was followed by an address by Lt. Col. W. R. Mansfield, a well-known handwriting and forgery expert. He has undertaken to examine Mrs.

Eileen Garrett's normal handwriting and the scripts which she wrote while possessed by the ghost in the haunted room of Ash Manor. The investigation has not proceeded far enough because of Mrs. Garrett's departure for the United States. But interesting things have emerged even at an early stage. The question of the identity or non-identity of the ghost's handwriting with that of Mrs. Garrett is an extremely complicated one. No investigation has yet been undertaken to discover the characteristics, if any, of trance writing as compared with normal writing. Col. Mansfield said:

"I have a number of documents written by Mrs. Garrett at various times, in various circumstances under differing conditions, in various moods and frames of mind. Held against the ghost's writings they bear little resemblance. Did the ghost guide the hand that wrote? Or did he only assist? Or was it the control who wrote, or was it the control who guided Mrs. Garrett's hand? After considerable thought I decided to ascertain whether in the ghost writings there were to be found personal characteristics not usually associate with Mrs. Garrett's writing. I know now all the highly personal features of Mrs. Garrett's writing. I showed her some of the most conspicuous ones. She was completely unaware of their presence. Are they missing from the handwriting of the ghost?"

Having thus summed up the problem to be decided upon, Col. Mansfield stated that all he is prepared to say at the present stage of his investigation is that there are characteristics in the ghost's handwriting which Mrs. Garrett is incapable of reproducing. They go against her grain. He has been trying to teach her to write the names in the ghost script letter by letter. He spent five hours at the single word "Henley" and wearied Mrs. Garrett to distraction. Finally, she learned to write it but the slightest disturbance brought her own characteristics prominently out. There is an immense amount of work to do in this field. Col. Mansfield was of the opinion that it would well repay the trouble as these graphological investigation appears to be one of the finest tests of the independence of spirit control, or of the admixture of an influence in the medium's own writing mechanism.

Speaking of ghosts, here is an amusing ditty from a London paper:

*"Yesterday upon the stair
I met a man who wasn't there:
He wasn't there again to-day;
I do wish he would go away."*

ASTROLOGY VERSUS SPIRITUALISM

Maurice Barbanell, Editor of *Psychic News*, lost his case against R. H. Naylor, the well known astrologer, and John Robert Gordon,

editor of the *Sunday Express*. He objected to the fact that astrologers should be allowed to tell fortune whereas mediums are prosecuted under Section 4 of the Vagrancy Act of 1824, which applies to "Every person pretending or professing to tell Fortunes, or using any subtle Craft, Means or Device, by Palmistry or Otherwise, to deceive and impose on any of his Majesty's Subjects." Taking for the basis of his action an astrological forecast of Naylor, Barbanell took out summons under the act above quoted. The case was first heard in the Mansion House Police Court on March 13th this year. The magistrate dismissed it. Barbanell appealed. Chief Justice Lord Hewart has now dismissed the appeal with costs and quoted the magistrate's decision: "I have come to the conclusion that statements made in Mr. Naylor's article are of such a vague and general character that there is nothing that can fairly be said to amount to the telling or pretending or professing to tell any person's fortune so as to come within the terms of the section." Lord Hewart said that the magistrate was right. He added that what Naylor wrote was "a collection of imbecile and repulsive twaddle. If that had been the question there could only be one answer." But the article was not within the Act. The predictions were not definite enough. Thus, the position remains the same. Barbanell achieved nothing, except a ruling which may place the onus of proof that the mediumistic prediction was not obscure upon the police. What this amounts to is apparent: if the sitting was bad and the sitter was a disguised police officer, the medium may go scot-free, whereas if the sitting was excellent in the sense that positive predictive statements have been made by the medium, he may suffer the penalty of the law regardless of the question whether the predictions were accurate or not.

One well known medium, not in England though, got into trouble for the very reason of having made an accurate prediction. She is Mrs. Ingeborg Kober, Judge Dahl's daughter. She was accused of having indirectly murdered her father by the malignant influence of the prediction which she had made of his coming death a year before he lost his life by drowning. She was acquitted of the charge, but, recently, she was tried again and accused of actual murder. Her ordeal was a long one. Now the charges have been sifted and she has been finally acquitted.

NO PSYCHICAL RESEARCH CONGRESS NEXT YEAR

At the time of the Fifth International Congress for Psychical Research in Oslo in August 1935, it was decided to hold the next Congress in Budapest in 1937. I understand that the Congress will not take place next year. It has been postponed to 1938. The reason given, as yet unofficially, is that political conditions are too unsettled.

Astrologers have been predicting war for 1937 for many years past. They have not relented and the organisers, apparently, credit these forecasts sufficiently to hold up all preparations for a Congress that may not take place.

LIMITS TO COINCIDENCE

What is the limit to coincidence? The question is of great importance in the study of the supernormal source, or otherwise, of trance communications. It is almost impossible to say that any single hit cannot be due to coincidence. It is only in repetitions and in the cumulative aspect of evidence that coincidence can be safely ruled out. A study of everyday events as recorded in the press teaches us that startling and unlikely things may occur from time to time. The limits of coincidence simply cannot be calculated.

The *Daily Mail* reported on October 30th the conviction and sentence to nine months' imprisonment in Glasgow of one Peter William Garrick, aged 29, for thefts. This man was the terror of Mr. Samuel Strachan's life. Mr. Strachan, of the same town, was several times arrested for offences committed by Garrick. He was each time identified as the thief. Had it not been that while he was in custody, Garrick committed another theft and this threw doubt on the previous identification, the position may have become very serious for him. Both Garrick and Strachan are dark haired, long-faced with aquiline noses, and both of them bear tattoo marks on their wrists. What are the chances, mathematically speaking, that any law-abiding citizen of Glasgow should look like a lawless one and should wear tattoo marks on his wrists like his double? Yet, however strange the coincidence is, it happened.

Stranger still is the instance mentioned in my *Encyclopedia of Psychic Science* under Coincidence. The London newspapers reported on April 1, 1930 that during the eventing of the previous day two men, both named Butler, both butchers, were found (one in Nottinghamshire, one near London) shot, by the side of their cars. One was Frederick Henry Butler, the other David Henry Butler. They were entire strangers, unrelated and both shot themselves with pistols by the side of their cars.

Who can figure out the chance expectation for two such suicides?

Book Reviews

A MESSAGE FROM ARUNACHALA, by Paul Brunton. Dutton.
223 pp. \$1.75.

The author of *A Search in Secret India*, *The Secret Path*, and *A Search in Secret Egypt* has written a little book of messages and maxims, of thoughts and aphorisms, the interest of which lies as much in the circumstances under which they were set down as in anything they say. Arunachala is a lonely hill in South India, not beautiful, but "uncouth and ungainly—a tumbled, awkward thing whose sides are jagged and broken, whose face is a mass of jumbled rocks and thorny scrubs." But it is, some say, older than the Himalayas, and at its foot Mr. Brunton found the Maharishiee of South India—the wise man who was in some sense the goal of the author's Indian search.

Although he left India for the Occident, Mr. Brunton felt himself drawn back; until at last he came to live for a while on the slopes of Arunachala. The Sage had told him "from time to time amazing tales of his psychic experiences in connection with the Hill. He has found it to be the abode of a host of spirits of great Sages, Perfect Beings who possess marvellous powers. . . 'Arunachala is a natural Pyramid,' he had added." And so Mr. Brunton found it; for after climbing to its summit one dark night, he felt himself "commanded at the bidding of a strange Messenger" to set down these pages, just as they are: chapters of unthreaded paragraphs upon Business, Politics, Society, the World Crisis, Religion, Intellect, and so on through Solitude and Leisure to the Overself. The tone ranges through anger, satire, counsel, exhortation, humor, and tenderness. "I have a great sympathy for a man who was observed to sit for hours on a log of timber in Florida," writes Mr. Brunton in one place. "When asked about his occupation, he calmly answered that he could spare no time to work!" And again, "The weak man worries over his horoscope, but the wise man tears it up. He knows that the Sun, Moon, Mars, Saturn, and Jupiter are all within him." Or "We are politician'd as we deserve!"—a thought Plato phrased more trenchantly.

Those who have Mr. Brunton's other books will want this, also; although many of them will feel some disappointment that he has, even temporarily, abandoned the "Search" books which he can do so well, to write, even under such dictation as he mentions, these disconnected and uneven aphorisms.

WITCHES AND WARLOCKS, by Philip W. Sergeant. With a preface by Arthur Machen. Hutchinson and Company (London). 12/6 (In this country \$5.00).

The publishers' announcement of this book tells us that the subject was suggested to Mr. Sergeant by "his friend, Arthur Machen"; and since a book on this most fascinating of subjects is never amiss, and, in addition, since Mr. Machen himself contributes one of his characteristic and engaging prefaces (a quotation from which appeared in this magazine last month) we are doubly in the Welsh author's debt. And this although the book must be, from its subject, far from complete. Two hundred and eighty-three pages of large type cannot begin to exhaust the source material in this mystifying, alluring and baffling field.

Indeed, Mr. Sergeant would seem to have been discouraged from the start by the embarrassment of riches at his command when once he began upon his book, and mentions almost with awe the two hundred and sixty books which Edmund Gurney consulted in order to write his note on witchcraft in *Phantasms of the Living*. He appends no bibliography, although from the footnotes it is apparent that he steeped himself in what the British Museum had to offer, and had beside him for constant consultation the works of Montague Summers, Cotton Mather, and Margaret Murray's *The God of the Witches*.

The book is somewhat haphazardly planned. Mr. Sergeant spends a great deal of space upon the English witches and witch-trials of the seventeenth century, gives another chapter to the Salem trials, then plunges for almost a third of his pages into the story of John Dee, whom he sees, mainly, as a gullible dupe. Nowhere does he come to conclusions, finding himself as far from accepting those of Mr. Summers and Cotton Mather as from the more rationalistic and anthropological guesses of Miss Murray. Indeed, this note of a conclusion about to be reached but never attained mars an otherwise interesting book, since Mr. Machen, at least, seems to promise in his preface that there is a conclusion to arrive at.

The reader comes inevitably to feel that Mr. Sergeant would be glad to be able to conclude that most of the evidence at witch-trials was given under conditions so suspicious, under threat and torture and hysteria, that it should be most reluctantly accepted as having any basis in fact. But, to the damage of his obvious desire, he is forced to mention the astonishing similarity in the voodoo rites into which Miss Zora Hurston was actually initiated while gathering the material for her book, *Mules and Men*, to the rites and practices which the earlier witches confessed, whether voluntarily or no. In the end he frankly begs the question, holding that "We have glanced at many

theories, without finding any entirely satisfactory." Then a cautious word of approval for those who hold that the witches and fairies—"not . . . the fairies of pretty fantasy or quaint fable . . . but those dark little people whom their conquerors drove from their homes into the wilds, and then in superstitious dread called their Good Neighbors"—may be similar if not identical in origin, and a still more cautious mention of animal-worship and totemism, and the book closes.

Nevertheless the book is a mine of strange lore, odd anecdotes, bewildering stories. It is more than possible that Mr. Sergeant is already at work upon another volume, exploring more fully than he could in this one, some of the many by-paths which he mentions here.

C. R. S.

LANCER AT LARGE, by F. Yeats-Brown. Viking. \$2.75. 320 pp.

The success of Mr. Yeats-Brown's earlier book, *Lives of a Bengal Lancer*, has made familiar to most readers his manner of writing about India and the customs of the Indian peoples. His new book gives us more in much the same manner. The scheme on which the book hangs is perhaps less engrossing than the more comprehensive autobiographical intent of the former book, but the ground covered is even more extensive, as the author records his impressions of a journey of several months throughout most of the Indian continent. But there is the same alertness, sharp observation, wide knowledge and sympathy, as well as the same tendencies to melodramatize and sentimentalize his material on occasion.

To psychical researchers *Lancer at Large* has several points of interest. Probably more space is devoted to supernormal occurrences than in the original volume. Most of one chapter is taken up with case-histories of children who were reported to have had the kind of experience which points toward reincarnation: elaborately detailed knowledge of the affairs of some family in a distant place, accompanied by the claim to have lived a previous life in that family. Some of the cases reported are well attested, and in every case the likelihood of trickery on the required scale seems very small. The accuracy of the claimed knowledge is not open to explanation by chance, in the cases presented to us, so that some sort of supernormal explanation seems probable in those which are best supported by evidence.

Whether reincarnation is the true explanation is of course another question. One interesting point is that this kind of case never, or almost never, turns up in countries in which the doctrine of reincarnation is not prevalent. It may be that we are confronted with ordinary cases of supernormal knowledge which have been channelized in a special direction by the religious faith of the country. But such a

hypothesis, or any that will cover the apparent facts, will need a much wider foundation of facts to work on than is now available. Mr. Yeats-Brown has performed a useful service in bringing several of the most striking recent cases together.

Mr. Yeats-Brown makes it perfectly clear that he has personal experiences demonstrating the faculties of telepathy and other forms of supernormal cognition. In several passages he links recent Occidental experiments with his direct observation of the work of Yogis. Much of the book is taken up with accounts of his conversations with Yogis and with a description of Yoga practices, in which he deals about equally with the spiritual and the phenomenal sides of that subject. Something of the author's attitude may be conveyed in this passage:

"No doubt miracles is a tiresome word. Is auto-suggestion a miracle? Hypnosis? Telepathy? Materializations? Where are we to draw the line? I don't know. I think more of the high-powered scientific brains in Europe and America should turn their attention from unimaginative and largely useless experiments on animals, to chart the marvellous country of the Unconscious."

Mr. Yeats-Brown makes it plain that he is not talking about the Unconscious in the Freudian sense (he says of psycho-analysts that they "lead us into psychic quicksands, with the exception of C. G. Jung"), but of the realm which is approached by mysticism, and especially by the mystical exercises which have been developed in Hindu lore. Of these Mr. Yeats-Brown has apparently had considerable first-hand experience, so that his book makes an acceptable introduction to that complex and fascinating subject.

Apparently some local doctors have taken an interest in Yoga feats; the author states that "quite recently a Yogi gave demonstrations before doctors of his ability to swallow lethal doses of sulphuric and nitric acid." In these and other passages *Lancer at Large* serves to give added force to the plea made by Dr. Cousins in his article in this issue, for intensive study by Western students of the supernormal aspect of Indian life. Considering the many generations that East and West have had intimate contact with each other, and the extraordinary claims of India, in particular, have been current in our culture, it is nothing less than astonishing that more effort has not been made along these lines. Especially is it a wonder that in the fifty and more years since the organized study of psychic phenomena was commenced, no extensive exploration of the kind has been carried out. The obstacles are, of course, many, especially that of the expense; but unless a great wealth of claims and even circumstantial accounts are totally unfounded, the result would be an immense furthering of our knowledge of psychical phenomena and their modes of operation.

T. M. O.



HISTORY OF THE SOCIETY

The First American Society for Psychical Research was formed in 1885, in consequence of a visit by Sir W. F. Barrett to this country, and Prof. Simon Newcomb became its President. In 1887 the Society invited a man of signal ability, Richard Hodgson, A.M., LL.D., sometime Lecturer in the University of Cambridge, to become its Executive Secretary, and he accepted.

This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson until his death in 1905. The American Society for Psychical Research was then re-established with James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, as its Secretary and Director.

THE ENDOWMENT

The American Society for Psychical Research, Inc., was incorporated under the Laws of New York in 1904 under the name of American Institute for Scientific Research, for the purpose of carrying on and endowing investigation in the fields of Psychical Research and Psycho-therapeutics. It is supported by contributions from its members and an endowment fund which now exceeds \$275,000. The income of the Society pays only for the publications and office expenses, but does not enable the Society to carry on its scientific investigations. A much greater sum is required before this work can be carried forward with the initiative and energy which its importance deserves.

The endowment funds are dedicated strictly to the uses set forth in the deed of gift and are under control of the Board of Trustees, the character and qualifications of whom are safeguarded as with other scientific institutions.

Moneys and property dedicated by will or gift to the purposes of the American Society for Psychical Research, Inc., whether to the use of psychical research or psycho-therapeutics, are earnestly solicited. The form which such dedication should take when made by will is indicated in the following:

"I give, devise and bequeath to the American Society for Psychical Research, Inc., a corporation organized under the laws of the State of New York, the sum of _____ dollars (or if the bequest is real estate, or other specific items of property, these should be sufficiently described for identification), in trust for the corporate purposes of said Society."

THE NEW YORK SECTION

Though chartered by the parent body and housed in the same headquarters, the New York Section is a distinct organization from the A. S. P. R. To take part in the Section's activities, attend the lectures, teas, demonstrations, etc., members of the Society must become members of the Section also. The annual fee is \$10. Membership in the Section is open only to members (or associates) of the Society, though emittance of both fees may be made direct to the Section.

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