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### The Significance of Extra-Sensory Perception

BY G. N. M. TYRRELL

The significance of extra-sensory perception involves the deeper question of the significance of supernormal phenomena in general. Not until the causes of the widespread rejection of the subject from the field of serious study are understood, can a true estimate be made of the value of the experimental results hitherto obtained.

Why is the supernormal a ridiculed subject? Why is it belittled and ignored by the vast majority of workers in science, as well as by the majority of educated people at large? Why is the field for exploration which it presents thrust aside in favor of every other avenue of knowledge?

There can be little doubt, if the matter be examined with genuine impartiality, that supernormal facts are the only ones which can decide in any clear and objective manner between the opposing outlooks of materialism and other worldly idealism. Once establish the existence of human faculties, which obey no known physical laws, and the existence of a non-physical realm of operation for these faculties becomes a matter of logical necessity. Then, in turn, arise all the implications for philosophy, for religion and even for physics, which the existence of this non-physical realm implies.

It might be thought that the implications of such a non-physical realm, which experiments in extra-sensory perception have already supplied, would be followed up with ever-increasing eagerness; but such is not at all the case. People are not inclined to admit the existence of such a startling novelty on the strength of evidence which to them appears trivial; and, up to the present, not only the experiments in extra-sensory perception but the whole bulk of evidence for the supernormal is dismissed as unworthy of serious attention. Such attention as is bestowed on the subject is colored with more than a tinge of antagonism, and this is a significant fact. For it is not hard to discern beneath accusations of triviality, of uncertainty, of deception, of explicability in terms of chance, a deep tide of prejudice and dislike. It is not merely that keen criticism is advanced when supernormal evidence is published. Such criticism is right and should be accepted as such by all genuine workers in psychical research. But criticism of the evidence for extra-sensory perception is mixed with a strong element of *resistance*, which gives it a reactionary and negative tone. Critics betray no desire to see the work pushed forward. Their criticism is not calculated to stimulate, but rather to oppose and obstruct. It has the appearance of a criticism which is primarily concerned to vindicate opinions which have been formed in advance. In a matter which promises revelations of such startling importance, there is no disposition to explore. The scientific world in general waits to have the evidence thrust upon it; it makes no move to help in acquiring it. Rather, it exercises every ingenuity in trying to evade it. Instead of exhibiting the spirit of the true explorer, it takes up the attitude of a die-hard, defending himself in the last ditch against the advance of unwelcome facts.

How are we to account for this attitude in a scientific age, when we reflect that the supernormal today is what the continent of America was in the days of Christopher Columbus—the Great Unknown? It is the field which contains by far the greatest range of possibilities; and scientists

are supposed to be the explorers of modern times. If Columbus had waited for evidence of the New World to fall into his lap, or if he had merely resisted the arguments of members of his crew, when they tried to convince him that land was near, he would never have discovered anything at all. As it was, he stood on the deck of his ship, scanning the surface of the water for every floating object, watching the flight of birds, and drawing his conclusions; behaving, in fact, as every explorer ought to behave. And, as a result, he found the land he sought.

When such a new and strange phenomenon as extra-sensory perception confronts people and demands judgment, there are two main questions which influence their decision. They ask (1) how strong is the evidence for these things? and (2) does this evidence agree with facts which are already known? It is the second question which undoubtedly exercises the strongest influence on the attitude of people towards the supernormal at the present time. The evidence, taken by itself, and without any particular *parti pris*, is amply strong enough to put a genuine explorer hot upon the scent. Although complaint is made of the paucity of the evidence, those who make it have seldom troubled to examine the evidence there is, or to gain any idea of its quantity and quality. The main cause for rejection does not lie with the evidence, elusive though some of it admittedly is. The main cause is to be found in an obstinate mental resistance, which refuses to admit that the supernormal can exist at all. Supernormal facts seem to be in flat contradiction with the normal, and so people feel that they must reject them. The feeling is seldom the result of reasoning; it is rather a non-rational suggestion, psychologically fixed in the mind, and having nothing to do with reason. Reason, in fact, gives it very little support, as an analysis of the position shows. For most people, "seeing is believing"; and the last thing that they would think of doing is to argue about such a proposition as the possibly deceptive character of the normal world; but the philosopher does argue about it, riddles it with criticism and leaves it thor-

oughly undermined. For most practical purposes the philosopher's arguments on this matter can, perhaps, be ignored; but when it comes to psychical research, they become immediately relevant and we cannot ignore them. Therein lies the difficulty of any popular discussion of the significance of extra-sensory perception and the supernormal. We are at once involved in philosophy; and, although people in reality love philosophy, they fly from it directly they know that it is philosophy.

The stronger one's belief is in the simple and seeming reality of the normal world, the stronger will be one's *resistance* to a belief in any other world. The two things go together—complete belief in the normal leaves no room for belief in anything else. So it comes about, as has been said before, that the accumulated evidence for extra-sensory perception, as well as for other facts of the supernormal order, is generally resisted, evaded, belittled or ridiculed. Even its undeniable importance cannot overcome this powerful, non-rational *resistance*. It is a fact that it is resisted by the larger portion, and especially by the more educated portion, of mankind. Why this resistance is so strong, and why its reverse—the implicit belief in the normal—is so firmly rooted, needs a good deal of psychological and metaphysical elucidation, which would be out of place here. One thing, though, may be remarked. However much philosophers may disagree on most points, they are fairly unanimous on this, that *whatever* the ultimate truth may be about the world which we call "normal", the plain man's simple faith in it cannot be plainly accepted. This is a very important and far-reaching conclusion. And the significance of extra-sensory perception cannot be grasped until we have seen the flaw in the plain man's belief. But how can we see it without plunging into technical discussion?

The object of the present article is to make a little effort in this direction, which may, or may not, be successful. Let us introduce a fantasy of the Wellsian type, inadequate and faulty as an analogy, but perhaps in some degree illuminating.

We will imagine that we are transported in time to a future date when radio-communication has undergone a great development. It is a pleasant summer day, and we are standing on a lawn in a large garden. The place is, let us say, somewhere in the United States, and we have assembled to see an experiment carried out of a very novel kind. Far away across the ocean, there is a war going on in unfortunate Europe, and the group of men who are collected on the lawn in front of us are on the staff of a great daily newspaper. They are gathered about a queer-looking object, which they are eagerly examining. It looks something like the suit of a deep-sea diver. It will fit over a man, and is covered with all kinds of complicated pieces of apparatus. A man at the back of the group now steps forward and is helped by the others to get into the machine. He is then closed in. He is the war-correspondent. To the large, helmet-like top of the machine are attached two tubes through which conversation is to be carried on with the man inside.

Once the war-correspondent is shut in, he finds himself in perfect silence and darkness: but presently the darkness lifts and a scene appears. He sees soldiers about him; then trees, fields, huts, guns, trenches—in fact he seems to be standing on a field of battle, surrounded by an army. And the silence, too, is broken. He hears guns booming and people shouting and talking. He makes a movement towards a group of officers who are standing behind a gun-emplacement; and with that, his colleagues see him, enclosed in his machine, begin to walk across the lawn. The man himself, of course, thinks that he is walking on the battle-field.

All this is made possible by the existence of a dummy, or robot-duplicate of this machine, which has been previously installed on the distant scene of action. It is fitted with television, and with telephonic transmitters, and, by a further technical refinement, its movements are motor-controlled from the war-correspondent's end. In whatever way he moves, the robot moves in synchronism. Further, he can feel all contacts with the robot, which seem to him to be contacts with his own body. If the robot is injured, he

feels pain. As a result of all this, it seems to the war-correspondent that he has been suddenly transported from America to the battle-scene in Europe. He is for all practical purposes on the scene of action, which it is his duty to report.

We will suppose that the mental effect of this sudden change effaces from his memory all that happened before he entered the machine. At first he is quite dazed; but soon his faculties return, but without memory. He then actually believes himself to be on the battle-field in person; but of what happened before he came there, he has no recollection.

One of his colleagues now approaches the speaking-tube attached to the helmet of the machine and says: "Hullo! How are you getting on in there?" To his surprise, he gets no answer. He tries again as soon as the peculiar movements of the man in the machine give him the opportunity, but again gets no response. The machine, however, appears to be acting a sort of one-man play. This is as disappointing to the men on the lawn as it is surprising to them; for they had hoped to keep in touch with the war-correspondent throughout his experiences.

Inside the machine, however, the latter finds himself in the midst of exciting scenes. He walks (as he believes) among soldiers; he dodges the explosions of shells; he hears the whistling of bullets; his life (as he believes) is in constant danger. The voice through the speaking-tube does, indeed, reach his ears; but it seems too far away, so meaningless and irrelevant, that it never fully penetrates into his absorbed consciousness. He has no time to stop and consider inexplicable trifles in the midst of such tangible realities. That unrelated voice sounds to him like something from another world; or perhaps it is merely his own imagination; in any case, it is not a thing worth bothering about. The "normal" world is far too real for him to think about abnormal, or "supernormal" trivialities.

Carrying the fantasy a step further, we will suppose that our war-correspondent is unlucky enough to be hit by a splinter of shell (*i.e.* the splinter hits the robot, throws it

over and damages its machinery). Instantly the man in the machine feels the pain and shock which such a wound would have caused had it occurred to his body direct (so perfect, we suppose, is the radio-correlation between the two machines and the man). The group of newspaper-correspondents see that something serious has happened. The inhabited diving-suit falls struggling to the ground, and they run forward to undo it and let the imprisoned man out. As they assist him into the open air, he undergoes the most extraordinary experience. Suddenly the battle-scene, the roar of the guns, the shouts of the soldiers, the fear of injury, the pain and shock of the wound fade away with the rapidity of a passing dream. Completely dazed, he sits on the lawn, staring vaguely about him. His colleagues crowd round, asking him all sorts of questions and giving him restoratives. Gradually he takes in the new scene, and it seems to him that he has been miraculously transported to another world as if by a magic carpet. Memory returns with a change of consciousness which is so abrupt as to seem almost like a change of being. With an effort he realizes the situation, and the astonishing fact comes home to him that he has been on this very lawn all the time.

This allegory is defective in that it brings out only one of the two important points which it is designed to illustrate. It brings out the point that the normal world, *as we know it*, consists simply of our own sensations (or, if you prefer, of our perceptual imagery), and that everything would be the same, as far as we are concerned, *in whatever way* these sensations originated. It fails to bring out the more difficult point that these sensations may not be simply *reproducing* the external world *just as it is*, but may be a kind of representative show, corresponding loosely to some independent world, whose features it is dramatizing, but whose intrinsic character we do not know. That is the deeper thought, and probably the more important; but something is gained if the first point only is vividly appreciated. Both points, however, must be grasped if the significance of supernormal phenomena is to be properly understood.

So long as we fall into the error of a common-place or literal realism with regard to the normal world, so long will the supernormal world retain its air of unreality. It will never be more than a ghost, hovering outside the confines of the only world which really convinces us. This, in fact, is what the "supernatural" has always been for the great majority of mankind. They have believed in all that their senses showed them with thoroughgoing conviction; but they have believed in the "supernatural" with a feeble and conventional faith. Even in the "Age of Faith", when the appalling prospect of a fiery hell for the wicked was universally believed in, people went on sinning much as they have done in every other age, showing that their belief in the "supernatural", however wholeheartedly avowed, was, in reality, half-hearted in the extreme. The "supernatural" was shadowy for them precisely because it had no contact with the "natural"; and the complete separation of the two orders inevitably rendered the former unreal.

If we like to speak of the "supernormal" instead of the "supernatural", the same thing applies. So long as it is unattached, people will have but faint faith in it. Only when it is seen to cohere with the "normal", and only when "normal" and "supernormal" are seen to dovetail into one another, does belief in the "supernormal" emerge into something like concrete reality. The secret of the union of the two lies in the recognition of a common reality behind them both. It is the principle of *relativity*, showing the normal world to be an *appearance* of this common reality. This latter point the above illustration is meant to suggest, however inadequately. The idea is not an easy one to explain; nor is it easily grasped by those who have not made excursions into philosophy. It is not only the thinking mind which rebels against the suggestion of relativity in the perception of the normal world. There is a deeply ingrained instinct which intensifies the rebellion. We "feel in our bones" that the normal world is too unequivocally "there" for its objective character to be brought in question. To

ask whether it is "there" in some Pickwickian sense only seems to a mind unsophisticated in philosophy to be too silly for discussion. Yet, that is precisely what the man in the machine would have said about *his* world; and he would have been wrong. It is just this questioning of the seemingly obvious that opens the way to further enlightenment. The voice of the man whispering into the other's helmet *seemed* "supernormal" to the man in the machine. Yet it was quite plainly and simply the voice of his friend who was standing beside him. We must be prepared to entertain the idea that nature has so carefully set the stage of our normal world as to deceive us in much the same way as the man in the machine was deceived. Our world, like his, consists only of our sensations; and we do not know any more than he did how those sensations are produced. That is a point to think over. Had he been a philosopher instead of a war-correspondent, his mind would have got to work on the problem before him. When the voice came to him from apparently nowhere, he would have possessed the detachment and the curiosity to wonder about it. "Who spoke?" he would have asked himself. "No one near me; none of these soldiers; no one, in fact, within the purview of my senses. And it cannot have been a voice from some distant point in space, since there is no means by which such a voice could have reached me. It cannot have originated, then, anywhere in the world of my senses. That implies that it must have come from somewhere else." Not a very profound deduction to have arrived at, perhaps; but he would have made a beginning. "But, where else could it have come from?" he would ask himself. "What 'elsewhere' is there? I cannot imagine there being anything beyond space. How can a voice have come from anywhere beyond space? Logically, I am forced to postulate a 'somewhere else' which is outside the space of my world; but how or where can that be?" He would fall into a reverie. Suddenly a brilliant idea would occur to him. "Of course," he would say, "although I feel convinced of the reality of all these objects which surround me in space, I do not really know what kind of reality that is.

All I am directly acquainted with are my own sensations—shapes, sizes, colors, sounds and so on—these I *know* exist for me. Yes; but all these are matters of my own private sensations. How do these sensations originate? That is the crux of the matter. If there were some hocus-pocus about the way in which these sensations come to be impressed on me! Suppose that they were somehow manufactured on the sly, and then foisted on my consciousness, should I be any the wiser? Should I not still believe that all these objects were really *there*, just as I do now? Suppose that all these voices of the soldiers were coming to me over a telephone, or perhaps over the radio, and the sights too; and even the sensations, the contacts and the blows?" So, by the use of logic and imagination, he would feel his way gradually towards the truth; skepticism of his normal world would grow upon him, and he would acquire a humble and open-minded view of things as a result of philosophic doubt.

"But what about the mysterious voice? Clearly, that was not part of my world of sensations," he would reflect, "however that world may have arisen. How do my doubts on that world throw any light upon the problem of that voice? Well, if most of my sensations were reaching me by radio, might it not be possible that there are others which reach me in some other way? I see now that it need be no longer a question of two separately existing worlds, one the real world in which a battle is going on, and the other a 'supernatural' world that the voice comes from. It may be that there is only one world, which flashes upon me in different glimpses, which reach me by quite different methods, and are, perhaps, more or less 'doctored' in the process. This is a new and very illuminating idea. According to it, I am not perceiving reality direct in either case. I am getting different pictures as if I were looking at it through different instruments, now a telescope, now a microscope; and of course it looks quite different accordingly. My ordinary sense-view may only be one of the pictures. So it comes to this, it is no longer a question of two worlds. It does not

really mean anything to ask how there can be room for a thing outside space, or where another world can be fitted in. The limitation of any world which I am sensuously aware of lies *in myself*, and depends on the special peculiarities of my faculties. I am vouchsafed only limited peep-shows of the real. My mistake has been to confuse any one of these peep-shows with absolute reality. It is a case of relativity first and last; and my peep-shows are *appearances* that are specially relative to my complicated make-up. After all," the philosopher would reflect, "this principle is a very simple one. I wonder I did not think of it before."

The man in the machine, however, was no philosopher, but a practical war-correspondent; and, like the majority of human beings, he was more interested in the affairs of the moment than in the speculations of philosophy. He dismissed the inexplicable voice and thought no more about it. It did not interest him. So, when, after the disaster which overtook him, his friends opened the machine and let him out, he was struck dumb with astonishment and could not for some time realize that he had never left America at all.

Hence, the meaning of the little parable when applied to extra-sensory perception is obvious. If we are naively realistic about the normal world, there is no room in our picture for the supernormal, and no room for extra-sensory perception. We all have an extremely powerful tendency towards naive realism implanted in us by nature. It is a non-rational *suggestion*. That is why the common resistance towards the supernormal is so strong. There is simply no room in the world for "ghosts", or extra-sensory perception, or even for minds, until this instinctive resistance is overcome by reason. Once it is overcome, the supernormal falls into place quite easily. It is no longer detached, like a shadow or a ghost. It is continuous with the normal, which then becomes reality seen from a peculiar angle.

This idea immediately illuminates the evidence for extra-sensory perception. Take a simple case of telepathy, such

as the following, picked out almost at random from F. W. H. Myers' *Human Personality*. (Case 662C).

"One afternoon," says the narrator, "a few years ago, I was sitting in my chambers in the Temple, working at some papers. My desk is between the fireplace and one of the windows, the window being two or three yards on the left side of my chair and looking out into the Temple. Suddenly I became aware that I was looking at the bottom window-pane, which was about on a level with my eyes, and there I saw the figure of the head and face of my wife, in a reclining position with the eyes closed and the face quite white and bloodless as if she were dead. I pulled myself together, and got up and looked out of the window, where I saw nothing but the houses opposite, and I came to the conclusion that I had been drowsy and had fallen asleep, and, after taking a few turns about the room to rouse myself, I sat down again to my work and thought no more of the matter."

Here, the subject had evidently fallen into an abstracted state, that is to say, his consciousness had been to some extent withdrawn from alert concentration on normal sights and sounds. And so the telepathic faculty had taken the opportunity to present a message in pictorial form. The telepathic presentation does not fit in with the normal presentation, for his wife appears to be lying in quite an impossible position outside the window. When he "pulled himself together" (came back to a state of normal concentration on the sensory world), the vision vanished. The thing had just "popped in", so to speak, from outside his normal world, as the voice of the man's colleague did in the parable of the machine.

The sequel to the story goes on to say that, when the narrator got home, he found that a child had fallen and cut its face, and at the sight of this and of the blood which flowed, his wife had fainted; and this was just at the time when he saw the vision.

How was the telepathic message conveyed to him from

his wife? As soon as we ask that question, we are in the same position as the philosopher in the machine, who asked where the voice came from. The parable does not help us to find a solution of the *modus operandi* of telepathy; but it does show that we are faced with much the same difficulty as the man in the machine. "Where, in space, is the voice coming from?" was his question. "How, in space, can telepathy function?" is ours. Some people see no difficulty here, for they say that telepathy is a kind of radio operating through space from one brain to another. But there are weighty objections to any view of this kind. It would take too long to set them forth in detail; but the theory does not explain why distance makes no difference to telepathy; how it works in the absence of any mechanisms in the human organism capable of transmitting and receiving the messages; how the code-signs and quantitative controls are introduced, which are indispensable for the physical transmission of *meanings*. Nor do they explain how the right person is selected to receive the message. All this, considered in detail, makes any physical theory of telepathy almost impossible. That is to say, that telepathy, like the voice in the machine, seems to be taking place, not in our normal world at all, but "elsewhere". And we are confronted by the same difficulty as that which met the man in the machine of understanding how there can *be* any "elsewhere". If we extend our attention to extra-sensory perception in general, we meet with a still more weighty reason why it cannot be taking place in the world we know. There is the evidence for foreknowledge, which, if it be accepted, renders it certain that the faculty which can pre-know events cannot be working in our normal world, or even in any world which we can understand. *Where* can these extra-sensory processes be happening? We, too, must be driven along the same line of argument as the philosopher in the machine. We must question, just as he did, the origin of our normal perceptions and sensations and ask how they arise. We have a more difficult problem than his because, as was stated before, the analogy is at fault. His battle-scene *was* liter-

ally taking place somewhere in space, and the sensations produced by the machine which enveloped him reproduced those which he would have had if he had been on the battle-field. We have no guarantee that ours is simply a parallel case. But, if we go only as far as to realize that our normal sense-world is in some way *constructed* for us and corresponds but roughly with an unknown "something" in the background, then we shall have made the first step towards realizing the significance of the supernormal; for we shall see in the supernormal glimpses of an extension of that unknown background. Normal and supernormal will be intelligibly linked together. To obtain a fuller grasp of the situation thus roughly suggested needs a considerable insight into philosophy, with which subject extra-sensory perception and the supernormal are indissolubly linked.

If the outlook sketched here be rejected, extra-sensory perception remains an inexplicable mystery, and the evidence for it a scandal, to be hushed up with all possible expedition. It simply has no leg to stand on—except the fact that it undoubtedly occurs!

It may be worthwhile to observe that supernormal phenomena are not quite alone in refusing to be explained in terms of the normal world. Mind and consciousness give a good deal of trouble as well. So does memory. In fact, it is doubtful whether any thoroughgoing theory of memory can escape trenching on the supernormal. And there is always the embarrassing question to be asked at the end of every human observation: "How much did the observing mind supply?" The evidence for extra-sensory perception collected in recent years has only intensified difficulties which showed themselves before. It has brought home more acutely the conviction that the normal world will not basically explain any of our experiences at all. But still the struggle goes on, common sense insisting on explaining everything in terms of the world it knows, and trying to deny everything it cannot explain. Experience, on the other hand, is widening and is piling up a mass of inexplicables. Thus

arises the psychological resistance which was referred to above, and which fights against admitting the inexplicables. Only when people begin to see in what way the scheme of their explanation is too narrow, and how, by the recognition of a principle which has hitherto made no general appeal, the inexplicables may be brought into rational coherence with the explicables, will they condescend to treat the evidence for the supernormal seriously. The supernormal will then appear neither as shadow nor trivial, but as a concrete reality of extreme importance. A fundamental dualism of "natural" and "supernatural" has been the view prevalent hitherto; but it bears all the marks of childhood's speculation. Any step beyond this dualism must be based on the realization that there is a common reality behind the two. And if there is this common reality, the universe must be vastly greater than is contemplated by the more primitive view. The "natural" or "normal" cannot be a mere fragment broken off from a larger world of the same kind. The whole is not merely *quantitatively* greater. The idea to be grasped is that the normal world is an abstraction, a convention, a picture hinging upon ourselves. *We* are a factor helping to determine the character it assumes for us. It is hard at first to convince ourselves of this; but the idea is essential to advance. It is the principle of relativity, which has a much wider scope than that which it occupies in physics. The idea is one which throws the normal world into a totally new perspective and bestows on the supernormal a supreme importance. Experiments in extra-sensory perception are an index-finger, pointing to a whole new conception of the nature of things. Whether we like it or not, they are bound to be a decisive factor for human knowledge in the long run. Unless civilization takes a downward swoop towards barbarism, some outlook wider in scope than a literal and exclusive belief in the world of the senses is absolutely essential. Half- or quarter-belief in a supernatural, unanchored to experience and secretly felt to be unreal, will not do. There must be a full-blooded belief in something that lies beyond the physical world if

the foundation for a world of values is to be secured. And the first step is to weaken the naive belief in that material order, which is the world presented by the senses; then, to establish the idea that it is an appearance, and further, that behind both orders there is a unitary background. We must acquire that skeptical attitude towards the normal, which the philosopher in the machine came to have towards *his* normal world after due reflection. Then extra-sensory evidence should be regarded as just another glimpse of the one underlying reality from another angle, and not as an interloper of a totally unassimilable kind. But the super-normal will never shake off its cloak of unreality as long as we take the normal world quite literally. Looked at in this light, the experiments of Professor J. B. Rhine and others in extra-sensory perception are seen to be of the very greatest importance. They are laying the foundation on which a new world-outlook may some day be built. Nor can it be said that such an outlook will be of merely theoretical importance. At the root of all opinion and of all action there lies some *philosophy* or other. Soldiers, as has often been said, who had never heard the name of Hegel, have yet marched to war as a result of his philosophy. Some kind of general outlook on things determines all the actions of men. If the outlook is narrow and sees nothing beyond the sensory world, the enthusiasms resulting from it will be confined to purely material objects. They may take the shape of the deification of a leader; of the apotheosis of the state, or of the worship of humanity as an ideal. All these are enthusiasms of the kind which arise from an outlook confined to an exclusive belief in the normal world. Such a belief is the philosophy which brings forth these fruits. But there may be a different outlook which regards this normal world in a truer light as something less concrete, and having in it an element of subjectivity. That will constitute a philosophy from which different kinds of action will arise; for it will involve a different conception of the human being.

The effects of the former type of philosophy are becoming disastrously apparent in the world today: nor are they entirely confined to those countries in which their worst results are seen. They are spread, to some extent, through the whole civilized world. It is the persistence of a view which fails to penetrate the obvious or to see the larger truth behind the dramatic picture of the senses, which is responsible for these evils. For the establishment of a more enlightened philosophy with a wider outlook, the work on extra-sensory perception is laying the foundation.

## Communications From "Betty"

*Notes of Mr. Stewart Edward White's sittings with the psychic and co-author of OUR UNSEEN GUEST.*

One of the most interesting psychic developments of recent years in America has been the mediumship of Mr. Stewart Edward White and his wife, "Betty". The Whites' experiences and the remarkable spiritual teaching communicated to them through "Betty's" trance have been reported in two recent books: *The Betty Book* and *Across the Unknown*.\* The latter book has recently been reviewed in the JOURNAL.

It was with deepest regret that we learnt of Mrs. White's death in April 1939. Her loss is a very great one to psychical research, for her mediumship was most remarkable and her keen intelligence made her work all the more valuable.

We believe that those who have read *The Betty Book* and *Across the Unknown* will be interested to know that communications purporting to come from Mrs. White have been received through the mediumship of "Joan", the anonymous co-author of *Our Unseen Guest*. Joan and her husband were principals in the valuable experiments carried out in 1922 by Mr. and Mrs. White to provide evidence for astral projection. These experiments were reported by Mr. White in the Appendix to *The Betty Book*.

Mrs. White's communications continue the spiritual teaching which she herself was receiving before her death. However, the following notes made by Mr. White at his sittings with "Joan" are attempts to establish identity and are interesting as evidence for survival of bodily death.

### *Statement Made by "Joan"*

For eighteen years when going to the city to shop, I have been in the habit of taking an uptown bus from the station. A crosstown bus leaves from the south side of the same terminal but as the shops I patronize are all north of the station, I always take an uptown bus.

On Wednesday, October 4th, 1939, I went to town. The first errand on my list was at a store five blocks uptown. I cannot remember ever having used the crosstown bus for shopping, but on this day I suddenly *came to* to find that, without conscious thought on my part, I was waiting at the

\* E. P. Dutton & Co. 1937 and 1939 respectively.

south side of the terminal for the crosstown bus. Disgusted at my abstraction, I nevertheless decided to take that bus and walk the rest of the way to my destination. But a traffic jam prevented the bus from stopping at my crossing and I was carried beyond it and deposited finally at the entrance of a shop that I had not visited since Christmas 1938. The windows were attractive and I decided to walk through the shop. I had no errand there; it was sheer circumstance that took me into the shop.

Once inside, I wandered slowly through the aisles, looking idly about. Suddenly my eye caught sight of a red box on a moving floor truck loaded with sold merchandise and destined for the packing room. I started after it, but it got away from me into an elevator. I was disappointed out of all proportion. I felt that I *had* to investigate that box. The color attracted me enormously. It must have been sold on that floor, so I walked rapidly through the aisles searching for its fellows. In a bargain square, I found a special sale of Chinese camphor wood boxes, covered with pigskin and hand painted, of various sizes, designs and colors. But there were none of the brilliant red of the one on the truck. Nevertheless, I bought one in natural color. Still the red box lingered in my mind so my saleswoman asked a floor man whether any reserve stock existed. I told him the red had attracted me and learned that the boxes were part of a cargo refused by the original importer and bought by this store to use as a "come on" special. He doubted if there was any reserve as the sale had been on for some days and had been brisk. I was insistent and persuaded him to find out. There proved to be a few, and finally he reluctantly agreed to arrange for me to see the reserve.

I do not know what were the decorations on the red box that I saw on the truck. All the other boxes I saw were painted with Chinese scenes or sprays of flowers such as chrysanthemums, lotus or plum blossoms. In the reserve stock was just one red box. It was decorated with bamboo trees and swallows in flight. I promptly bought that also and found myself more than ordinarily delighted at finding

it, though I had to rearrange my entire list of errands for the day because of the delay.

However, by the time I joined Darby to drive home, I had cooled off enough to realize how foolish a thing I had done. Here I had bought two boxes for which I had no earthly use, beautiful as they were. All my closets have mothproof containers, and the house is so packed with furniture that there is not a single place in it where I could put even one of the boxes. For they were at least three feet long by two feet wide and deep. The red one was slightly smaller. On my way home, I told Darby about it, trying to justify my ridiculous purchase not only to him but also to myself. The boxes were delivered the next day, Thursday, but by that time I so thoroughly realized how silly I had been that I did not even open the carton. On Friday, I telephoned the store to come on Monday and take them back for credit. On Friday, we went with S.E.W. (Stewart Edward White) to Signal Hill for the week-end.

*Trance Communication from Betty through Joan—  
Stewart Edward White's Verbatim Notes*

*Well, I did have a terrible time in town! No, not a terrible time—I had a lot of fun—but I had to work hard to get Joan to take the wrong bus so she would go to that store in time to see the truck with the gadget on it. I saw one in Chinatown (San Francisco) once, but it cost \$75.00 and this one was so cheap. You'll have to lend me the money for it Stewart. I wanted something that Millicent\* had had in mind for a long time; and I wanted it for the color and the birds. But Joan bought the wrong one so I had to make her buy another. Tell Mill it is for the color and the birds. When we were little girls we used to be fond of watching certain birds. There were two just alike. There was one size and a second size. I chose deliberately the second size for Mill. It is in the front hall unpacked. And one of them, the larger, she doesn't want. She (Joan) had decided to send the whole thing back; and she was so amazed at her-*

\* Millicent is Mrs. White's sister.

*self. She didn't know what she was doing and generally when she shops she knows what she is doing. Ever since, she's been wondering why on earth she bought them and what she was going to do with them.*

*Tell Mill she will find it just as useful to keep her furs in as I found the tricky little leather dressing case that she gave me. Now Joan knows that such boxes ought to have a coat of clear varnish. And ask her if she will please give you the four small gliders to put on the bottom. She has them in a small drawer. I think Joan is going to insist on—no she isn't.\*\* The big one is to go back. The store got it from a Chinese ship in port and bought the whole cargo and that is why they were cheap. I wanted the birds for Mill, and there were others with flowers but I wanted the birds.*

*Stewart Edward White's Report on a Subsequent  
Interview with Millicent*

S.E.W. first asked her what was her favorite color. She laughed and reminded him that she was part Spanish and therefore liked red.

S.E.W.: "Any particular shade of red?" She had a small Chinese lacquer box and instanced that.

S.E.W.: "Betty says she wants to give you something you have long had in mind. Did you ever see or want a chest?" Box described in general.

Mill.: "Betty and I saw one in Chinatown when I was out there, I was crazy about it, but it was too expensive. But since then I wrote her a number of times asking her where I could get one, but she never answered my question."

S.E.W.: "Well, she's got you one and it's Chinese red and it's to keep the furs in." Betty's furs had already been given to Mill.

S.E.W.: "Now have you any association with birds, when you were girls?"

Mill.: "Why Betty and I used to climb the trees on our place every spring and sit very still for hours to watch the birds building their nests."

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\*\* pay for them perhaps. Communication not completed.

S.E.W.: "Did you ever give her what might be called a tricky little dressing case?"

Mill.: "I gave her one that had a sort of double top so you could get at the mirror and the toilet articles without opening the suitcase part."

Mr. White adds to these verbatim notes the fact that a search of the usual tool drawer at Signal Hill failed to reveal any gliders but that in a small drawer in the woodshed they turned up both large size and small size. There were just four of the small size.

In analyzing the above incident, it should be noted that Mrs. White's sister, Millicent, does not know Joan and that the information concerning Millicent's desire for such a box and the fact that she and Betty had seen a similar one together some time ago, which was too expensive, was not known to either the medium or to the sitter, Mr. White. Nor were either sitter or medium aware that Millicent had given Betty a tricky dressing case or that they shared childhood memories of birds.

\* \* \* \*

At a subsequent sitting, Mr. White asked the communicator, "Betty", why Millicent's husband had not come to her through a mediumistic source. Joan began to describe what she called one of her picture things. The purport was not at first apparent, but soon it became evident that Betty was trying, through evidential matter, to authenticate Francis, Millicent's husband, before he gave a message. The corroborations of the various pictures, Mr. White later got from Millicent. The following are his notes:

Joan: *There is a man here. He has a watch chain across the front of his vest, and there's a sort of dingle-dangle thing on it. The watch ticks too loud, and it lies on a table by the side of the bed.*

Millicent's corroboration: Francis clung to an old thick watch because it belonged to his grandfather. It had a chain so long that, when he died, it was cut in three for the three boys. It had a big old-fashioned seal. For sentimental rea-

sons he wanted to keep it at night on his bedside table, but it ticked so loud it kept him awake.

Joan: *Boots he has, with his trousers tucked in.*

S.E.W. thought this merely an identification as a civil engineer but Millicent says that when Francis was building the docks at Bordeaux during the war, he bought a pair of French half boots that pleased him so much he would bring them out to show dinner guests and that he was fond of wearing them about the place.

Joan: *Now there is a house, a big house, built when they had square towers, and it is full of great heavy furniture. There's a center hall, but the centerness of the hall does not come all the way front. The porch seems to run along one side and there's a kind of wing off the hall. A bedroom and it has a very massive bed, carved, a dark color, and a high headboard. Dining room with a sideboard with a looking glass. There's a joke about a hat rack; it's called something. Some children played around it and it had a mirror and a seat that lifted up. Coal scuttle; it was one of those that are oblong and japanned and it stands high, and you lift up the lid, and it had a painting on the side. It's the boyhood home of somebody.*

The details of this Mill. could not recall but in general she did identify it.

Joan: *Something about a Surrogate Court.*

Francis' estate has for years been in process of settlement. It is just about to be finished off in the Surrogate Court.

Joan: *Oatmeal; something about eating oatmeal.*

The children ate breakfast by themselves. They were supposed to have oatmeal every day and all objected strongly except the youngest, Donnie, who always presented a clean plate. At housecleaning time it was discovered that he had been plastering his share behind the pictures on the wall!

Joan: *Someone who puts their nose-glasses on this way.* Joan held her hands about two feet in front of her face,

spread them apart a little and brought them to either side of her nose. This is how Millicent does it.

Joan: *Don't forget the creek; mustn't forget that.*

This looked to S.E.W. like a miss. As far as he knew there were no creeks anywhere near anybody's residence. But when Mill. heard this, she laughed. "Will I ever forget the creek!" she cried. It seems that all Francis' heavy equipment as a construction engineer has not proved saleable and Mill. has had to pay heavily on it for upkeep and taxes and it has been kept in an inlet of the Flushing marshes named The Creek.

Joan: *There's an old portrait.*

There's always an old portrait was S.E.W.'s comment. But Mill. says that a portrait of Francis' grandfather got separated into a collateral branch of the family, and that it was only after a long search and much trouble that Francis managed to buy it back.

Joan: *Betty is laughing and nodding her head. There is something about a snapshot: perfectly terrible likeness but we did have fun.*

Mill. thought this might possibly refer to a time when the children at Christmas time hitched themselves to a sleigh and went with it to get their grandmother whom they dragged through the Flushing streets. A picture was taken which was very bad. Not conclusive, of course.

Joan: *Francie muffed it.*

Not recognized. Might possibly refer to the fact that during Francis senior's life, Francis junior was called Francie.

Joan: *This man says to tell Millicent the child that never got born is here with me. Little girl.*

S.E.W. knew nothing of this, but it seems that a little girl was born but never breathed. Well, perhaps, also to mention that not only does Joan not know Millicent but she did not then even know Millicent's last name.

Joan: *Seven, the number seven. That is important.*

Francis died just seven years ago.

Joan: *Street car; the episode that occurred on a street car.*

In the old days, Francis used to commute with a neighbor who had rather a peppery temper. One day this neighbor was rudely jostled by a rough man on a street car. He broke a paper bag of apples over the man's head. Result was a near riot; and since then, when anybody threatened to lose his temper, he was reminded of the street car.

Joan: *A weird name. I can't get it. He keeps saying it. Something beginning with P. No, it's more like something round.*

P. refers to Pepperill,—the weird name. The something round might be a stab at Francis' middle name,—Wheel-right. A wheel is round.

Joan: *I think the boots and the watch and the portrait and the creek and the house and what happened on the street car are important.* (Joan then described a piece of jewelry. Not recognized.)

Betty communicating through Joan: *Some is good and some isn't. But some is. When pictures start, someone tries to throw on the screen too and they get blurred. If one is at all susceptible to pictorial vision, it is hard to segregate the memories for impingement on the station's consciousness. That is why, in getting this, there will be some you may not understand.*

Joan: *There is another house. A light and airy bedroom, and there's a desk in it, and a woman at the desk.* (Indefinite but correct as far as it goes. Mill's own room is like that.) *Mary—Mary—something about Maraschino cherries. Some joke.* (No joke and no especial significance to maraschino cherries. But Francis was born in Maryland—which S.E.W. did not know—and this may have been an attempt to get that over.) Joan now dictated a personal letter from Francis to Mill, beginning it, "*Old Lady*". The letter is omitted from the record for obvious reasons, but Mill. says Francis so addressed her.

S.E.W.: How about hearing from some of our other friends?

Betty communicating through Joan: *I'm much too busy to be a Walter Winchell of Heaven.*

# Psychical Research and Spiritualism

BY MERCY PHILLIMORE

*Secretary of the London Spiritualist Alliance*

*(Reprinted from LIGHT, Dec. 7, 1939. Due to limitation of space it has been necessary to omit some of Miss Phillimore's article.)*

Much of the criticism of Psychical Research and Spiritualism leads one to suppose that considerable confusion exists as to the true meaning and scope of the work for which these names stand. Therefore, it may be of some use, particularly to folk who have not yet taken very deep soundings in the ocean of Spiritualism to know what Psychical Research and Spiritualism really are, and where the chief errors lie which cause so much heart-burning.

Psychical Research and Spiritualism are two parts of one whole—complementary parts; departments of one great subject, which in its full comprehensiveness offers Science new facts, Philosophy a deeper insight into Principles, and Religion evidence to support faith in Human Survival, knowledge of the underlying spiritual nature of the Universe, and of the sacredness of progressive individuality.

Psychical Research is the scientific basis of Spiritualism, the practical foundation upon which the whole structure of Spiritualism is built—for without that foundation of sifted evidence of the reality of psychic phenomena, and its implications, Spiritualism could not well be a distinct mode of thought.

The scope of the work of Psychical Research is to investigate and study appearances and happenings of an unusual kind (both mental and physical) which are abnormal to such a degree that, if true, they would find no place within the scope of ordinary and hitherto acknowledged scientific theories or ascertained facts.

Therefore, the first step in Psychical Research is to ascertain the genuineness or otherwise of the alleged supernormal phenomena. The second is to explain the exact means taken

to ascertain whether they be true or false. The third, if they be genuine, is to try to find a scientific or psychological explanation. The fourth step, if no known mundane explanation can be offered, is to state ascertained facts and admit their inexplicability within the domain of Science.

As Psychical Research is a scientific investigation of supernormal phenomena, in so far as it does suggest causes and theories as an explanation, it is bound to keep within the scope of the Mundane and the Finite. It is a study of supernormal activity of mind and matter within the confines of the physical universe. As Psychical Research claims to be a science, it is illogical to expect that it shall adopt a position which cannot be accepted by the sciences, either physical or psychological.

In actual fact, it is from time to time faced with genuine supernormal happenings which cannot rightly be placed in any accepted scientific category, and thus the Psychical Researcher finds himself in a difficulty. In the face of this class of experience his correct attitude within the field of Psychical Research is that of the agnostic. His alternatives to this position are—to reject the phenomenon as an hallucination; to regard it as unexplained fraud; or to invent a highly complex intellectual theory to account for it, which intuition suspects to be specious. A further alternative is to accept the spirit hypothesis.

If he should accept this last position he at once steps out of the finite limits of Psychical Research into the infinite and eternal reach of Spiritualism. Spiritualism begins with the acceptance of genuine supernormal phenomena as providing evidence of the Life after Death. Spiritualism proclaims this belief and provides opportunity to the public, through mediumship, to seek personal experience of communication with the departed. It presents its Teachings, *i.e.*, the reasoned implications arising from the facts of psychic phenomena and occasionally through "communications" in writing and speech which bear intrinsic evidence of a mind external to the Medium's. The implications are both philosophical and religious in nature. A proper understanding of

Spiritualism does, indeed, enlighten one on most of the major problems of life.

Spiritualism is too comprehensive to be limited to a religion. It explains the basis of *all* religions. Its phenomena and teachings are in complete accord with Christianity, if one accepts Christianity as the Life and Teachings of Jesus Christ as recorded in the Gospels, and not necessarily as interpreted in all points of Church doctrine.

It is necessary to acknowledge that there are debased elements in both sides of the movement; there is debased Psychological Research and debased Spiritualism. In Psychological Research, we are hindered by the attitude of mind of those who, unable to advance to the Spiritualist's position are also unable to maintain a quiet agnosticism in the presence of the inexplicable. There is resort to unjustifiable accusation of fraud, or to extravagantly complex theories for some of which doubtless there is actually no scientific evidence. Such people exhibit what Spiritualists may be pardoned for thinking to be specious intellectuality. This may arise from various causes: intellectual pride, fear of uninformed public opinion, a constitutional lack of perception which comes from a materialistic mode of thought, accompanied by a distrust of intuition and emotion. In these types we note the failure even to try to distinguish between true and counterfeit intuition and emotion. That very part of man's spirit and soul which is largely concerned with supernormal phenomena is rejected as worthless or non-existent.

There is perhaps yet another reason which contributes to the debased elements of Psychological Research, and that is the debased elements of Spiritualism. That excessive caution of mind which endeavors to state what is exactly true, as far as relative truth may be ascertained, is in the nature of a compensating balance to the sickening sentimentality and credulity which besmirch Spiritualism.

The debased elements in Spiritualism are of a very different order from those in Psychological Research. Much that is deprecated in Spiritualism springs from a lack of intellect

and culture for which we should not be blamed, and an excess of loving-kindness of which we must not be proud. We have to admit that in some quarters the gift of mediumship is sadly commercialized and that it is sometimes associated with conscious fraud. Such a type of professional "Medium" holds numerous sittings and circles, far beyond his capacity to produce genuine results, and interlards genuine work with conscious and premeditated deception. When suspected, he takes cover under alleged adverse psychological influence and thus further imposes upon inexperienced sitters. This sort of thing is associated with the pandering to stupidity and vanity and, most grievous of all, the exploitation of the bereaved.

Then there are those Spiritualists who seem to find a morbid pastime in an excessive number of sittings which offer a species of sentimental dope, and who make the most absurd claims about communications generally, and from the "higher guides."

This is severe criticism, but it is healthy to acknowledge unpleasant facts with a view to ascertaining if reform can be effected.

In the study of *Psychical Research and Spiritualism*, an investigator is well advised to bear in mind the full scope claimed for the subject, and refuse to be side-tracked into controversial minor issues.

*Mortal Life and Immortality* are themes that have occupied the mind of man from the dawn of history. In *Psychical Research and Spiritualism*—and emphasis is insisted on the essential oneness of these two departments—*Mortal Life and Immortality* are the basic themes, but handled with a completeness never attempted prior to the rise of this Movement. Humanity and Nature are analyzed and considered and expounded to the utmost degree, because not only the known and the familiar are studied, but the unknown, the unfamiliar, miracle and superstition. Therefore, this subject is no departmental science; it is all-inclusive; it approaches the universal in its gropings. Hence the modest

student should pause before he begins his adventurous study and quietly consider what is so far recognized with regard to Humanity and Nature, and how little Science knows apart from the adaptability of matter to practical purposes.

## Book Reviews

FIFTY YEARS OF PSYCHICAL RESEARCH by Harry Price.  
Longmans Green and Co., 1939.

This book, the subtitle of which is "a critical survey," covers more or less the whole field of psychic science, a rather disproportionate space perhaps being given to the author's own investigations. Aside from this, however, the book, on the whole, is an excellent one, containing much useful information and judicial advice. The book, naturally, is intended to be more a summary than an original contribution, but it does contain some new material, such as the chapter on the "Rosalie" materialization, which is an amazing case.

In this, a little girl of about six years of age seemingly "materialized," and was seen and felt by Mr. Price, who carefully examined the child's body, and listened to her respiration. She also spoke in answer to the question "Do you love your mommy?" No professional medium was present, the séance room was carefully examined and sealed, flour was sprinkled on the floor, and the clothing of everyone present was examined, as was the furniture. Even the fireplace was sealed. Yet the form materialized and spoke. Mr. Price was evidently pretty well bowled over by the performance, and was completely unable to account for it. In view of Mr. Harry Price's very full knowledge of trickery and possible methods of deception, his testimony must be given great weight. It is an astounding report, which reminds us of the famous Katie King materializations, which occurred nearly sixty years ago in the presence of Sir William Crookes.

A full summary is given both of the mental and the physical phenomena, separate chapters being devoted to outstanding mediums. The late E.S.P. tests occupy a chapter in themselves, while a useful chapter is devoted to "The Mechanics of Spiritualism," which deals with the seamy side of the subject. A good deal of space is also devoted to Mr. Price's proposed "Bill to Regulate Mediumship," concerning which there has been a lively controversy in the Spiritualistic press in England.

It is evident to anyone who has followed Mr. Price's work during the past twenty years that he is veering more and more toward the spiritistic hypothesis, as the result of his own investigations. This is interesting in that he must be conceded to be a cautious and well-balanced investigator. The list of positive results enumerated in the chapter entitled "I Believe . . ." is impressive. He is quite convinced of the genuineness of a great variety of supernormal phenomena, and considers it a disgrace that official science has as yet paid such scant attention to them. In this, of course, he has the support of all psychic investigators.

On the whole, the book can be commended as a useful summary of the entire field, and one which every serious student of the subject should read.

H. C.

INDIAN UNDERWORLD by M. Paul Dare. Rider and Co., 1938.

Mr. Dare was for many years the news editor of the *Times of India*, and knows the country well. His book contains some extraordinarily interesting material to the student of psychic phenomena. It is devoted largely to a historical and anthropological study of Indian religious rites and customs, but the author has had many exciting personal adventures in the realm of the occult, and tells of these as a complete believer in their reality.

Thus, on one occasion, he was excavating the ruins of an old temple devoted to the lower tantric ceremonies, when a most terrific evil influence began to make itself felt. None of the native workmen would remain, and for some time he and his wife were left alone; but it grew too much even for them. He returned, however, some time later, with a powerful "psychic," well versed in the tantric rites, and the battle which proceeded between the invisible forces is thrillingly told. Nor were the avenging forces altogether invisible; they partially materialized, so as to be visible to those participating in the banishing rituals. The whole story is told calmly and dispassionately, but the effect upon the reader is convincing.

Mr. Dare also had first-hand experience with several active poltergeist cases, involving the throwing of stones and other still more extraordinary phenomena. He is a distinct believer in the malignant powers hovering over certain places, and tells several incidents in which such influences almost caused bad automobile wrecks and other accidents. These parts of the book make exciting reading.

A book of very similar title, "The Underworld of the East," deals largely with drugs and the psychology of drug addiction. Those who are interested will find in it much valuable data.

RIVERS OF DAMASCUS by G. W. L. Day. Rider and Co., 1939.

This is an account of psychic healing: a seemingly hopeless case of progressive insanity which was suddenly relieved and ultimately cured by means of alleged "spirit intervention". The patient, who was the author's wife, was committed to an asylum, where she became steadily worse. In desperation Mr. Day visited the Center in London where healing and prayer-circles are held, and was told that his wife's case was one of "obsession", and that the only cure consisted in help from "the other side". All orthodox methods having failed, Mr. Day decided to try spirit-healing.

The first "prayer-circle" was held that night at seven o'clock, and the next day, on calling to see her, he was informed that his wife was decidedly better, having spent a relatively quiet night. From that time she continued to improve, though slowly and with certain relapses. Ultimately she was cured, though the official diagnosis had been that she would never get any better. Since then some years have elapsed during which time she has seemingly continued to enjoy normal mental health.

The book is a curious and intriguing one, and will well repay perusal. Psychiatrists will probably ignore it, but to the student of psychic phenomena it contains many interesting points.

H. C.





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At a Meeting of the Board of Trustees of the American Society for Psychical Research, Inc. held on January 16th, 1940, at the rooms of the Society, 40 East 34th Street, New York, N. Y., the following resolutions were on motion duly made, seconded and unanimously adopted:

**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 its most distinguished and generous and loyal friends and supporters, namely, Dr. L. R. G. Crandon; of the gratitude of this Board for his unfailing recognition and support of the purposes and aims of this Society; and of their hope and confidence that the reward of his belief in and support of the activities of this Society may measure up to his 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 Mrs. L. R. G. Crandon, his widow.

## Obituary

As President of the American Society for Psychical Research, and as a long time and intimate friend, I desire to pay my tribute to Dr. Le Roi G. Crandon who died on December 27, 1939.

It was my great privilege to be associated with him in innumerable experiments in psychical research in connection with the Margery mediumship.

Dr. Crandon lived in a community probably still conservative in thought. He occupied a prominent position in an outstanding profession. Under these circumstances, when he found presented to him irrefutable evidence of many happenings outside the well recognized knowledge of mankind, without hesitation and from a sense of duty to the truth, he immediately disclosed these matters to the scientific and the popular world. He continued this research for many years, and his contribution therein has had a profound effect.

What he did, he did skillfully. No one of his conclusions on this difficult subject has ever been upset. Although many critical articles have been written, no one of them has ever succeeded in demonstrating the unsoundness of the conclusions arrived at by Dr. Crandon. Many of these articles have never been answered for the reason that they were not worth answering. It was impossible for him to dispose of all the dogmatisms of the world.

I render Dr. Crandon the utmost tribute of friendship and respect. His greatest characteristic was moral courage.

WILLIAM H. BUTTON.

## Le Roi Goddard Crandon, M.D.

BY MARK W. RICHARDSON, M.D.

On December 27, 1939, Le Roi Goddard Crandon passed away after a long and slowly progressive illness — an illness induced by a severe accident and one borne by him with uncomplaining courage.

Dr. Crandon was born January 15, 1873 in Chelsea, Mass. He always lived in and around Boston. His father, Daniel G. Crandon, was originally a minister of the Unitarian Church but later became associated with the Society for Ethical Culture.

A graduate of Harvard University, Dr. Crandon received from that institution three degrees — A.B. in 1894; M.D. in 1898, and A.M. (in philosophy) in 1909.

Professionally he was practically always a surgeon. From 1903 to 1918 he was a Visiting Surgeon at the Boston City Hospital and during the same years he was an instructor in surgery at the Harvard Medical School.

During the World War Dr. Crandon was executive officer at the U. S. Naval Hospital at New London, Conn. After the war he became Consulting Surgeon to several hospitals in greater Boston.

Naturally, many publications on surgical subjects came from his pen, and a book of 800 pages on "Surgical After Treatment" went through two editions.

Dr. Crandon was a Fellow of the American College of Surgeons and of the Massachusetts Medical Society. He was a member of both the American and British Societies of Psychological Research.

Of avocations Dr. Crandon had few. He was a great lover of books and his collection on Arctic exploration was outstanding in character and number. Over a long period

yachting was an engrossing pastime. For two years he was Commodore of the Boston Yacht Club: his flagship, the Black Hawk, a schooner of 65 feet.

Brilliant as was Dr. Crandon's surgical career, it is probable that he will be remembered more especially for his connection with psychical research.

In his youth, there is reason to believe, Dr. Crandon's general philosophical trend was materialistic in character. His views, furthermore, as regards survival of bodily death, would seem to have been distinctly pessimistic. Mediumship and psychic research, however, I am sure, entirely reversed this attitude.

The credit for Dr. Crandon's initiation into psychic research I believe can be taken by myself. For fifteen years previous to 1923 Dr. Crandon had been with me as an associate medical examiner for life insurance. For fifteen years following 1909 (when two sons died) psychic research had been an absorbing subject for my wife and myself. Naturally our psychic experiences became the subject of repeated friendly discussions with Dr. Crandon.

It was not, however, until 1923 that Dr. Crandon sought actual personal contact with the subject. His success with local mediums was practically nil when, out of a clear sky, appeared the mediumship of his wife — Mina Stinson Crandon ("Margery").\*

The importance of his wife's mediumship became apparent to Dr. Crandon immediately, and he tried sincerely to get expert advice as to proper methods for investigation of the phenomena. Almost overnight 10 Lime Street became the Mecca for pilgrims from all over the world, and that these pilgrims carried away very important impressions of the mediumship there can be no doubt. As we look back, however, we must confess that in all probability

\*The Margery Mediumship is of the physical type, and has been, I believe, the greatest in strength and variety ever recorded. Details will be found in the *Journal and Proceedings of the American Society for Psychical Research*. Also in the book *Margery the Medium* by J. Malcolm Bird.

Margery's powers were overtaxed, especially in the early days. As far as expert advice was concerned, it was soon found to be practically non-existent. The mediumship had to work out its own salvation.

Physical mediumship has always been a bloody battleground and the Margery mediumship has been no exception. Fortunately, Dr. Crandon was a valiant warrior. In other situations he had stood alone against the crowd in matters which he considered right. In the defense of his wife's mediumship, however, Dr. Crandon was able to secure very soon the intelligent and critical support of a large body of men and women, and the final verdict has been overwhelmingly favorable.

As we survey the battle area, we see great carnage. Professors, clergymen, magicians, psychic researchers (so-called) lie dead or severely wounded. Large reputations have dwindled to microscopic size, but the mediumship still goes on and will go down in history as one of the greatest.

Through all the trying vicissitudes of the mediumship the personality of Walter Stinson, Margery's brother and control, stands out in brilliant relief. Friendly, lovable, humorous, and withal critical he would say perhaps "Cheer up" "Nobody stops to kick a dead horse". Or on an occasion of solemnity he could dictate an appropriate poem of great beauty. It is with such a poem\* that we can, I believe, take leave of our friend Roi Crandon.

### The Voyageur

There is a plan far greater than the plan you know,  
There is a landscape broader than the one you see.  
There is a haven where storm-tossed souls may go,  
You call it death—we: immortality.

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\* Original poem written by the hand of Margery, controlled by "Walter", September 9, 1924. It was prepared by "Walter" to be read at the funeral of Captain Alexander W. Cross of the British Army.

You call it death—this seeming endless sleep,  
We call it birth—the soul at last is free.  
'Tis hampered not by time or space—you weep,  
Why weep at death? 'Tis immortality.

Farewell, dear Voyageur—'twill not be long,  
Your work is done—now may peace rest with thee.  
Your kindly thoughts and deeds—they will live on.  
This is not death—'tis immortality.

Farewell, dear Voyageur—the river winds and turns,  
The cadence of your song wafts near to me,  
And now you know the thing that all men learn:  
There is no death: there's immortality.

## Cross Correspondences

BY H. F. SALTMARSH

It has long been recognized that one of the chief difficulties in the important task of establishing the identity of the ostensible communicators in alleged supernormal communications arises from the fact that we cannot assign any limitations to the possibility of telepathy. Attempts have been made to circumvent, or at any rate to minimize, this difficulty and cross correspondences constitutes one, and, in some opinions, the most successful of these.

The device has a peculiar interest in that no living person can claim to have been its originator; while the suggestion conveyed by the communications themselves was that it was the invention of a group of men who, having been enthusiastic students of psychical research in their life on earth, were carrying on the work from the "other side". We cannot, of course, adopt this suggestion uncritically, for to do so would be to prejudge the entire case and to accept beforehand as true the proposition which the experiment sets out to establish. In its simplest form a cross correspondence is the appearance of the same topic in the communications coming through two or more independent automatists.

As the bulk of these communications were in the form of automatic writing, it is customary to speak of them as "scripts", even though some of the most important of them were given verbally by Mrs. Piper in trance or in the waking stage.

As an example of this type, I will cite only the "Thanatos" case.

On April 17th, 1907, and on subsequent occasions, the word "Thanatos" (Greek for Death) was spoken by Mrs. Piper in the waking stage. On April 16th, 1907, Mrs. Holland, in India, had in her script, "Mors. And with that the shadow of death fell upon his limbs". Mors is, of course.

Latin for Death. Mrs. Verrall's script of April 29th, 1907, had several references to the topic of death of which I quote only the following, "Warmed both hands before the fire of life. It fades and I am ready to depart." "Come away, Come away" (From Shakespeare, the next word of the song being, of course, "death") "Pallida mors".

In cases such as this, it is obviously possible that the correspondence, if not due to mere chance, arose by telepathy between the automatists concerned and, had the matter ended there, we should have been bound to accept that hypothesis provisionally; but in the more complex cases, although telepathy between automatists is not excluded, the complicated ramifications necessary to be assumed to make the hypothesis fit the facts render it far less plausible.

The essence of these complex cross correspondences is that they are literary puzzles. The allusions to the topic are not made straightforwardly but are obscurely hinted at, often in quotations from classical and other authors.

Of the group of ostensible communicators who formed the experimenters "on the other side", Myers was the leader. Myers, in his lifetime, had been a classical scholar of the first rank, he was a poet himself besides being one of the most prominent of psychical researchers. In this short paper it is impossible to give an adequate summary of even one of these complex cases, an appreciation of the evidence can only be attained by a careful study of the original reports. The investigation of the cases required immense labor, untiring patience and wide literary and classical knowledge. It was fortunate that the investigators fulfilled these requirements to an extraordinary degree.

Some of the reports occupy well over fifty pages of Proceedings of the Society for Psychical Research and involve closely reasoned argument on nice points of classical scholarship such as defy all attempts at condensation.

To give some idea, however, of the material constituting a typical case, I will briefly enumerate the chief points of one of them, viz., that of the Medici Tombs.

The references were spread out over a period of more than three years and it was not until a further two years had elapsed that the puzzle was solved.

In February, 1907, in Mrs. Piper's waking stage there was given the word "Morehead" and reference to laurels; a little later mention was made of a nigger. On March 17th of the same year Mrs. Verrall's script had "Alexander's tomb—laurel leaves". On March 27th, 1907, Mrs. Holland had, "Darkness, light and shadow, Alexander Moors Head". On Oct. 7th, 1908, in the script of another automatist there came, "Dig a grave among the laurels". On January 10th, 1910, Mrs. Willett had the words, "Laurentian tombs, dawn and twilight", while, finally, on July 8th, 1910, Mrs. Piper again referred to the topic with the words, "Meditation, sleeping dead, laurels".

It was not until 1912 that it was seen that all the references pointed to the Medici tombs. The laurel was the special emblem of Lorenzo, the Magnificent. On one of the tombs there is a figure known as "Il penseroso" (Meditation) of which Elizabeth Barrett Browning wrote "with everlasting shadow on his face", also two other figures representing Dawn and Twilight, on another tomb there are two figures representing Day and Night. Alessandro de Medici, known as "Il Moro" (the Moor) was murdered and his body secretly placed in the tomb of Lorenzo, Duke of Urbino, hence the reference to Alexander's tomb and More (or Moor) Head.

This brief catalogue of items cannot, of course, convey an idea of the cogency of the argument and those readers who desire to form a judgment should refer to the original report in the Proceedings of the Society for Psychical Research. I have endeavored in a little book (published by G. Bell & Sons, and entitled, *Evidence of Personal Survival from Cross Correspondences*) to give a very brief account of some of the outstanding cases; if this book should form an introduction to the subject and lead some to a more detailed study thereof, it will have served its purpose. It contains a full list of references.

In addition to the Cross Correspondences proper, there are two cases which are usually included with them, though they are not strictly cross correspondences. These, known as the "Staius" and "Ear of Dionysius" cases, were most ably investigated by the Rt. Hon. Gerald W. Balfour (now Earl of Balfour). In my opinion they constitute the most convincing evidence of identity of the communicator which we possess. They are both very complex literary puzzles drawn from little known classical sources and purported to be devised by Dr. A. W. Verrall, the recently deceased husband of one of the principal automatists in the Cross Correspondence series. The automatist in both cases was Mrs. Willett.

Much of the knowledge displayed in the communications was such that it could only have come from the mind of one who was a classical scholar of the very highest rank, such as Dr. Verrall undoubtedly was, and it was outside the range of knowledge of either Mrs. Willett or the investigators. Both cases opened with an obscure reference to a topic, and as sitting succeeded sitting, fresh clues were added until a web of interrelated references was formed. The ostensible communicator exhibited impatience at the failure to identify the topic and finally supplied a clue which explained the whole thing.

Taken individually, the various references appeared to be quite irrelevant to each other, but once the puzzle was solved, it was seen that they all formed parts of an elaborate scheme. If this were so, it seems to follow that some mind, or minds acting in conjunction, must have devised the entire thing. It can hardly have been the subliminal mind of the automatist, for she was almost completely ignorant of classical literature. Among the investigators and others concerned were to be found classical scholars, not on the same level perhaps as Dr. Verrall, but still of a high order. The most plausible hypothesis in these cases, alternative to that of some kind of communication from the surviving mind of Dr. Verrall, is that the source lay in the subliminal consciousness of his widow, a lecturer in

classics at Newnham College. Although she had, as far as can be ascertained, no normal knowledge of some of the topics, Dr. Verrall had books in his library from which it might have been derived. Moreover, it is impossible to lay down limits to the scope of subliminal knowledge.

Against this hypothesis must be set the fact that Mrs. Verrall was completely unable to solve the puzzle, also that the whole tone of the communications was highly characteristic of her late husband. His most intimate friend wrote, "The turns of speech are Verrall's, the high-pitched emphasis is his—I could hear the very tones in which he would have spoken each sentence."

Thus to ascribe the authorship to Mrs. Verrall, we must credit her subliminal mind not only with a far wider range of classical knowledge than that possessed by her normally, and with a very high degree of histrionic ability, but also with the desire to perpetrate a fraud by impersonating her late husband.

A careful study of Lord Balfour's reports and the various criticisms and the replies thereto would be labor well spent for anyone interested in the evidence for survival.

Turning now to a survey of the whole field, there seems to be three principal explanatory hypotheses. First, the normal, that is to say, that all the correspondences occurred by chance and that the elaborate structure erected by the investigators was no more than an artificial production of their own ingenious imaginations.

This hypothesis is, of course, logically tenable; whether it be plausible or not must be left to the judgment of those who have studied the evidence.

The second hypothesis is that of telepathy between the living. While it is clear that many of the simpler cases can quite well be explained in this manner, the more complex require a very intricate system of exchanges of information between the subliminal minds of those concerned, also an unconscious elaboration of that information by the recipient, as, for example, seeking out suitably relevant classical quo-

tations. Added to this, we must further assume that there existed somewhere, presumably in the subliminal mind of the ring-leader, a plot to deceive not only other people but also her own supraliminal self.

Now there can be no question that, if we adopt this hypothesis, the most suitable candidate for the post of ring-leader was Mrs. Verrall. She possessed wide classical and literary knowledge, she was keenly interested in psychical research and was herself one of the most prominent of the automatists. Her critical faculties were highly developed and I think that it is true to say that they were sharpened by her consciousness of desire to believe. With some people strong desire may blunt criticism but with Mrs. Verrall it had the opposite effect; her fear of being influenced by her desires rendered her, perhaps, even hypercritical. Until we can assign limits to the range of telepathy and the possibility of acquiring subliminal knowledge, we cannot confidently reject this hypothesis. All that we can do is to attempt to make an assessment of its plausibility in comparison with other alternatives.

If the whole thing had its origin in her subliminal mind, Dr. Verrall, who, though he was cognizant of and interested in what was going on, had taken no leading part in it, died in 1912. Shortly after his death a new type of phenomenon appeared, viz., the literary puzzles of the "Statius" and the "Ear of Dionysius" cases from which cross correspondence was practically absent, whereas the death of Mrs. Verrall in 1916 made no apparent difference in the nature of the communications.

If the whole thing had its origin in her subliminal mind, this fact is hard to explain.

The third and last hypothesis which I shall briefly discuss is that the origin, or perhaps it would be better to say the instigation, of the communications, lay somewhere outside the minds of any living person. That is, obviously, an hypothesis of very wide scope and amounts really to little more than is implied by the rejection of the first and second

alternatives. It is well, nevertheless, to state it in as comprehensive a form as possible and then to narrow down by the rejection of variants. I cannot, within the limits of this paper, make any attempt at exhaustive elimination, but will confine my remarks to one branch only, viz., that the source of the communications lay in the surviving consciousness of a deceased human being, or a group of such.

In the Cross Correspondences proper the principal ostensible communicator was F. W. H. Myers: he purported to be assisted by other deceased psychical researchers, such as Gurney, Hodgson, etc. In the "Staius" case Dr. Verrall was the sole ostensible communicator, while in the "Ear of Dionysius" he collaborated with Samuel Butler, the well-known classicist. Gurney apparently also took a share in the final sitting and perhaps assisted in the others; he was Mrs. Willett's chief ostensible communicator.

Now there can be no question that the knowledge displayed had been possessed by the ostensible communicators during their lifetimes, in fact it may be said that they, out of all concerned, were the only persons who normally possessed it. In the "Staius" and "The Ear of Dionysius" cases what may be called the dramatic personation of the ostensible communicators was very marked, that is to say, personal characteristics, peculiarities of speech etc. were displayed. In the cases wherein Myers purported to communicate this was not so evident, in fact, the dramatic personation was very unequal. The association of ideas was always appropriate to him and sometimes strikingly so, but I do not think that it could be said of these communications that they were unmistakably characteristic of F. W. H. Myers.

Moreover, one cannot read these scripts without being struck by the fumbling and stumbling of the communicators, they seem to be unable to get through to the automatist the words which they want; confusion and mistakes are to be found everywhere. Myers and his associates were, in this life, fully aware of the evidential requirements, they had had wide experience of the various kinds of supernormal com-

munications and appreciated the difficulties as seen from "the earth side". Had they carried this knowledge over into the disembodied state of existence, they must have known what sort of evidence was wanted. If, as appears on the surface, the plan of cross correspondences was evolved on the "other side", it seems clear that this was the case, but we cannot be sure that this superficial appearance is reliable.

One cannot help feeling that had the business been organized and directed by Myers, as he was on earth, a very much better job would have been made of it. It is not an easy thing to furnish unequivocal proof of identity even in the most favorable circumstances and the conditions in which these communications were made were, almost certainly, far from favorable. Yet, in spite of this, I think that it is not unreasonable to have expected something considerably better and clearer than was actually produced.

It is sometimes argued that the conditions on the "other side" are such that clear communication is extremely difficult to get through. It is said, for instance, that the communicator becomes confused and in a dream-like state when he makes contact with a medium. In a script by Mrs. Holland, Myers himself purports to describe the difficulties of communication and speaks of "dictating to a reluctant and somewhat obtuse secretary" from "behind a sheet of frosted glass".

It may well be that there is some weight in this argument, but against it we must put the fact that long and coherent discourses were transmitted without confusion, yet when it came to giving a relatively simple piece of evidence, the communicators seem to go all to pieces and to be incapable of making a plain statement.

In normal life if we were questioning a witness who would talk volubly on indifferent subjects but balked, hedged and evaded when evidential matters were raised—who could not, or would not, answer a straightforward question—we should naturally be inclined to be suspicious. There is,

however, another consideration which must be taken into account. The communications come through the mind of another person, viz., the automatist, and it is quite possible, in fact probable, that this mind is not wholly passive but distorts to some extent the impressions which it receives from without, so that what is actually given in the script is a joint product from two different sources. An examination of the scripts of the various automatists confirms this; each has its own individual characteristics which are apparent even when the ostensible communicator is the same.

Now it might be argued that the scrappy, fragmentary nature of the communications is due entirely, or to a great extent, to the distortion caused by the process of transmission, whatever it may be; but were this so, how then can we explain why long, non-evidential passages are transmitted with ease and show no signs of distortion, while relatively simple evidential matter is so frequently blocked? Still, assuming the truth of the hypothesis of external origin, we can say that in all probability there are great difficulties in transmission and, almost certainly, much loss and distortion of the matter transmitted; but, in my opinion, this does not account fully for the facts.

The suggestion which I should like to put forward is briefly this. We are all inclined to take too simple-minded a view of the question of survival, in fact, not of survival alone but of all matters outside our normal experience. We think of the supernormal in terms of the normal and tacitly assume that a discarnate consciousness must be made up of the same or similar elements combined in the same structural pattern as an incarnate mind. For example, we assume that the ostensible communicator whom we call Myers was a mind—or possessed a mind—substantially identical with the Myers who was known on earth. It is true, of course, that he has undergone change and is no longer functioning through the same physical organism, but, as regards the psychical factor we are, I think, disposed to assume that continuity of existence implies identity of manifested characteristics. This assumption is entirely unwarranted. The

only minds of which we have any experiential knowledge are embodied minds. Even the knowledge of our own minds, derived from introspection, is knowledge of a mind functioning through a physical organism. There are vast tracts of mind which are not introspectible and of which we are almost completely ignorant. The maxim of the Greek, "Know thyself" cannot be obeyed. At the best all that I can know is myself as manifested through my brain.

I hold the view, though herein many of the highest authorities would not agree, that the mind cannot be reduced to a mere epiphenomenon, a kind of purposeless fluorescence arising from cerebral metabolism, and that the manifested personality which I know as myself, and which others know as me, is a composite entity made up of a physical organism and a psychical factor. But I can see no reason for concluding that the psychical factor, if it can exist independently of its physical partner, is necessarily, or even probably, identical in nature with what we in this life call a mind. The manifested characteristics of the elements of a chemical compound are frequently entirely different from those of the compound itself, and if this be the case with so relatively simple an instance of composition, we may surely expect to find it when the combining elements are so highly complex as the human body and its psychical factor.

Perhaps the best way of indicating the conception of survival which I wish to suggest is by means of an allegory. Imagine an actor who so immersed himself in his art that, while acting, he forgot all else and practically lived the part. The manifested personality of the character portrayed on the stage is clearly a composite entity, it has something of the playwright, something of the producer and something of the actor, and our assumption is that for the time being this composite entity behaves as an individual. Whether in actual life any actor does succeed in doing this I do not know, though some have claimed to do so.

Now the consciousness of the character—let us say, Hamlet—is narrowly circumscribed by the limits of the

stage and of the play itself, but underneath lies the consciousness of the actor—call him Irving.

If Hamlet could introspect, he might catch fugitive glimpses of Irving's mind but he would not understand what they meant. Irving, off the stage, can introspect his own mind as well as that of his rendering of Hamlet. Thus Irving, the actor, would know Hamlet as a part which he played, but if Hamlet were, *per impossibile*, to meet Irving he might not recognize that there was any connection with himself.

As to whether Irving plays other parts in the theatre of this life on earth, I do not pretend to form any opinion, though many learned men, e.g., MacTaggart, have held the doctrine. When the run of the play is finished, Irving's Hamlet ceases to exist, though Irving himself may still live on.

Suppose now that after a lapse of time Irving is called upon to give a repetition of his performance in a totally different setting, with another producer, unfamiliar scenery, costume, etc. and possibly even in another language, it would not be surprising if his rendering of the part differs very much from his original conception. He may have partially forgotten his lines, though if called upon to make an impromptu speech could improvise fluently.

This analogy is, like all analogies, imperfect. Both Hamlet and Irving are human beings; on my theory the psychical factor, when divorced from its physical partner, is not necessarily what we should call a mind. We do not know in the least what it is like and can only judge from the dubious and almost certainly distorted manifestations through mediums, automatists and so on.

According to this view, therefore, survival does not mean that the "me" which I now recognize as myself will persist after physical death substantially unaltered, but that that which survives, if there be survival, is the psychical factor which was one partner or element in that me: further that, seeing that we have no experiential knowledge of a psychical

entity in its pure uncombined state, we are almost completely unable to say what are its characteristics and under what conditions it exists. I can see no grounds for holding that the familiar conditions of time and space, of causality, number, sameness and difference must necessarily apply to the disembodied state.

This view will, I am sure, appear to many as unduly skeptical and agnostic and the conception of survival implied thereby unsatisfying, but I suggest that it is better to err on the side of skepticism when drawing conclusions from such nebulous and incomprehensible data as supernormal psychical phenomena. Nor can I see that the desires and hopes of the embodied "me" are a relevant factor in the problem. However unsatisfactory so agnostic a view of survival may be to the "me" which I now recognize as myself, it may be that the dissolution of the partnership with the physical will be welcomed as a happy release by the true me which is the psychical factor.

## A "Spirit Light" Phenomenon

BY N. MEADE LAYNE

**EDITOR'S NOTE:** The following vivid and unusual account of a strange light that appears from time to time in a remote valley of Southern California, was sent to us by Mr. Layne in the hope that it may bring forth an explanation, or a similar case from the JOURNAL'S readers.

A curious light, locally believed to be of spirit origin, is observable near the San Felipe Valley in Southern California. It is seen as a rule on a tract of mountainous and brush-covered land owned by Mr. E. P. Barclay, a mining engineer and geologist, who has made the closest study of the phenomenon so far possible.

Lights produced by phosphorescent gases, by atmospheric electricity, and even by mirage-like effects of reflection are familiar to many people, but in this case none of the usual explanations seem to apply. For one thing, the light is strong enough to be mistaken frequently for an automobile headlight, and, when seen from a short distance, seems to produce a directional beam. On approaching it, the experience is again that of walking into the "eye" of a headlight, but when one reaches the supposed point of origin, the light disappears. It may appear on the road or near the house, or again will be in or over dense patches of brush and cacti, impenetrable by any person or large animal. It may be stationary for hours, or move at varying speeds either close to the ground or above the brush, and is not confined to any particular part of the property, which covers 240 acres. It may appear at any hour of the night, may come several nights in succession or be absent for weeks at a time.

Mr. Barclay's property (which is called Malakia) contains ore deposits and is being worked for gold, but there is nothing to suggest any relation between the light and the mineralized veins or the surface contours; and there is no marshy ground. A section of highway can be seen about

three miles distant, and the lights of cars at night. The "spirit" light however is always single, erratic in time and movement, and does not correlate in any way with the distant traffic. And, as has been said, it is not a mere luminous patch or in any way vaporous and indistinct. It is not a new phenomenon by any means, but has been known for years to Indians and Mexicans of the vicinity, and has been observed by many intelligent and responsible white people. As to its actuality and general characteristics, there can be no question whatever. I should add perhaps that changes in weather and season have no apparent influence, and that there is nothing purposeful in its movements; it goes here and there as a bird or a wandering animal might do or perhaps like a person out for an idle stroll.

The Indians, as might be expected, call it a spirit light and say it is the ghost of a chief who died in that locality many years ago. It is known, too, that Malakia was once a "hide-out" for smugglers of Chinese (from Mexico) and *supposedly* the scene of various acts of violence. No natural explanation has so far been offered which seems worthy of consideration, but perhaps some reader will be able to suggest one. It would be of interest to know whether a light of such brilliance and equally independent of natural conditions has ever been studied and explained.

\* \* \* \*

*Letter from Mr. E. P. Barclay to the Editor of the JOURNAL*

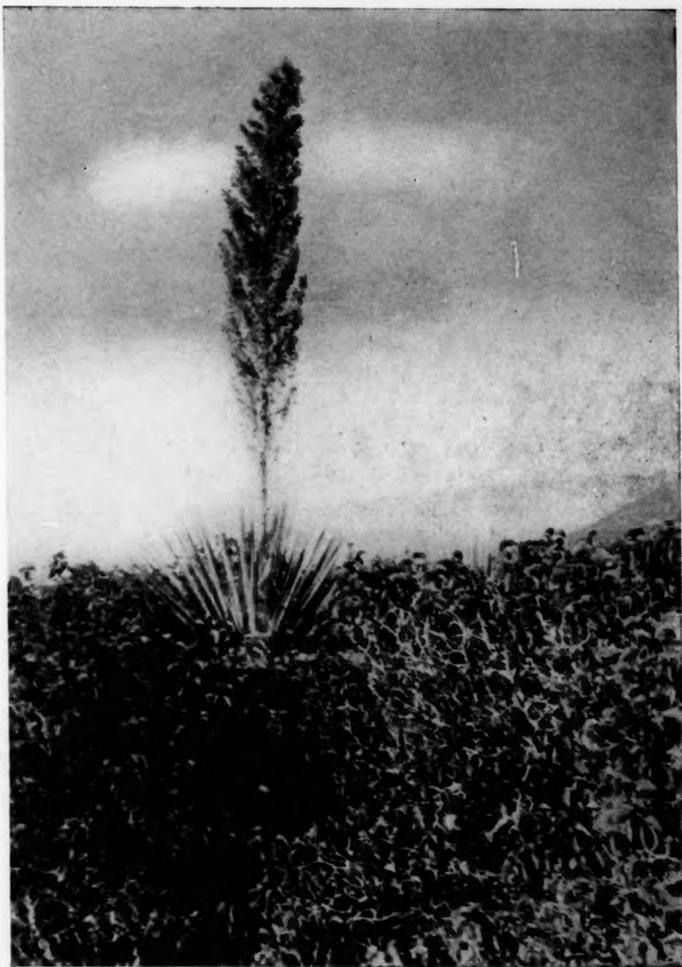
January 23, 1940

Malakia  
Via Julian

My dear Miss Pierson:

I am sending you herewith the data relative to the beam light which you requested of me. And the hope is that it proves to be what you require.

I have traveled the highways and byways of the world and I have naturally had many experiences. In Central



*In reply to the Editor's suggestion that a man out for a stroll with a lantern might account for the phenomenon, Mr. Barclay sent the snapshot above with the comment: "Try to walk through this brush at night blissfully swinging a lantern!"*





Africa where I was developing and exploring the diamond fields of the Congo and Angola, I witnessed many amazing conditions in those lands of mystery. But this beam light has me stopped.

In this valley the outstanding condition is that, upon entering, utter peace and security is felt by all.

With best regards,

E. P. BARCLAY

*Mr. Barclay's notes on the terrain where the light is seen,  
written at the request of the Editor*

### *Topography*

A granite mountain is very densely covered with tall greasewood and scrub oak and huge granite boulders everywhere. Its slopes and canyons are very steep. It is without roads or trails. Walking upon its surface is both difficult and dangerous in the daylight hours and at night time, impossible. Its foothills surround the valley of Malakia on three sides. On the north it is open to the State Highway which can be seen from any elevation of Malakia.

The contour of the valley to the top of the slope of the mountain is gentle and continuous. The highway elevation is 2800 feet and that of the camp, 3800 feet — a rise of 1000 feet in two miles.

My road twists and turns through the brush cacti and greasewood. The brush is so heavy along the road that in order to go in any other direction it would be necessary to cut a trail.

### *Mineralogy*

Spectrographic analysis does not indicate radio activity. A study was made from this angle.

### *Climate*

Semi-desert,—very warm and dry from June to November. Evaporation two inches per day (occurs principally at night).

*History*

This beam light has been known by the natives for seventy years. Many are the tales they tell. Of course this valley was the rendezvous for the smugglers returning from Mexico enroute to Los Angeles. The valley gave them shelter from the hot sun, security from the police and water.

*Personal Experience*

I have seen this beam light in the most impossible situations. At no time has it shown through the bushes but was always clearly over them. Sometimes it is in the road appearing at many different locations, both away from and near the highway. It has been as close to me as twenty feet and as far as a mile away. Its distance and elevation has always been noted and investigated. Since I mapped this section and have had men working at different points for six years, I know the contours and have a basis for investigation.

E. P. BARCLAY

## Survey and Comment

Professor Henry Habberley Price, the new President of the Society for Psychical Research, is a Fellow of New College, Oxford, and a philosopher of note. In his recent Presidential Address to the S.P.R.,\* he shows himself to be a man of broad vision and courage. Although he has been a member of the S.P.R. for some years, he has not often been heard on the subject of psychical research. In the summer of 1937, he read a reply to Dr. C. D. Broad's paper, *The Philosophical Implications of Foreknowledge*, before the Joint Session of the Aristotelian Society and the Mind Association at the University, Bristol.

Mr. Saltmarsh, in his review of these papers†, states by the way that it "is surely of great significance that a body of men and women of such eminence in the world of philosophy as those assembled at the Joint Meeting of the Aristotelian Society and the Mind Association, should have welcomed a discussion on a subject connected with psychical research." He comments further on the fact that, in spite of the many great thinkers that have been counted among the members of the S.P.R., professional philosophers have not been conspicuously represented in point of numbers, and he points out the advantage of exposing the concepts and hypotheses suggested by psychical phenomena to a criticism from the standpoint of logic and philosophy.

In his opening remarks to the S.P.R., Professor Price states: "As a professional philosopher, I am naturally interested in a subject which seems likely to throw entirely new light upon the nature of human personality and its position in the Universe. (Indeed, I believe it may do more: I believe that in time it may transform the whole intellectual outlook upon which our present civilization is based.)"

He then proceeds to take a long view of psychical research and attempts to define the obstacles that are impeding its progress at the present time. He says that we cannot be too cautious in the collection of facts but that in the invention of theories to correlate these facts, "a canny and sober circumspection would be the greatest mistake." He emphasizes the need for a new unifying hypothesis, for "until one has a fairly comprehensive theory, however inadequate, one cannot use the experimental method with much profit. For that

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\* S.P.R. Proceedings, part 160, December 1939.

† S.P.R. Proceedings, part 154, June 1938.

method, as Kant said, is eventually a way of forcing Nature to answer our questions and before we can employ it, we must have a reasonably clear idea of the questions which we wish to ask."

Dr. Price believes that the devising of experimental methods for the investigation of telepathy and clairvoyance—methods that make an elaborate statistical analysis possible—is a real step forward. But he adds that these methods, though they enable us to detect the presence of "extra-sensory" powers and measure the degree in which they are present, do not tell us enough. Until such time as the psychic faculties can be made to function by the artificial arrangement of a set of conditions, psychical research will not become an experimental science "in the full sense of the word."

Dr. Price continues that not only must we be able to describe these conditions fully and unambiguously so that any investigator can repeat them, but the investigator must find means of producing psychic awareness within himself so that the trained psychologist, for example, can study the psychic faculties from within as well as observing them from without as they manifest in others. Dr. Price suggests that drugs and fasting may be a possible means of tapping the psychic faculties and adds that we should not be too proud to take hints from the mystical and occult traditions of India and the Far East.

Dr. Price then takes up a very interesting question: whether in truth, supernormal experiences are relatively rare in highly educated persons. He says that statistics seem to support the proposition but names Swedenborg and Socrates as marked exceptions. He suggests that the explanation may lie in our ever-increasing development of word thinking in place of image thinking. He points out that for highly abstract thinking images are useless but for concrete ideas they serve well enough and are perhaps more closely connected with our emotions. He suggests that the cultivation of verbal thinking may be adverse to the development of supernormal powers and that they therefore manifest more easily in children and primitive races, and likewise emerge in the educated only in dreams or hypnagogic and hypnopompic hallucinations when a mild dissociation is effected. He further points out that drugs, fatigue, hypnotic practices, Yogi and crystal gazing, which are known to facilitate clairvoyance, may simply subordinate verbal thinking and bring to the surface the images of the subconscious. He therefore advocates the cultivation of image thinking as another possible road to the development and free operation of the psychic faculties.

Dr. Price then turns from the general to the particular and embarks on the main course of his argument which is described in the

subtitle of the address as *Haunting and the Psychic Ether Hypothesis*. He develops a concept of a psychic ether of images and attempts to apply it as an explanation for the phenomena of haunting (only the apparition variety—he does not include poltergeist phenomena). He follows out this line of thought to a conclusion according to the rules of logic set down for the trained philosopher. The speculations thus derived are “wild” as Dr. Price himself admits but no more wild than any other explanations for the same implausible facts.

In attacking these problems with boldness, inventing somewhat startling theories and attacking the theories themselves in turn with equal boldness, we feel that Dr. Price is on the right track. He has likewise blown a breath of animation into the whole incredible puzzle. And he has had the courage to try to find honest answers to discouraging brain teasers. We heartily endorse his opinion that the risk of nonsense (in formulating hypotheses) has to be taken:

“Unless we are prepared to take it,” he adds, “our subject will never advance out of the fact-collecting stage into the maturity of a genuine science. For, as I have pointed out already, the phenomena which concern us are so unlike those which ordinary language is designed to describe, that the right theory of them when found, is bound to seem nonsensical at first. We may safely predict that it will be the timidity of our hypotheses, and not their extravagance, which will provoke the derision of posterity.”

\* \* \* \*

The Institut Métapsychique has published the fourth and final number of the *Revue Métapsychique* for the year 1939. Henceforth, the *Revue* will be published quarterly instead of bimonthly. Due to the loss of both Dr. Osty and M. de Vesme, and to the war conditions in France, the Institut Métapsychique has been obliged to curtail its activities to some extent, though M. Warcollier, Editor of the *Revue*, is ably carrying on the work. He deserves great credit for maintaining the high scientific standard of the Institut in the face of the present difficult conditions.

The December issue of the *Revue Métapsychique* contains an article on French psychic terms by Dr. Thomas Bret, a resumé of the Rhine Extra-Sensory Perception Experiments and a study of psychic painting by M. Warcollier, and an interesting case of a “haunted desk”. The story of the desk is briefly as follows:

Madame Chevaillier, a lady known personally to M. Warcollier, reported to him that during the war of 1914, she had had three

curious dreams concerning a secretary desk which had been moved into her bedroom at that time from another part of her flat. This desk was an eighteenth century piece of flecked mahogany which had been purchased by the owner's mother-in-law from an antique shop in Paris in 1907.

In the first dream, a man of middle height and distinguished appearance appeared to Madame C., wearing a jabot and cuffs of lace in the eighteenth century fashion. He begged her to search in the desk for something by which he seemed to set great store. Perhaps he even gave Madame C. the reason but she was unable to remember it upon waking. In any case, she was not sufficiently impressed to search the desk and soon forgot about the dream. A few days later, the same man reappeared in a second dream and repeated his request. Somewhat intrigued, Madame C. examined the nine drawers of the desk but nothing was revealed. Three of these drawers were inside the secretary and were smaller than the others. Forty-eight hours later, the apparition appeared for the third time in the same manner, this time showing signs of impatience.

Madame C. looked once more through the secretary and was amazed to find after a long search that a piece of paper had been pasted with wafers onto the bottom of one of the small inner drawers and was thus concealed. It was a thick piece of paper of a deep brown color and had about a dozen lines of writing on either side. Unfortunately the writing was so faded that it was impossible to make it out.

In 1923, this paper was given to Ossoweicki, the Polish clairvoyant, in one of the séances at the Institut Métapsychique for psychometric experiments. Ossoweicki gave a good description of the desk and the house in which it stood and confirmed the idea that the spirit of a dead man was very much agitated about it. His description of the man, however, did not tally with the description of the man in Madame C.'s dream as he was dressed in a fashion of a much later period.

Ossoweicki said that a crime had been committed in connection with a large sum of money and that the paper in question should restore the sum to the rightful owners who were destitute and in great need of it. He suggested that it be ascertained from what shop the secretary had been bought some thirteen years before in an effort to trace the family to whom it had previously belonged. He said that the whole episode of the crime and the writing of the paper had taken place in Paris. He also suggested that the paper be left on the secretary when Madame C. would have another dream in which the apparition would again appear.

It was impossible to check the story of crime that Ossoweicki gave. However, his prophecy concerning the recurrence of the dream was realized. Soon after his reading, on November 12, 1923, Madame C. once more dreamt of the distinguished gentleman in the eighteenth century costume. She believes that she had a long conversation with him but unfortunately remembers nothing except the date 1833.

The paper was X-rayed by an expert of the Police Department in an effort to make out the faded writing but the only words which became discernible gave no clue. They were: Paris 90 (in large letters) quand or grand que . . . d'une . . . Lyon . . . et puis.

On the 16th of February, 1939, M. Warcollier gave a piece of the paper to M. Prade, a clairvoyant at the Institut. M. Prade saw a well furnished room and an antique piece of furniture of a red wood like cherry. (The desk was of mahogany.) He saw drawers in the top which was incorrect and old papers in the top which was correct. He saw pots of jam below which was likewise a mistake. He heard heavy footsteps approaching the desk and felt an old influence—something historic or a legend . . . a hidden treasure . . . jewelry which had been hidden or jewelry which had not been found.

He spoke of someone having historic things of the time of the Kings. He asked if it was Louis XVI. He asked if someone had not been a prisoner of war while in bad health.

Of course the mystery remains. Neither science nor clairvoyance, as M. Warcollier says, have been able to clear up the enigma. But the fact remains that Madame C.'s successive and persistent dreams enabled her to find a carefully hidden document beneath a drawer in an old desk and that the paper evidently was charged with strong emotion.

One wonders if the man that M. Ossoweicki described in the dress of the early nineteenth century, may not have been Madame C.'s apparition in a different aspect or at a different epoch of his life. Certainly the date 1833 did not correspond to the jabot and lace cuffs, the powdered wig and maroon velvet of the apparition. This incident seems of especial interest because of the persistence and evident purpose of the dreams. Unlike the usual ghost who simply re-enacts some deed, the apparition simply sat in a chair and told Madame C. his wishes. And when she did not carry them out he showed *impatience*. This kind of an apparition does not suggest the psychic factor theory: a sort of reservoir of memories without the

desires, purpose and growth inherent in the living mind. On the contrary, it strongly suggests survival.

\* \* \* \*

Helena Petrovna Blavatsky is one of the most extraordinary figures of the nineteenth century. Reading the volumes of material which have appeared as a result of the controversy which has arisen concerning her, one becomes more and more baffled as to her true nature. It is evident from Hodgson's exposure and from Solovyoff's book\* that Madame Blavatsky's chief characteristic was a remarkable inconsistency. She plays so many roles with such genuine thoroughness that she seems to believe her own impostures. She shrouds her past in appropriate and compelling mystery and does not hesitate to change her occasional autobiographical sketches to suit the audience and the impression she desires to create. For example, one year she is a remorseful sinner and an ardent Spiritualist, writing to Aksakof in Russia not to reveal her past to the American Spiritualists, whose respect is her last refuge and who "despise nothing so much as 'free love'." Some years later she avows in *Light* (Oct. 11th, 1884) that she has never been a Spiritualist. She likewise explains her initiation into the inner circle of her "Indian Mahatmas" by claiming to have been a virgin all her life. All these dramatic roles afford the student of psychology much material. But the psychic researcher is chiefly interested in knowing whether or not she had any psychic gift whatsoever. It is certain that most of her phenomena were produced by confederates, yet as in many other cases of fraudulent mediumship, there seems to be a possibility of some mediumistic ability. Solovyoff writes:†

"She showed us also, more than once, another small phenomenon. At some quite considerable distance from a table or mirror she would shake her hand, as though she were sprinkling some liquid off it; and thereupon there would be heard from the surface of the table or mirror sharp and perfectly distinct raps. In reply to my question what this was, she could give me no sort of explanation whatever, except that she wished the raps to come, and they came. 'Try to exert your will', she said, 'and perhaps you will get them to.'

"I exerted my will with all my force, but nothing happened to me. And yet when she laid her hands on my shoulder, and I shook my

\*Hodgson's report was published in the Proceedings of the Society for Psychical Research, vol. III. *A Modern Priestess of Isis*, by V. S. Solovyoff. Longmans Green, 1895.

† *Ibid.*, page 67.

hand, precisely the same raps came on the table and the mirror as with her."

Another and probably more impartial witness has testified to mediumistic physical effects in her presence. He is Count Witte, a well-known Russian statesman and one time Premier whose liberal views were evidently greatly in advance of his time. He was Madame Blavatsky's first cousin and in his *Memoirs*\* gives an account of her. As this book is out of print and difficult to obtain, it may be of interest to the JOURNAL's readers to read his impressions of this extraordinary woman from the quotations below:

"Several members of my mother's family were prominent in one way or another. One of my aunts who married a Colonel Hahn, achieved some fame as a writer. Her older daughter was the celebrated Theosophist known under the name of Madame Blavatski.

"As I was many years her junior, I could not have any recollections of Yelena in her youth. From the stories current in our family, I gather that when Mrs. Hahn, her mother, died, she and her sister came to live with my grandfather at Tiflis. At an early age, such is the family tradition, Yelena married a certain Blavatski, Vice-Governor of the Province of Erivan, and settled in the city of the same name, but soon abandoned her husband and came back to her grandfather. When she appeared in his spacious mansion he immediately decided to send away the troublesome young person at the earliest possible moment to her father, who was an artillery colonel stationed in the vicinity of St. Petersburg. As there were at that time no railways within the territory of the Caucasus, the problem was not without its difficulties. It was solved in this wise. Two women and as many men, including my grandfather's trusty steward, were selected from the large staff of domestic serfs, and under this convoy the future Theosophist celebrity proceeded in the direction of Poti enthroned in a capacious four-in-hand. From Poti it was planned to ship the fugitive by sea to some port connected by rail with the interior of Russia. When the company arrived in Poti, several steamers, including an English craft, lay in the harbour. Young Mme. Blavatski, so the story runs, immediately struck up an acquaintance with the Captain of the English vessel. To make a long story short, one fine morning, the convoy discovered to their horror that their mistress and charge had vanished into the air. Stowed away in an English ship, she was on her way to Constantinople.

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\* *The Memoirs of Count Witte*, translated from the original Russian manuscript and edited by Abraham Yarmolinsky. Doubleday Page & Co. 1921. (Count Witte was Premier of Russia from October 1905 to April 1906.)

"The subsequent developments of her amazing career appear as follows. At Constantinople she entered a circus as an equestrienne and it was there that Mitrovich, one of the most celebrated opera bassos of the time, fell in love with her. She gave up the circus and accompanied the singer to one of the European capitals where he was engaged to sing. Shortly afterwards, grandfather was the recipient of letters from the singer Mitrovich, who asserted that he had been married to Yelena and styled himself 'grandson'. The famous basso apparently was not disconcerted by the fact that she had not been properly divorced from her legal husband, the Vice-Governor of Erivan. Several years later a new 'grandson' accrued to my grandparents. A certain Englishman from London informed them in a letter bearing an American stamp that he had been married to Mme. Blavatski, who had gone with him on a business trip to the United States. Next she reappears in Europe and becomes the right hand of the celebrated medium of the sixties, Hume.\* Then her family caught two more glimpses of her dazzling career. They learned from the papers that she gave pianoforte concerts in London and Paris and afterwards became manager of the Royal Choir, maintained by King Milan of Serbia.

"In the meantime, some ten years had passed. Grown tired, perhaps, of her adventures, the strayed sheep decided to return to the fold. She succeeded, at the end of that period, in getting grandfather's permission to return to Tiflis. She promised to mend her ways and even go back to her legitimate husband. It was during that visit of hers that I saw her first. At that time she was but a ruin of her former self. Her face, apparently once of great beauty, bore all the traces of a tempestuous and passionate life, and her form was marred by an early obesity. Besides, she paid but scant attention to her appearance and preferred loose morning dresses to more elaborate apparel. But her eyes were extraordinary. She had enormous azure coloured eyes. And when she spoke with animation, they sparkled in a fashion which is altogether indescribable. Never in my life have I seen anything like that pair of eyes.

"It was this apparently unattractive woman that turned the heads of a great many society people in Tiflis. She did it by means of spiritualist séances which she conducted in our house. Every evening, I remember, the Tiflis Society folks would foregather in our house around Yelena Petrovna. . . . The séance would last the whole evening and oftentimes into the night. My cousin did not confine the demonstrations of her powers to table rapping, evoca-

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\* D. D. Home.—Ed.

tion of spirits and similar hocus pocus. On one occasion she caused a closed piano in an adjacent room to emit sounds as if invisible hands were playing upon it. This was done in my presence, at the instance of one of the guests. Although a young boy, my attitude toward these performances was decidedly critical and I looked on them as mere sleight-of-hand tricks. I should like to add that these séances were kept secret from my grandparents and that my father, too, entertained a negative attitude toward the whole business. It was Hume, I believe, to whom Madame Blavatski owed her occult knowledge."

Count Witte continues the narration of her adventures too long to quote in full. Madame Blavatsky's reconciliation with her husband was short lived. Metrovich turned up in Tiflis and claimed her. The scandal which followed sent them both fleeing to Kiev where an affair with the Governor General and the posting of uncomplimentary verse by Mme. Blavatsky herself on the subject of the unfortunate governor, hastened them on to Odessa. There Madame Blavatsky opened an ink factory, a retail shop and a store for artificial flowers in rapid succession. All these failing, she accompanied Metrovich on a trip to Egypt to fulfill a singing engagement. Enroute the boat was sunk and Metrovich was drowned. Witte writes:

"Madame Blavatski entered Cairo in a wet skirt and without a penny to her name. How she extricated herself from that situation, I do not know, but she was next discovered in England where she founded a Theosophic Society.\* To strengthen the foundations of the new cult, she travelled to India where she studied the occult sciences of the Hindus. Upon her return from India, she became the center of a large group of devotees of the theosophic doctrine and settled in Paris as the acknowledged head of the Theosophists. Shortly afterwards she fell ill and died.

"Let him who still doubts the non-material origin and the independent existence of the soul of man consider the personality of Mme. Blavatski. During her earthly existence, she housed a spirit which was, no doubt, independent of physical or physiological being. As to the particular realm of the invisible world from which that spirit emerged, there may be some doubt. Whether it was Inferno, Purgatory or Paradise, I cannot help feeling that there was something demoniac in that extraordinary woman."

Elsewhere, Count Witte adds:

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\* The Theosophical Society was first founded in New York in collaboration with Col. Olcott.—Ed.

"I was especially impressed by the extraordinary facility with which she acquired skill and knowledge of the most varied description. Her abilities in this respect verged on the uncanny. A self taught musician, she was able to give pianoforte concerts in London and Paris and although entirely ignorant of the theory of music, she conducted a large orchestra. Consider also, although she never seriously studied any foreign languages, she spoke several of them with perfect ease."

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## Coincidence in Psychical Research

BY ERNEST TAVES

It is the purpose of this paper to discuss coincidence as it relates to psychical research, since a major problem which experimenters in this field must solve has to do with the role of coincidence, its proper evaluation and control. It is necessary, that is, to be able to determine whether a result may reasonably be considered as being caused by the operation of some extra-chance factor, or must be attributed to chance alone. This problem, essentially a mathematical and statistical one, is encountered in the various fields of scientific endeavor, but must be particularly guarded against in the realm of psychical research.

In a recent paper by the writer\* Warcollier's experiments were discussed. It may be remembered that one of the few objections to this particular research was that the nature of the material used was such that it did not easily lend itself to a precise statistical analysis—by means of which one may arrive at an exact evaluation of an experiment. In such research, which may be admirable in all other respects, it

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\* M. René Warcollier's Investigations in Telepathy, A. S. P. R. Journal, Dec. 1939.

approaches the impossible to determine with any certainty the role of coincidence. The problem is something like this:

An agent sits in a closed room and draws a simple representation of a horse, for example. A percipient, say a friend of the agent, in another closed room attempts to receive telepathic impressions from the agent. The percipient then draws a likeness of a horse. The experiment might at first glance, then, seem to be a perfect success—transmission of an impression from agent to percipient without resorting to the ordinary senses. But the cautious and objective observer of such an experiment would wish to satisfy himself as to certain conditions of the experiment before he would allow that interpretation; and these conditions would concern particularly the control of coincidental factors. These conditions, then, would have to do with (1) the means by which the agent selected the material to be used in the experiment, (2) the degree of similarity of general psychological constitution of agent and percipient, including such data as extent of knowledge about each other's habits and ways of thinking, and (3) the means of analyzing the experiment, once the data are in hand. It must be stressed that it is necessary to consider all of these points, for the experiment is not controlled if only one of these factors is controlled. These three items indicate specific points at which rigorous control procedure is necessary, and it will not do to exercise even perfect control at one point if the control is not extended to the remainder of the experiment. These items may now be considered in turn.

1. *The selection of material to be used.* If an exact analysis is to be achieved, it is required that the object, drawing, or other material used in an experiment be either (1) drawn from an infinite or practically infinite source, or (2) drawn from a smaller source, *the dimensions of which are definitely known.* In the previous illustration of the case of the horse, for example, the agent might have been to the races that day, or to a horse fair, in which case the contents of his mind would be more concerned with animals than usual. and

making him more likely to select this particular impression for transmission. The percipient might have known of this visit to the horse fair, and consciously or unconsciously allowed this knowledge to influence the nature of his percept. The supernormal must not be proposed in relation to any phenomenon until all other possible explanations have been shown to be unreasonable.

The telepathic experiments of Miles and Ramsden\* illustrate the need for control in selecting material for transmission. In one interesting series of experiments Miles was the agent, Ramsden the percipient. In a typical experiment the agent spent the afternoon in the neighborhood of a citadel, beyond which were trees, boats, and a bridge. This general impression was selected by the agent for transmission. The percipient on this occasion drew a picture which contained trees, a river, boats, and a bridge. This experiment may represent the operation of extra-chance factors, but we may never know with any degree of accuracy, since the method of selecting material was not controlled.

In this case the agent selected for transmission the general idea of the scenery which had been before her all afternoon, and this is certainly not a random choice. Perhaps the percipient knew the region in which the agent spent the afternoon (the authors do not give information on this point), in which case it would be quite natural to make such a drawing. In any case we cannot evaluate the experiment exactly, since to satisfy the requirements of statistical analysis the selection of the impression to be transmitted must be *random* in nature, and the source must either be infinite or have clearly defined dimensions. In the above named experiment the agent should have been able to select, with no bias, *any one* (or any combination) of all the possible impressions from her memory, experience, associations, etc., or should have used a smaller, more feasible source of material about which more was known.

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\* Experiments in Thought-Transference, by C. Miles and H. Ramsden, S. P. R. Proceedings, 1914, 27, 279-317.

Suppose, for example, that the agent had made 100 drawings on 100 paper cards, and had then shuffled the cards together, finally selecting one by chance, determining in this way the impression for attempted transmission. And suppose that the percipient likewise had a similar deck of 100 cards, each card corresponding to a similar card in the agent's deck. In such a situation the percipient, rather than attempting to draw what the agent draws, or thinks of, selects from his deck of cards the one card which he believes to represent the impression upon which the agent is focusing his attention. In this case there is a definite *chance expectation*, since all the dimensions of this particular universe are known. By chance alone, then, the percipient should select the right card once in a hundred times, and if he selects the right one four times out of a hundred trials he presents to the statistician a *deviation from expectation* which may be exactly evaluated.

Even using this method, however, another pitfall must be avoided, which is the use of too few experiments. If agent and percipient attempt the above experiment once, and the agent happens to have a card in his deck which bears the picture of a battleship, and, by chance, happens to select that drawing for transmission, and if the experiment is performed on a day when the agent and percipient have together been discussing naval affairs, then a success is actually more likely than one would expect. For this reason it is necessary to use large numbers of trials in order that such factors as recent experience, pattern formations, preference factors, and emotional manifestations will iron out, leaving the true chance of success, in the above illustration, at one in a hundred. The experimenter has everything to gain and nothing to lose by using a large number of experiments. If any extra-chance mechanism is operating, it will be more reliably revealed in a large than in a small sample of data.

The Upton Sinclair\* experiments also illustrate the necessity of control of selection of material to be used. In these

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\*Mental Radio, by Upton Sinclair. Pasadena, 1930.

very interesting experiments the agent generally *drew a picture*, which the percipient attempted to reproduce. In some cases a number of pictures were drawn by the agent, then sealed in envelopes, after which the percipient attempted to reproduce the various drawings one by one. This latter method is an improvement over the former, but here again exact analysis is impossible. The Research Officer of the Boston Society for Psychical Research\* wrote the following paragraph in his discussion of these experiments:

“No exact mathematics can be applied to such experiments as these. But, considering the multitude of objects and shapes which must have been familiar to both experimenters, do you believe that there was 1 chance in 16 of the successes in Experiments 10, 11, and 12? Or more than 1 chance in 4 for Experiments 5, 6, and 7? Or more than an average of 1 in 2 for the failure of the first? Multiply accordingly, and divide the product, let us say, by 2 for this failure. The result, on what I think a moderate basis, is 1 chance in 16,777,216. Figure any other way you like, but be reasonable.”

This is, of course, one way of evaluating an experiment. But all of the values used are approximations, approximations which cannot possibly take account of all the contributory factors entering into the experiment. Granted that the experiments are highly interesting, and apparently indicate the operation of extra-chance factors, yet, with the method used, we can never be sure just what the data mean.

In one of these experiments, for example, the agent drew a picture of a flaming match, and the percipient also drew such a picture, resembling that of the agent to a truly remarkable degree. But why did the agent happen to select that particular drawing for transmission? Perhaps he had just lit his pipe—perhaps the agent had just lit a cigarette—perhaps there had been that day a big fire caused by the careless disposal of a lighted match, about which both the

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\*The Sinclair Experiments Demonstrating Telepathy, Bulletin 23, B. S. P. R., Boston, 1936.

agent and percipient were aware. The experiment was indeed a striking one, the drawings being very nearly identical, but such factors as noted above may be of extreme importance in such cases, and we can only wish that we knew more about the particular experiment, for without rather complete knowledge on such points interpretation may be dangerous indeed.

2. *Similarity of psychological constitution of agent and percipient.* The factors which fall under this heading are of considerable importance. It has been shown in the literature a number of times that particular agents and percipients work well together, but produce mediocre results working with other persons. How are such results to be explained? Possible explanations are many, and their variety indicate the need for control with respect to this point.

"Successes" in telepathic experiments are more likely to be obtained when the agent and percipient have known each other for a long time, and are acquainted with each other's ways of reacting to various situations. People who know each other well can often predict, for example, how a person will react to a given situation, and such information might unconsciously be used in a telepathic experiment, producing a spurious success.

If an agent and percipient, well known to each other, set about to perform a telepathic experiment having to do with the transmission of impressions of various colors, for example, the percipient might know which colors are distasteful to the agent, and which would therefore be avoided by him. By then avoiding these colors himself, the percipient's chances for success are immediately, and illegitimately, increased.

Parallel mental habits may, in fact, produce spurious results even though agent and percipient are not known to each other. This does not mean, of course, that such persons will produce remarkable successes in telepathic experiments, but it does mean that a constant factor is at work,

which will now and then tip the beam in that direction; such factors must be controlled before an experiment may be properly analyzed.

3. *Methods of analyzing data.* From a purely statistical viewpoint, the best kind of experiment in psychical research is that in which the materials used are of such nature as to permit an immediate and exact statement of chance expectation of success. In the case in which a regular deck of fifty-two playing cards is used, for example, we know that the chance expectation of "guessing" a card correctly is one in fifty-two; any deviations from this value may be treated with standard statistical procedures, the applicability of which is well recognized and utilized throughout the various fields of scientific research. But there are numerous reasons, principally psychological, why this somewhat prosaic material may not be used exclusively. Subjects become bored after working too long at routine tasks, and in order that interest be maintained at a high level, it may be necessary to use material of a more interesting nature, such as the simple drawings previously mentioned. In this case the statistical problems become more complex, and care must be exercised in interpreting the data. An illustration may clarify the situation.

Suppose an agent, on each of ten successive nights, from a series of ten previously prepared drawings (of miscellaneous subjects) selects one at random for telepathic transmission to a number of percipients, the percipients having no knowledge about the nature of the ten drawings of the agent. The problem then is one of determining the nature of the relation between the drawing that the agent attempted to transmit at a given time and the drawings made by the percipients at the same time, and what we want to know specifically is whether this relation is such that it may be adequately accounted for by chance alone or whether some other hypothesis or interpretation is permissible. The general procedure in such experiments has generally resulted finally in a simple comparison of the agent's and percipient's

drawings, with emphasis upon the more apparent correspondences. But if the scientific method is to be applied, however, we must arrive at a precise numerical value which indicates the probability that the obtained result is not due to chance. This probability value, designated by the letter P, ranges from 0 to 1, 0 indicating no probability whatever that the obtained result is due to chance, 1 indicating complete certainty that the result is attributable to chance.

The values of 0 and 1 are rarely realized, but the intermediate values are of extreme importance in dictating the interpretation of an experimental result. If P is .50, for example, the probability is  $\frac{1}{2}$ , or 1 in 2, or "fifty-fifty" that a certain relation obtains, and if an experiment in psychological research yielded some such P-value that a result was due to chance, a supernormal hypothesis could not be maintained, since chance alone would be expected to produce such a result half of the time. If P is .10 the chances are 1 in 10 that the result is not due to chance, but such odds as these are not acceptable (in the sense of establishing a relationship) in scientific research. When P is as small as .05, however, it begins to have suggestive value, and "significance" is achieved when P is less than .01, indicating odds of more than 100 to 1 against the chance hypothesis.

The problem in the case of the picture experiment, then, is to arrive at a P-value which indicates how the experiment is to be interpreted; the degree of correspondence between agent's and percipient's drawings must be determined. This may be done by having independent judges match the percipient's drawings with the agent's drawings. Each drawing made by a percipient, that is, is "matched," or credited to the agent's drawing which it most nearly resembles. In the above illustration, then, by chance alone, if there were ten percipients, each drawing of the agent would have matched with it ten percipients' drawings. And of these ten, by chance, one would have been drawn on the occasion of attempted transmission of that particular agent's drawing (the agent's drawing with which the percipient's drawing was matched). Now, if more than one are thus

matched, which were drawn upon the proper occasion, again a deviation from expectation is present, and this may be exactly evaluated.

Even in this simple situation, however, it is better to use, for the matching procedure, more than the original ten agent's drawings; a hundred would be better, for increasing the number of possible matches makes the genuine matches more noteworthy than would be the case if the sample were small.

The foregoing has been principally concerned with data deriving from experiments concerned with extra-sensory perception; there are, however, other fields of psychical research in which the same type of problem must be solved, notably in the evaluation of mediumistic data. Soal and Saltmarsh\* and, later, Pratt† have presented methods of attacking this problem, and the general methodology may briefly be considered here. For purposes of illustration, a schematic representation of the Pratt study will serve.

Assume that a medium sits with five persons, separately, and that at the times of the five sittings the sitters are not in the same room with the medium, sensory contact being controlled as completely as possible. At each sitting the medium yields, shall we say, twenty-five items of information about the sitter. After the five sittings, one with each person, the data would consist of 125 items of information, supposedly pertaining to the five sitters. Then each of the five sitters is given the 125 items of information, not knowing which 25 were obtained at his particular sitting, and is asked to select the 25 which most directly pertain to his own person. By chance alone, five of these items may be expected to have been obtained during the sitter's particular sitting, and again, by standard statistical procedure, deviations from chance expectation may be analyzed, permitting a critical and precise evaluation of the data.

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\* A Method of Estimating the Supernormal Content of Mediumistic Communications, by H. F. Saltmarsh and S. G. Soal, S. P. R. Proceedings, Part 114, Vol. XXXIX, March, 1930.

† Towards a Method of Evaluating Mediumistic Material, by J. G. Pratt, Bulletin 23, B. S. P. R., 1936.

The situation might be expressed graphically in the form of a contingency table as shown in the illustration herewith. The table shows the number of items of information which a subject describes as pertaining to himself obtained from the medium during the time he was actually sitting. On a purely chance basis, the expectancy in each cell is 5, since there were five sitters and twenty-five items of information per sitting. Assume in this illustration, then, that of the 25 items of information selected by each sitter as pertaining to himself, 10 were actually obtained during his own sitting. These data are indicated in the main diagonal of the table.

The total expectation (E) for the leading diagonal is 25, whereas the obtained value is 50. The total number (N) of

**Sitter**

	1	2	3	4	5	TOTAL
1	10	5	5	5	0	25
2	0	10	5	5	5	25
3	5	0	10	5	5	25
4	5	5	0	10	5	25
5	5	5	5	0	10	25
TOTAL	25	25	25	25	25	125

Contingency table showing the number of items of information which a subject describes as pertaining to himself obtained during the time he was actually sitting, with the number of items of information obtained during other sittings.

units involved is 125, and the difference (D) between expected and obtained values is 25, and the value of Chi-square, a statistic of use in determining the significance of departures from expectation, is calculated as follows:

$$x^2 = \frac{D^2}{E} + \frac{D^2}{N-E}$$

or,  $\frac{625}{25} + \frac{625}{100} = 31.25$

Chi-square, then, is 31.25, and from previously computed tables we determine that P is, in this case, significant, being less than .01. Thus the data are not ascribable to chance, and the interpretation may be made accordingly.

The work of Thomas\* furnishes a good illustration of the application of objective techniques to mediumistic material, and in recent research in extra-sensory perception the role of coincidence is controlled to the largest degree possible. In current research by Murphy and the writer (not yet published), for example, the material to be used is prepared mechanically, and the method is such that the source is truly infinite, making the statistical treatment of the data a straightforward procedure. Various methods of preparing material have been suggested by a number of writers†, and elimination of the subjective factor is nearing completion.

In conclusion, then, the purpose of this paper has been to indicate the importance of the control of coincidental factors in psychical research. In doing so the quantitative aspect has necessarily been stressed. This should not be construed as indicating that the purely qualitative aspect is not of importance, for in many cases it undoubtedly is. The interest of this paper has been concerned, however, only with the quantitative side of the problem.

\* *Beyond Normal Cognition*, by J. F. Thomas, Boston, 1937.

† A Method for ESP Testing, by J. H. Manley, *Jour. of Parapsychol.*, 1939, 3.

† Requirements and Suggestions for an ESP Test Machine, by J. B. Rhine, *Jour. of Parapsychol.*, 1939, 3, 3.

† A Machine for Research in Extra-Sensory Perception, by E. Taves, *Jour. of Parapsychol.*, 1939, 3, 11.

## An Instance of Double Veridical Dreaming

In the October 1939 issue of *Blackwood's Magazine*, there appeared a gripping account by Ian Scott of submarine patrol, in the war of 1914, called *Noord Hinder*. The climax of the narrative was a remarkable instance of double veridical dreaming indicating purpose. An excerpt was published in the *Readers Digest* in the January 1940 number. Mr. Scott's account is briefly as follows:\*

"H.M. Submarine C-23 left Harwich before dawn for patrol duty and after a terrible sleet-lashed day on the surface and a worse night, Captain Carlyon decided to take to the bottom until the weather moderated.

" 'We'll surface about 10 o'clock tonight,' he told me. 'Put one watchkeeper on the for'ard depth-gauge. The rest of the hands can pipe down.'

"After breakfast everyone, exhausted, fell asleep at once . . . I, too, slept. . . . I was obviously in a munitions factory, for I could clearly see women turning up shells on lathes. I heard plainly the rattle and squeaking of the driving belts and the murmur of conversation. I passed through the vast shop and through a heavy door into another large compartment. Here overalled women were filling the shells with explosive. I thought guiltily of the matches in my pocket as I swung right and entered an office door marked 'Inspector'. Without feeling of surprise I saw my sister sitting at a desk, but she did not appear to notice me. Looking back through the doorway I had entered I saw with indescribable horror a scarlet snake of flame creeping along the floor. I tried to shout a warning, only to find I was tongue-tied. I whirled towards my sister in a frantic effort to save her, and noticed she was drooped over her desk as if asleep.

"A terrific explosion! The walls trembled and bulged. Dust and flame, scorching, searing, choking. Falling tim-

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\* Some of the account is quoted from the *Readers Digest* with their permission, but Mr. Scott's dream and his sister's letter are quoted in full from the original in *Blackwood's Magazine*.

bers, metal, machinery, and with it a ghastly rain of blood and tattered flesh. I was suffocating, strangling . . .

"I awoke sweating and gasping. Thank God it was only a dream!

"The crew were still sound asleep, but the nightmare had driven sleep away, though I still felt strangely drowsy. I ached in every bone, and my neck was painfully stiff. Looking at the watch-keeper, I saw that he, too, was asleep. I staggered to my feet to approach him. We were still motionless at 75 feet, and I looked at the clock.

"Ten o'clock! It was time to surface. I shook the watch-keeper, and to my surprise he slumped heavily to the deck. I shook the captain, without success; his heart was barely beating. My own was racing and I sobbed for breath. I must have help to get us to the surface; by slapping faces and using water liberally I managed to get three men on their feet. They could neither concentrate nor stand without support but we got C-23 up. I opened the hatch to find—daylight. We had been at the bottom for 25 hours; it was a miracle any of us were alive. Petrol fumes had overcome us.

"I told the skipper of my vivid dream, so vivid that it shocked me awake. And, I added, 'as I started up I struck my head on the bottom of your bunk and that cleared my brain; otherwise I might have turned over and gone to sleep again.'

"'That dream saved our lives.' Carlyon said quietly.

"Back at base, I found a letter and a telegram from my sister. I ripped it open to read: 'Are you all right? Writing.' Wondering what had prompted this unaccustomed message, I casually opened her letter, and my attention was soon fixed.

"'. . . We had an appalling accident here to-day. The Filling shop exploded and thirty-six women were killed and hundreds badly injured. Although my office is off the Filling room it was completely wrecked, and the desk where I

was sitting was blood-splashed and littered with ghastly charred flesh. I escaped without a scratch, but for heaven's sake don't tell mother. The extraordinary thing about the business is that it was exactly ten o'clock when I should have been going my rounds in the Filling shop. For the first time in my life, I dozed off at my desk and had a terrifying dream about you. I saw you and your crew lying motionless inside your horrible submarine. Everyone appeared to be dead, and although I seemed to know you were still alive, I had the strongest feeling that you were in deadly peril. I tried to wake you, to warn you. But I couldn't make you hear. The explosion shattered the dream but dreaming probably saved me from being blown to pieces . . . "

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This account, though written in a fictional form for the sake of the narrative, had a ring of truth in it that prompted us to write to the author and ask for the facts. The following letter which we received in reply, we think will be of interest to the JOURNAL'S readers:

H.M.S. —

January 30, 1940

Dear Miss Pierson:

I was interested to get your letter which I received today. I have only taken to writing in the last year or so and for that reason Noord Hinder was written from memory after the lapse of many years.

I am afraid I am very ignorant on the matter of dreams but I wrote it as faithfully as I could remember.

My sister and I were at the time very close together in our ideas and thoughts.

I have written to her asking her what she remembers of the occasion. I don't think she has read my yarn as she is

seriously ill. My Captain Carlyon-Britton did not live very long after we were together.

I have had a number of letters from people interested in dreams and quoted to them of two other occasions when friends of mine were in extreme peril.

One mother saw her son escaping from a submarine but caught sixty feet below the surface. She willed him to escape the only possible way and he told me afterwards that the idea came clearly to him when he had given up hope. He escaped with one lung and a dicky heart.

Another mother told me how her son was killed at Jutland. Years afterwards I was able to confirm it in detail . . .

Incidentally, my sister has always been supposed to possess second sight but as I have a horror of knowing the future I have never encouraged her at all and possibly this doubtful gift faded many years ago.

Please excuse this scrawl but time and tide are my enemies.

Yours sincerely,

Ian Scott —, Lt. Commander, R.N.

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This incident is remarkable in many respects. It is extremely rare for two people to experience veridical dreams of a quite different nature but concerning each other simultaneously. Furthermore, the occurrence demonstrates that two people, harmonious in thought, can experience each other's peril in completely verifiable detail by clairvoyant dreaming. Both dreams indicate purpose for both dreamers tried very hard to warn each other. Yet the theory that they were entirely responsible for each other's escape is unsatisfactory, because the sister was really saved by falling asleep—a circumstance which she tells us took place for the first time in her life at that hour in the morning. Com-

mander Scott could hardly be credited with the responsibility for inducing his sister's sleep.

The case is strengthened by the existence of documentary evidence—the sister's letter quoted above, and by the unusually reliable and intelligent source from which the account comes.

It is difficult to put forward even a provisional hypothesis to explain the case. If one does not recognize a purposeful element in the dreams, they might be explained on a basis of telepathic exchange. But the unlikelihood of the sister's falling asleep so early in the morning on that day of all days tends to indicate some other element at work and makes it difficult to identify this incident as one of pure telepathy.

## A Permanent Miracle

### *The Tomb of the Saints at Arles-sur-Tech*

BY RENE JOHANNET

Physical anomalies always bear with them a terrible inconvenience: the difficulty of scientific verification. How can a manifestation which is sudden, bizarre and unlikely to recur, be recorded in an irrefutable manner? As a rule, it is necessary in such instances to accept oral or written accounts—in other words, the precarious records of witnesses who are dependent upon the accuracy of their senses and liable to the frequent errors that accompany such happenings such as material inexactitudes, errors of interpretation and incursions of imagination. The witnesses do not always register the occurrence accurately and, moreover, are often victims of self-suggestion, not to mention the always possible lies and exaggerations of the boastful. In brief, many records break down under the scrutiny of historical analysis.

It would be otherwise if the anomaly, remaining as it is, was nevertheless of some duration, homogeneous, repetitious and verifiable at will. But will such a conjunction of favorable conditions ever be realized?

To my knowledge, it is so in at least one extremely curious case—that of the Tomb of the Saints at Arles-sur-Tech. Although it is at the eastern extremity of the French Pyrénées, the place is easily accessible, as it is close to a much frequented thermal spring, Amelie-les-Bains.

The case concerns a stone sarcophagus, which separated from the ground and without means by which a stream of water could be conducted into it, has given forth an appreciable quantity of water without ceasing for nine centuries.

Arles-sur-Tech, pronounced Tec and not to be confused with the provincial town of Arles near Marseilles, is a market town of Roussillon of approximately two thousand

inhabitants. It is situated in the Department of the Pyrénées Orientales in the district of Céret.

The phenomenon is both very simple and very complex. It is very simple in its manifestation: the water appears on the inside surface of the sarcophagus exactly like sweat on the human skin. It runs down into the bottom where it accumulates and is gathered up. The phenomenon is very complex because the mechanism and origin of the production of water is inexplicable according to known natural laws. The whole of the phenomenon seems dependent on undeniable physical forces, yet remain mysterious from every point of view.

In order to throw as much light on the subject as possible, it will be well to examine successively the facts themselves and their history. The miracle is bound up with the memory of two Persian saints, Abdon and Sennen, who lived in the third century after Christ, and a part of whose relics were transported to Arles-sur-Tech at the end of the tenth century. As for the sarcophagus itself, it appears to date from the third or fourth century and is of local origin.

Arles-sur-Tech is a charming little town built in the hollow of a circle of mountains. It is developed around a Benedictine Abbey founded, itself, in the ninth century.

At the present time, the tomb is placed in front of the church of Arles inside a sort of open porch and shut off by a grille. It is a marble sarcophagus made of one single block and entirely isolated from the ground on which it rests by means of two little pedestals about twenty centimeters in height. Its underside measures one meter, eighty-three centimeters in length. Its upper face measures one meter, ninety-two centimeters in length. Its height is sixty-five centimeters—its width, fifty centimeters. The original casing is framed by a moulding in the middle of which is the monogram of Christ: the Chi (χ) cut by the iota (ι).

The cover is likewise cut of a single block. It is forty centimeters in height. It is fastened to the sarcophagus by

iron bands solidly sealed. Thus is the tomb which since the tenth century has furnished of itself a limpid and inexhaustible water which rises without ceasing and renews itself according to the measure of its distribution among the faithful. It is a natural, clear, pellucid water, agreeable to the taste. As I have said, it begins by streaming from the interior walls to collect at the bottom of the sarcophagus. This is covered by the sealed top but the joint allows the air to penetrate. Moreover, the bottom of the sarcophagus is covered by a light coating of slime. It is remarkable in itself that water which comes from such a place is not contaminated and has not even a bad taste. It is a miracle in itself that water gathered up from slime is uncorrupted. People who have preserved it in open flagons in their own homes for years at a time have noticed no change or alteration in it. The author of one of the announcements on the tomb recounts, moreover, that a prelate of his acquaintance placed a flagon of this water on a marble mantelpiece during two successive winters. The marble was so hot, he writes, that you could not hold your hand on it. Not only was the water not altered but the level was not lowered as much as a millimeter. This account is unverified however.

Incorruptible, this miraculous water is also inexhaustible. There is always some of it. As I have said, the sarcophagus is covered with a sealed top. At a place in the join, there is enough room to put in the funnel of a small hand pump—a *pipette*, as they call it locally. It is by this means that the water is drawn up.

The quantity extracted is about four hundred liters a year. Some years there has been as much as six hundred to eight hundred liters. At other times, the tomb has furnished in a single day more than it can contain; its capacity being from two hundred to two hundred and fifty liters. This has occurred several times on All Saints Day, July 31st, when much is taken out. There is no regularity in the supply. The level is sometimes very low in times of rain and high during periods of drought. Eye witnesses have

said that they have seen the water overflow the sarcophagus and run away in a little stream.

Two or three times in the memory of man, the water has been lacking, sometimes in dry weather and sometimes in rainy weather. Each time the inhabitants and the clergy have instituted public prayers. At the end of from eight to fifteen days, the water has mysteriously reappeared as suddenly as it disappeared.

Traditionally, the water is supposed to accomplish healing and it is for the sick that it is drawn off. Although this particularity is not a question of dogma and Catholics are at liberty to believe or not in the miraculous origin and nature (in the theological sense of the word) of this liquid, the Bishops of Perpignan have always encouraged the devotion of the faithful toward the saints who are considered as the authors of the miracle.

This brings us to the point where we must review the history of the miracle. It is well-known. Abdon and Sennen both belonged to noble Persian families and were of the Zoroastrian religion. Secretly converted to the Gospel, they became part of a military expedition against the Romans. This expedition turned out badly. Abdon and Sennen were led into captivity to Babylon where they were allowed some liberty before being sent to Rome to serve as the ornaments of a triumph. They profited from this circumstance by entering into relations with the Christian community of the city and with its Bishop, Polychronius. This happened in the third century under the victorious general and future Emperor, Decius, who gave his name to one of the bloodiest persecutions against the Faith when the Church of Babylon was put to a strong test and Polychronius was martyred. Our two captives buried Polychronius' body secretly with those of the other victims of the tyrant. In the end, they were discovered, arrested, placed in chains and transferred to Rome. It was during that time that Decius was proclaimed Emperor at Rome (249). The persecutions which he had perpetrated only in his immediate

surroundings and which had even been stopped during the accession of Philip, the Arab, recommenced with violence all over the Empire. At Rome, two of the first victims were Abdon and Sennen. They were massacred by gladiators (July 30, 250).

Now we must consider a second history—that of their remains. It is as agitated as their existence. An assistant deacon, Quirinus, had gathered and preserved their relics in his house. He was arrested in his turn and decapitated in 269. In the reign of Constantine, the bones were removed to what was considered a safer place: the cemetery of Pontien. They were placed in a cubiculum which is still in existence. Painted on the wall one can see the pictures of the saints—two young men dressed in Persian costume on the left and right of Christ. Their bones must have remained there until the reign of Pope Gregory IVth (827-844).

Let us pause a moment in our narrative. The question which interests us is the water—the water of the sarcophagus. And in the belief of certain interpreters, it is here that one finds in symbol its origin by a kind of psychic transmission or contagion. The cubiculum ended at the bottom in a sort of niche in front of which there was a square basin fed by a spring. The tradition is that Saint Peter had administered the sacrament of baptism there. The priest, Eusebe, had likewise baptized a young paralytic there—the same one that gave his name to the catacomb, Pontien—and he emerged cured.

The waters of the basin were miraculous, then. The remains of Abdon and Sennen reposed within the compass of their murmuring for the next five centuries. It was Gregory IV, as I have said, who transported them with great pomp to a place still more illustrious—the crypt of the Basilica of Saint Mark. This crypt is also intact and can be visited.

Let us now return to the valley of Tech. A little before the period when our two martyrs changed their abode, a sainted monk, the Benedictine, Castellan, came from Spain

to look for a secluded spot on which to found an abbey. He discovered the place that he sought at the foot of the Canigou, not far from the confluent of the Tech and the Riu-ferrer in a place where there arose a few ancient ruins. He built a cell. Other monks quickly joined him. A new monastery, the Abbey of Sainte Marie, was founded (821) near which a number of villagers settled. From the monastery was born a town: Arles.

While still young, the town became familiar with hard trials. First the Normans came to Roussillon, returning from an expedition to the Balearics. Then there was an invasion of enormous monsters, a kind of monkey, known to local history under the name of *Simiots*. Life became impossible. Monks and laymen took counsel. In those days the monastery was governed by an Abbot named Arnulfe. In despair, he decided to turn to Rome and started for the Holy City. His pilgrimage took place under the reign of John XIII (965-972). I will pass over in silence the visions which are said to have been experienced by him. It is more verifiable that he solicited the gift of certain relics from the Pope to protect his monastery and the town—a natural request at that epoch. When he returned, he brought with him a part of the bones of St. Abdon and St. Sennen.

For the second time, we find ourselves in the presence of water. At this period the relics of martyrs were sought for with passion. Not only did men intrigue without respite to get them but sometimes they did not hesitate to murder and steal when simpler means of persuasion failed, to say nothing of falsifications. Already many small parcels of the bones of Abdon and Sennen had been placed among the communities of the faithful. But it was the first time that such an important portion was going to be transported by road without escort. The venerable Arnulfe realized the temptation for robbers.

In order to avoid violence, he resorted to a ruse. He had a special trick barrel made. This cask was composed of three parts: the middle part to hold the bones; the front

part, wine, and the rear part, water. Thus the relics journeyed protected by liquid. And such is the origin of the special cult of the coopers who in the middle ages took Abdon and Sennen as their patrons. And such perhaps also is the possible origin of the oozing. In any case, from the time of their arrival on the soil of France, the liquids contained in the barrel worked miracles, returning sight to the blind.

The Roman church which one actually sees at Arles-sur-Tech was constructed soon after the arrival of the relics and the disappearance of the Simiots that followed. Then Arnulfe died. He was buried in one of the chapels where his body still rests. The tenth century epitaph which describes his death and his merits has not been touched. Engraved in stone, it does not forget to mention the transportation of the relics as one of his greatest works. Since then, that is to say, during the past ten centuries, the presence at Arles of the relics of Abdon and Sennen, the solemn cult of which they are the object and the miracles that are attributed to them form together a consistent whole.

In order to study more carefully the production of the mysterious water, we must examine the physico-psychic elements, the first of which is the tomb itself.

This tomb had already been in existence for several centuries when Arnulfe returned to Roussillon bringing the bones of the saints. It came probably from the ancient Gallo-Roman ruins that the Benedictine founder of the monastery discovered in this place in the valley when he came there. Popular tradition says that the greater part of the bones of Abdon and Sennen were placed in a reliquary and honored inside the church where they are still to be found. but that some part of them was also placed in the tomb. Hence the miracle of the water. In any case, the clergy take care to renew the provision from time to time. At diverse intervals minute pieces of the relics are put into the sarcophagus.

Although tradition unites the supernatural action of the water which emanates from the tomb with the saints, Ab-

don and Sennen, there remains some inconsistency in the economy of the miracle.

On the one hand, the tomb which is outside of the church makes a double use of the reliquary which is kept within. On the other hand, why don't the bones of the reliquary likewise produce water—a privilege reserved for the sarcophagus, when it is supposed that it is the reliquary that causes the liquid?

It is not explained why, in depriving the sarcophagus of the greater part of the relics, Arnulfe or one of his successors thought it necessary to entrust a very small part to the enormous open tomb. It constitutes an enigma irritating to logic, quite apart from the miracle itself.

The transportation of the relics from Rome to Arles being historically dated, one wonders if the tomb, more ancient by several centuries than the arrival of the bones, may not have been, perhaps, the object of a local cult and the frame of an analogous marvel. The arrival of the relics perhaps erased the more ancient tradition. But how is it then that during the Simiots' invasion Arnulfe felt himself spiritually disarmed and obliged to go all the way to Rome to seek protection? The problem is insoluble.

In the second place, what about the water? The ecclesiastical historians of Abdon and Sennen see in the water of the sarcophagus a mystical resurgence of the spring which ran to the bottom of the first tomb in the catacomb of Pontien. They suppose that when Arnulfe filled his barrel, it was from this spring which served Saint Peter in administering baptism.

It is worth noting in this connection that the appearance of miraculous springs is not rare in the lives of the saints and the histories of sanctuaries. Without leaving the midi of France we can find several examples. In 1858, the waters of Lourdes gushed forth; in 1846, those of Salette. Not far from Lourdes, at Béthara, in 1622, a spring which had been dried up for several years suddenly recommenced

to run with abundance, working miracles. And finally, in 1500, the Virgin of Garaison at Mauléon, still in the same region, appeared near a fountain.

But we are not concerned at Arles with a real spring. The water does not come from the ground. It does not run. It oozes gently and in an appreciable quantity from the inside walls of a dry block of stone isolated from its surroundings. Whatever the origin, history or faith, the liquid is an actual fact.

It is not possible here to give all the testimonies that have been recorded during the past ten centuries, but let us consider a few.

As one would imagine, contradictions are not lacking. From century to century wits have been set to work more or less skillfully to establish verifications. Thus in 1529, a group of Spanish officers camped for several days in succession near the tomb and strove to draw off from it all the water possible. They left with a very large supply. In 1587 and 1752, examinations were made to ascertain that no secret conduit existed by which the water could be clandestinely renewed. In 1848, the sarcophagus was entirely separated from all supports for a period of ten days in order to allow the curious to satisfy themselves that no cheating dishonored the tomb.

The French Revolution permitted a sort of verification of the spiritual side of the miracle. In May, 1794, the town of Arles was occupied by a troop of Allobroges (revolutionary savoyards). The church was plundered; the tomb overturned and filled with rubbish. The miracle ceased. Six months passed. In October 1795, the band of madmen withdrew. The inhabitants had nothing more pressing to do than to clean the holy tomb. They washed it first with hot water and then with cold. At last they undertook to dry it. It was then that the three women employed by this pious task saw that their linen towels did not dry the tomb. The miracle had resumed its course. Everywhere drops formed. The fragments of the relics which had been withdrawn soon

after the desecration were replaced in the sarcophagus. That same evening there was an inch of water in the bottom—fifteen days later there were twenty-five centimeters. The cover was then sealed with the two bands of iron that remain intact today.

We possess twenty-four explicit testimonies on this remarkable incident as they were collected on the 29th and the 30th of November, 1825, by the civil and religious authorities.

Anyone can procure water from the tomb. It is given gratuitously by the curate. It is only necessary to pay the postage to receive a little carafe in the form of a pilgrim's gourd by mail. However, a trip to the tomb will repay investigators. The miracle of Arles-sur-Tech offers ideal conditions for examination by men of science.

## Survey and Comment

In the December 1939 issue of the *Journal of Parapsychology*, the Editors, Drs. Murphy and Reiss, state that they are altering the editorial policy of the magazine to include an occasional theoretical article. In the same issue they publish an essay called *A Theory of Extra-Sensory Perception* by Oliver L. Reiser of the Department of Philosophy, University of Pittsburgh.

If the theoretical articles of future issues are as stimulating, and at the same time are set forth in the same spirit of impartial discussion as Dr. Reiser's essay, we heartily applaud the Editors' decision.

Although we realize that such speculations at this time will probably shoot wide of the mark, we believe that efforts to formulate hypotheses which will correlate and explain the findings of psychical research cannot help but be of great value. Furthermore, those who are not themselves conducting Extra-Sensory Perception experiments and who are, perhaps, as interested in the significance of the experiments as in the methods of procedure and control, will welcome this editorial innovation.

Dr. H. H. Price's Presidential Address to the Society for Psychical Research (London), which was reviewed in the last JOURNAL, emphasized the need for unifying hypotheses to guide experimentation and spoke particularly of the part that professional philosophers might play in this connection. Dr. Reiser's paper is an attempt to formulate an hypothesis that will remove what he calls the "old argument from inconceivability".

The constituent elements of his theory are: (1) the theory of emergent evolution; (2) the system of reasoning termed non-Aristotelian logic; (3) the notion of psychic levels; and (4) the doctrine known as religious humanism.

It is impossible to outline Dr. Reiser's theory in detail but the essence of it is that psychical phenomena constitute manifestations of an emergent evolutionary stage in the mental development of man. In Dr. Reiser's opinion, the changes that this evolutionary step would bring would be so fundamental as to alter man's mode of thought since the time of the Greeks, namely, *Aristotelian logic*.

For the sake of argument, Dr. Reiser divides the evolution of the mind into three periods: the *pre-Aristotelian*; the *Aristotelian*; and the *non-Aristotelian*. He defines the pre-Aristotelian or first level of consciousness as dealing with nature in terms of wholes, the axiom

of which is: everything is everything else. He cites Lévy-Bruhl's conviction that primitive man does not observe the fundamental canon of Aristotelian logic, the *law of contradiction*, but follows a different principle which he termed *participation*. Thus primitive man's *personifications* of nature are based on what have been called false identifications — "I am other things."

In contrast to the pre-Aristotelian stage, the Aristotelian mentality, according to Dr. Reiser, is based on sharp distinctions — on the *law of identity*. Here the axiom is *this is this* and *that is that*. This logic involves a sharp distinction between an "object" and its "environment."

But it is the non-Aristotelian mentality or third level of consciousness which concerns us here. Telepathy and clairvoyance suggest the possible emergence of an enlarged consciousness, capable of sharing awareness and experience by means of psychic perception. This super-logical state has been postulated before in psychical literature but is rarely if ever treated by philosophers in spite of the fact that it would seem to be the next evolutionary step in the mind of man, — an evolution which, from our knowledge of nature, we must consider very probable. Dr. Reiser postulates this third consciousness as follows:

"In proposing that the third stage of mental evolution is, or will be, the non-Aristotelian mode of orientation, we mean that after the present age of specialization in science has passed, or has been supplemented by an era of coordination and synthesis of knowledge, we will attain an insight into the interconnectedness of things which will resemble primitive man's sense of 'participation' in the sense that here, on a higher level, we again realize the limitations of the classical laws of thought. On this coming third level we return to the idea that everything is everything else, except that this non-Aristotelian principle (unlike the pre-logical principle of the primitive mentality) will be based on the understanding of an underlying unity, provided by a sub-universe of continuity so that the distinction between 'object' and 'environment' becomes relative. Individual identity is to some extent illusory. In its ethical application this means that it is really true that we are our brother's keepers, and that he who would save his life must lose it."

Thus, Dr. Reiser's argument leads us to the consideration of a higher unity which will be achieved by our participation in the universe through perceptual awareness made possible by the development of our psychic faculties. As a man is aware of all parts of his body at the same time, so may we become aware of the whole body of the

universe. Psychic facts, Dr. Reiser believes, indicate that it is at least possible to conceive of some sort of "mechanism" whereby the space-time intervals which normally isolate individuals from each other may be overcome.

"If all this is true", he concludes, "as time goes on the *law of identity* will become even less satisfactory as a description of human individuality. And thus we are confirmed in our conclusion that Extra-Sensory Perception, defying the time-honored laws of Aristotelian logic in their scientific applications, is but a feeble and uncertain intimation of psychic powers yet to be evolved and perhaps eventually to become universal in the human species. *Evolution is not through with the human organism, for still higher functions remain to be developed.* Humanity thus appears as a god in embryo, a developing being with the psychic powers — omniscience and omnipresence — which man has hitherto assigned to his God. Perhaps man will eventually find that he is made in the image of God because God is being made in the image of Humanity."

\* \* \*

A post graduate scholarship for the study of psychical research has recently been established at Trinity College, Cambridge, England in memory of F. W. H. Myers, as a result of a bequest left to the college for that purpose by the late Mr. F. D. Perrott.

This studentship which is more or less the same as the Hodgson Fellowship at Harvard is the first of its kind to be established in England. Professor C. D. Broad is responsible for drawing up the rules of the scholarship and will undoubtedly keep a watchful eye upon it. The acceptance of a bequest for the purpose of a studentship for psychical research by the governing body of Trinity College is a definite step forward and should add prestige and dignity to the subject, though Professor Broad is quoted as stating that the establishment of the studentship does not imply that the governing body of the college have reached any conclusion on the existence of psychical phenomena.

Although extra-sensory perception experiments are being conducted in the psychology departments of approximately ten universities in the United States, there is only one chair in the subject. It is at Stanford University and so far has chiefly contributed negative results to the study.

Holland is the only country which has shown both vision and courage in this respect. There are chairs of psychical research established in association with the psychology departments of three Dutch universities: Utrecht, Leyden and Groningen. These chairs are at

present held by three eminent psychical researchers, Professors Tenhaeff, Dietz and Heimans respectively. These men are all members of the Dutch Society for Psychical Research and their work is published from time to time in the Society's organ, *Tijdschrift voor Parapsychologie*.

\* \* \*

The January 1940 *Psychic Science* contains a paper by Dr. J. Hettinger Ph.D. entitled *The Ultra-Perceptive Faculty*. The paper which records a series of experiments in psychometry with two professional sensitives, was prepared to be read before the Psychological Section of the British Association in Dundee in September — an event which was cancelled by the war. It is of especial interest because the statistical and time factor experiments outlined in the paper were embodied in a successful thesis presented by Dr. Hettinger for the Ph.D. degree of London University. According to the editor of *Psychic Science*, this is probably the first thesis based on a study of paranormal faculties that has ever been accepted by an English university, and is another intimation that the universities the world over are gradually opening their minds and their doors to psychical research.

## Book Review

THROUGH CLOUDS OF DOUBT. By Major J. H. Webster, MBE.MC., with a preface by Sir Oliver Lodge. Psychic Press Ltd., 3/6.

This book is well worth reading. It deals with many questions that inquirers are likely to ask. Its value does not consist alone in the striking and evidential experiences which are recorded by the author, but also in his mental reactions to those experiences which often surprise and perplex him. The writer is a distinguished officer who served during the war of 1914 under Field Marshal Earl French, who was himself interested in psychical phenomena.

Major Webster's investigations were prompted by the spontaneous experiences of his wife after the death of their son. She gradually developed various forms of psychic ability and the phenomena produced in their home circle included trance and direct voice. One incident is brief enough to outline:

One of the five principal controls of the circle is an Indian personality who Major Webster says "often chatters in her own language, especially just as she is assuming control." On one occasion, she gave a sentence in Urdu, a language that none of the sitters understood. "I took it down phonetically," he adds, "but made no effort to confirm it beyond one or two casual inquiries which were not successful. At every subsequent sitting, I was chided by 'Biba' (the control) for not verifying it." "Biba" finally reminded Major Webster's daughter that there was a patient in her nursing home who often had a visitor, a member of the Indian army, that could translate the sentence. "Biba" spelt it out letter by letter. The visitor was found to exist and the sentence was translated.

This incident serves to illustrate the kind of experience that led the author through *clouds of doubt* to the convictions which prompted him to write the book. The doubts were not due to any suspicion as to the genuineness of the phenomena which he witnessed for the most part in his own home but as to the interpretation to be put upon them. With complete candor he reveals to his readers the fluctuations of his mind which, through years of experience and the honest consideration of alternative hypothesis, led him to his present position.

The book is prompted by the desire to lead others to investigate the subject. Major Webster writes: ". . . not for one moment have

I entertained the idea or even the hope that this book will convince anyone of the truth of survival of personality after death. . . . but what I set out to do when I decided to place my experiences on record, was to create a spark which might be kindled into a flame of desire on the part of a few people at any rate to investigate for themselves, and eventually maybe share with me the joy of a new outlook on life, the knowledge of life's purpose and the truth of its continuance."

This modest aim, so frankly stated, is typical of the quality of the book which is characterized by lucid sincerity and wise discretion. The reader feels increasing confidence in the judgment of the writer as he proceeds. A brief note by Sir Oliver Lodge introduces the work, which he commends as calculated to spread a conviction of truths which really do "greatly concern humanity".

Helen Alex. Dallas.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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## Not Telepathy, Then What?

BY ALAN HOWGRAVE-GRAHAM, M.C., V.D., M.P.C.

EDITOR'S NOTE: Major Howgrave-Graham has kindly responded to our suggestion that he allow us to publish some of his valuable experiences, by contributing the following book test obtained through the mediumship of Mrs. Osborne Leonard. The test was recorded some years ago in a book by Major Howgrave-Graham called *The Verdict* which was published under the nom de plume, *Tertium Quid*. The book has long been out of print and as these book tests provide good evidence, we are glad to have the opportunity to republish the instance given below.

In order to make the significance of what follows fully apparent, I fear that a personal explanation is necessary.

It was about the year 1906 that I first began to pay serious attention to those phenomena called variously "spiritistic", "psychic", "paranormal", and so on. In September 1907, while resident in Pretoria, I had my first sitting with a really good trance medium, a Mrs. Griffiths of Johannesburg. This sitting utterly precluded any possibility of any kind of deception, intentional or otherwise. The medium, who did not even know my name, gave me all kinds of correct information, with descriptions of deceased relatives, etc., scarcely any of it known to any one in South Africa. Some of it was known to myself alone and some

recalled long-forgotten incidents of my childhood. In two cases, I was set right on points about which I had been completely wrong; in one of them I was proved to be so only after writing to England to inquire.

I venture to say that at least nine out of ten people inexperienced in the subject of Psychological Research would have accepted this one séance as proof positive that the dead can communicate through a medium. But I am profoundly skeptical by nature, and I had but lately emerged from a mental attitude of contemptuous disbelief in and distaste for the whole conception of what is known as Spiritualism. Moreover, I had by that time made sufficient acquaintance with the conventional technique of psychological research to have been put almost morbidly on my guard. I had from time to time thereafter occasional other good evidential sittings with mediums, among them the well known A. Vout Peters. But on the principle of safety first, I adopted the whole technique as well as for the most part the general mental attitude of the skeptical scientific investigator.

Through ignorance and inexperience I made as I now see the mistake of taking far too seriously the stock explanations — chiefly in this case the telepathy theory — put forward to account for the kind of mediumistic phenomena which came my way — trance communications, clairvoyance, and clairaudience. I attached much too much weight to pseudo-scientific “hypotheses”, the authors of which I took too readily at their own valuation; crediting them with a degree of scientific “oracularity” and of intellectual honesty which, I am afraid, they by no means possessed even in those days. I therefore remained for the ensuing twelve years in a state of what I can only call interested but skeptical agnosticism.

Provisionally, it was entirely legitimate to consider the possibility of a medium subconsciously sensing the thoughts of the sitter and tacking the results onto a subconsciously created, dramatized personality, thus presenting a deceptive

simulation of discarnate communication. But in my opinion, after abundant cases had presented themselves in which mediums were able to give quantities of correct information not known to the sitters at all, this tentative hypothesis should have been dismissed. Especially after experiments had shown that telepathic conveyance of thought was quite a rare occurrence and peculiarly difficult in the case of mediums in trance.

But no! Finding the telepathic theory to have been hopelessly discredited by the facts themselves, the champions of it twisted it to fit them. They also had the effrontery to pretend with literally no evidence to support the supposition, that it was enough for a given fact to have been *at any time* within the knowledge of a living person for it to be easily sensed by the medium, who in turn served it up expressly to meet the expectations of the sitter. A fact thus acquired would appear to be deceptively evidential to the sitter, of course. Nor did they consider it vital that the person in whose mind this knowledge was contained, was acquainted with either medium or sitter.

I laugh now to think that I should have fallen for such fantastic fairy tales. Nevertheless, I did and remained timorously suspicious of the possible telepathic origin of the most evidential messages.

In the year 1919, finding myself alone in London, demobilized after war service and with six months leave before me, it occurred to me to probe the matter further to see whether it was not possible to come to some final conclusion.

The first of several sittings that I had in 1919 was with J. J. Vango. My father purported to communicate. A couple of years earlier, before his death, I had discussed this telepathic bogey with him and I therefore put this question through the medium's "guide" or chief "control".

"Will my father and those with him try to arrange a test which entirely excludes telepathy?"

Answer: "They will try".

I had other séances with Vango, and with Mrs. Brittain, neither of whom knew my name or address.

But on June 19th I had one with Mrs. Osborne Leonard. This was arranged for me "anonymously" by Sir Oliver Lodge. Through his secretary, Miss Walker, Sir Oliver subsequently sent me a written assurance that neither he nor she had communicated to Mrs. Leonard literally the only three facts they knew about me, which were my name, my military rank, and the address of the Club from which I conducted the correspondence.

The séance was a long and absorbingly interesting one, containing abundance of evidential messages. But the feature of it with which I am concerned here was a most remarkable series of "book-tests". Now these the communicator (my father) expressly stated to have designed to exclude telepathy, and this, mark you, without my having breathed a word about my previous request through J. J. Vango for such a test or having even mentioned the very word, telepathy.

An excellent description had already been given of my father. The actual control of the medium was, I need hardly say, the world-famed "Feda", distinguished in what follows, by the letter F, while A.H.G. represents myself. The trance utterances are in italics.

F. *"He is very anxious about a test. (Wait a minute, wait a minute; you'll have to go very slowly so that he knows just where the books are—wait a minute). I have to give you shelves, with books, running towards a window. (Wait a minute, not . . . don't quite understand) Not in the middle of the wall but more towards the end. More than one shelf. He's pretending to count the shelves. (Wait a minute . . .) He thinks of a table—the top of a table—close to the book-shelves. He says that while he was looking he caught sight of a round bright object to one side, very*

*light in colour—reflects light. These things are not important (the objects you mean?) but they are landmarks, so that you'll be sure of the place where the books are. It's a place that you know; a room he sees you in. I'll just ask him . . . No good! A window, books running towards a window. It's a test. You'll be in the room again very soon. He asks whether you have written it all down."*

A.H.G. "Yes; it's all written down."

F. "Second shelf up, counting up—"

At this point I asked a very ill-advised question. It was really intended as a kind of test question, but I ought not for any reason at all to have put a leading question. Knowing that they could not possibly be my own books, I foolishly asked, for that very reason, "Are they my books?" The result serves me right; let it be a warning to any person engaging in psychical research.

F. "*He says are they his books? Are they his books? . . . They are your books. You are not always in this room, but it is a room you are often in.*"

A.H.G. "My books are all stored away. I do not know how or even exactly where." (They had been stored by a friend in South Africa while I was at the front).

F. "*No! He is shaking his head. He says you will be in the room soon. He calls them your books because you have a right to go there. Seem to have a table for writing on near them.*"

A.H.G. "I have no idea where the books are."

F. "*Three days. He seems to say you will be there in three days. He is taking you there. He is trying to think out something—something not telepathy—where telepathy can not come in.*"

A.H.G. "That's just what I want."

F. "*(You gave me the second shelf up?) The second*

shelf up. (Second shelf up—count from the right?) Count from the right. The third book from the right on the second shelf. (Page what? Can't see that number . . . two, seven—that means twenty-seven) Page twenty-seven on the upper part of the page (wait a minute; on the upper part of the page, what is it?) A message from him to you referring to the possibility of communication. Certain words there point to the fact that there can be communication, and he thought it was very (what's that?) thought it was very apt? (Apt to do what?) No, no! He shakes his head—very APT." Note here that this was a rather usual expression of my father's, the word being used in the sense of very fitting, very much to the point.

F. "He wants you to take this personal message: this book, especially about this particular page, seems to deal with different countries, not just England (wait a minute—different countries?) and also on the preceding page to the one indicated—twenty-seven twenty-seven—seems to suggest to him a comparison (what does that mean?) a comparison of time; it speaks of one time, and then jumps to a quite different time, as if comparing one time with a much later one. Now just at the beginning of the book, the same book, at the opening (go slowly) an allusion to a place—a place that you will know he himself would be especially interested in. (Do you mean when here? Yes?) Yes, when in earth life; (now just wait a minute, is that all you want to give?) Yes, that's all for the Book-test. (Wait a minute; I'll tell him that in a minute). I feel he is going to lead you to it."

A.H.G. "I still have not the remotest idea where the books are."

F. "He says 'Leave it to me! Leave it to me!'. He says 'I have been trying to think out what will disprove telepathy in this instance.'"

There are certain points which should be borne in mind in connection with this series of book-tests. The first is, as I have said, that I had spoken no word to Mrs. Leonard

concerning telepathy, but that shortly before his death I had discussed this and other aspects of discarnate communication with my father. The second is that all his life my father had an exact memory for the positions of the books in his own small library and that it had been his lifelong habit to retain passages and quotations from them in his mind, and to produce them in conversation. He even knew by heart all the syllables on the backs of the volumes of an Encyclopedia, and if, at the dinner table, a discussion about, say, Hadrian, arose, he would say "Fetch HAD — INT".

One other consideration I feel obliged to put forward. It is the fashion with psychical researchers to invent various explanations of how they imagine knowledge of facts might have entered a medium's mind. But in doing this, they either wilfully, or very foolishly, ignore the manner of presentation of those facts. They ignore what I call the psychology of conversational idiom. In the dialogue that I have just reproduced the personality of my father quite distinctly pierces through even its transmission at second hand, but the two expressions ". . . *very apt*" and that impatient "*Leave it to me! Leave it to me!*" are my father to the very life. Equally characteristic is the deliberate methodical formulation of this test, point by point, beginning with meticulous details about the positions of furniture and going on to the four separate and detailed references to the contents of the book.

I will now proceed to the sequel to this séance.

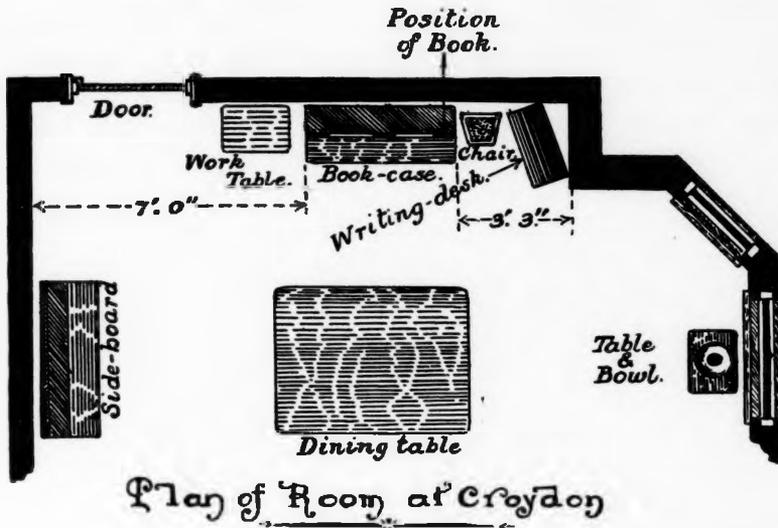
As already seen, I had no idea whatever where these books were supposed to be. The only house I thought of was that in which my brother was living in Hampstead. But I found that in this house, whither I went on the 22nd of June, there were no less than four rooms with books on a side wall. In no case did the other details correspond in full, and there was no "*round bright object, light in colour, reflecting light*". In no book even nearly corresponding to "*third from the right on the second shelf counting upward*"

was there anything that bore the remotest resemblance to the references described at the séance. As no other house had occurred to me as possible, I was thoroughly disgusted at the apparent failure of so detailed and important a test. Of course, I was in fact in the wrong house, or I should not be writing this now; but that being so, and I being under a wholly wrong impression, how did the identity of the right house get into the medium's mind?

It was on June 26th that I went to my cousin's house at Croyden. Had I carried out my intentions as on the date of the séance, I should have made the visit on the third or fourth day after it, and so even satisfied the words "*three days*". But certain circumstances intervened and I had to change my plans.

On entering my cousin's dining-room I at once noticed a book-case whose existence I had quite forgotten. Every "*land-mark*" corresponded exactly with the explanations given me at the séance. "*He thinks of a table—the top of a table close to the book-shelves*". Almost touching the book-case, on one side, was a small work-table. "*Not in the middle of the wall, but more towards the end.*" The distance to the front wall was 3 ft. 3 in.; that to the back wall was 7 ft. 0 in. "*A round bright object to one side, very light in colour, reflects light*". In the window, to the right as one faced the shelves was a small table; on this table was a large round light blue glazed bowl which reflected such a strong light that it was visible in the mirror of the sideboard opposite. "*Seem to have a table for writing on near them.*" Near the book-case, on its right, was a little writing bureau of the kind in which the front opens downward on hinges to form a horizontal table for writing on. I append a plan of the room, so that the reader can judge for himself of the accuracy of all these details.

It is only fair to say that I had been in this room before. Although I could not have recalled one single one of these details of the furniture and its position, I must have noted



it, if only subconsciously. But I had never opened the glass doors in front of the books, or seen them open, or borrowed any book therefrom. Moreover, the third book from the right on the second shelf counting upwards was entirely concealed by the framework of the right-hand glazed door of the book-case, and therefore completely invisible from the outside. There was one set of shelves only, without partitions.

This book was one I never saw or heard of before or since, called "Punishment and Reformation", by Dr. F. H. Winnes, an American. My cousin subsequently gave me a written statement that the book had always been in that position in these shelves. Verbally, he informed me that he had obtained it thinking that it might assist him in certain literary work he contemplated, but that he had abandoned the idea of the latter and had therefore never read the book. In a further letter in reply to an enquiry of mine as to whether any members of his family had done so, he said "No, we have none of us read 'Punishment and Reformation'." But at the end of his formal statement, he made the following remark:—

"I must add that later in the evening" (of the day on

which I had read the extract from the séance to him) "I seemed to recall a vivid impression that I had seen my uncle" (my father) "reading the book in a certain easy chair which is now placed in a different position from that which it then occupied, and that he asked me where I got the book from or why I had bought it—I fail to remember clearly which. My impression is that he asked me in his usually quiet, almost suppressed tone, 'Where on earth did you get this, Walter?'" He adds—"We are none of us by any means convinced Spiritualists, and I have never been inclined to go to any medium or séance; my mental attitude towards the subject is one of extreme caution. In the present example, however, although there are one or two apparent inaccuracies in the 'communication'" (he referred to the previous description of my father, not to the book-test portion of it) "any telepathic explanation is in my opinion definitely proved to be impossible, and the possibility of fraud or self-deception appears to be altogether excluded by the facts".

The expression "*You have a right to go there*" is perfectly correct. When I was on active service, my cousin's wife wrote to me saying that I was to look upon her house as my home in London whenever I desired and put up there whenever it might suit me.

I come, then, to the four references to the contents of the book.

*"Page twenty-seven, the upper part of the page, . . . certain words there point to the fact that there can be communication, and he thought it was very . . . apt."* About seven lines from the top of page 27, came the following:

"The superstitious savage sees in every movement of natural objects the visible manifestation of the power of an indwelling spirit. Spirits move the sun, the moon, and the stars across the sky; spirits make the leaves and the grass to wave, and the water to ripple in the wind; spirits make the flame and the smoke to rise, and the rain to fall; spirits

are in the growing plants, in the rushing rivers, in the flash of lightning, and the roar of thunder. What more natural, then, than that they should suppose that spirits suggested the thoughts of men?"

*"This book, especially about this particular page, seems to deal with different countries, not just England."* On page 26 are mentioned Rome and the Roman law. On page 27, allusion is made to Greece, on page 28, Greece and Rome occur. On page 29, Assyria, Nineveh, and Persia are spoken of. The following names have been copied from the index: Sweden, The Netherlands, Turkey, Switzerland, Norway, Assyria, New Caledonia, Van Diemen's Land, Madagascar, Jamaica, New Jersey, Barbados, Sierra Leone, New South Wales, Salamanca, Boston, Moscow, Oldenburg, Vienna, Munich, Michigan, Paris, Philadelphia, Orleans, Babylon, Naples, Amsterdam, and others still. Case established, I think?

*"On the preceding page to the one indicated—twenty-seven—seems to suggest to him a comparison of time; it speaks of one time and then jumps to a quite different time, as if comparing one time with a much later one."* On page 26, the preceding page, occur the following words: "The histories of the families of Abraham, Isaac, and Jacob are not unlike instances which might be quoted from other nations of antiquity . . . So Lot separated from Abraham. So, after the death of Jacob, the children of Israel grouped themselves according to the nearness of their blood-relationship by tribes. A similar organisation was that of the Scottish nation by clans". Surely the strangest of *"jumps to a quite different time as if comparing, etc."*

*"Now just at the beginning of the book . . . an allusion to a place—a place that you will know he himself would be specially interested in".* My father had a great love for Italy; he spoke and sang in Italian, and when I was in England in 1917, he and I had actually discussed the possibility of our going to Venice together when the war should

end: a sentence in Italian would at any time at once have caught his eye. On the second page of the Preface, page viii, I found the following, a title of a book:—"Sul governo e sulla riforma delle carceri in Italia", di Martino Bettrano-Scalia ("On the government and reform of prisons in Italy," by Martin Bettrano-Scalia). Case established?

I did not reproduce the rather lengthy description of my father, since the reader could not judge of its accuracy, but this is reflected in the following table which analyzes the results of the Test as a whole:

Description of	No. of Items	Correct	Discrepancies	Doubtful
Communicator	30	25	1	4
Room	7	4	3*	—
Positions, etc. of Furniture	6	6	—	—
Position and Con- tents of book	12	12	—	—
Other references and details	6	5	—	1
TOTAL	61	52	4	5

Personally, this experience once and for all satisfied me that telepathy need not be taken seriously into account as an explanation for evidential trance messages. I considered both survival and communication to have been incontrovertibly proved in at least this particular case.

But unassailable as I hold the evidence of these book-tests to be, let me assure readers of this JOURNAL that I have received a mass of even more overwhelmingly convincing evidence since. This will be no news to readers of that valuable English Spiritualist paper *Light*. This evidence was not from the communicator of the Book-test through Mrs. Leonard, but from a totally different discarnate source and it has gone far beyond merely convincing

\*Two of these were partially right, not wholly incorrect.

me of the elementary commonplaces (I call them) of survival and communication; it has compelled me to admit as proved certain of the "Spiritualistic" doctrines or beliefs which till then I had strenuously insisted neither were nor ever could be scientifically substantiated.

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## A Curious Incident

BY E. B. GIBBES

One evening some time ago, I paid a friendly visit to Mrs. Hester Dowden, the well-known British medium, who has obtained such remarkable evidence of survival through automatism. There was no suggestion of a sitting but she offered to do a few lines of automatic writing. Naturally, I was delighted.

Mrs. Dowden closed her eyes and I placed two or three fingers lightly on the back of her right hand. Immediately the following was scrawled across the page at great pace:

"Why have you kept me waiting? I have been waiting a long time to speak to you. You have my cloth; you must give it back to me. It should have been wrapped round my body."

Mrs. Dowden paused. These remarks conveyed nothing to us. She then recollected that she had a small piece of a cloth that had once been wrapped round a mummy. She produced it from a drawer and placed it on the paper. Resting her hand on it, she asked aloud if this were the cloth to which allusion was made. Immediately the reply came:

"No, no, that is not my cloth. It is another cloth. You have no right to it. You must make a big fire and burn it. It is mine. It should be ashes as I am and you soon will be."

This hypothetical communicator was certainly outspoken in her views. For it transpired that she was of the female sex. I remarked that if this piece of cloth were not hers, we did not know to what she referred. A violently written reply appeared at once on the paper:

"No, it is not hers, it is *yours*."

"Oh, mine!" I exclaimed. "Well, I can't think to what you are alluding. But tell us where you came from?"

"China," was the laconic reply.

I repeated that I did not know anything about her piece

of cloth and asked this inspiring "communicator" to tell us what it was like. She then described some material with a yellow-gold background, much embroidered and almost covered in work.

"You must give it back," she ended.

I repeated that I had nothing of the kind in my possession and regretted my inability to comply with her somewhat strange request. She reiterated that I had it and that I was to make a fire and burn it so that she and it would be reunited. At this point the telephone bell rang and we did not resume the sitting or refer to the communication other than pronounce it to be very odd. I left Mrs. Dowden shortly afterwards.

On returning to my flat that evening, I recollected that I had a long piece of old Chinese embroidery answering the description written down by Mrs. Dowden. I had possessed it for many years but could not remember whether I had bought it myself when in the East or whether it had been given to me. A few days previously, I had taken it out of a box which had been put away for a long time, and had tried it on the piano for decorative effect. However, the colors did not harmonize with those of the room and I had put it away again without giving the matter another thought.

A few days later, Mrs. Dowden came to my flat for a sitting. Without revealing my intention to her, I produced the cloth in question and, placing it on my ouija board, asked her control, "Johannes", what he could tell me about this material. "Johannes" wrote (through Mrs. Dowden's hand) as follows:

"This came from a country far over the sea, not a very hot place, rather high up in the mountains. I see people there making it. It is a long, long time before they finish it. Then I see it sold in an open place. It is sold to a very ugly old woman — so ugly that she frightens people. She holds this up, examines it and after a time carries it away. Now it has passed out of her hands into the hands of an-

other woman. She has left a strong impression upon it. She was a very evil person, I am afraid, and she gives it to a younger woman who is not so disagreeable but very much given to complaining and objecting to everything that meets her on her way through life. This thing has been used at a funeral as a decoration. It was not round the dead body but has been over a coffin. The woman had it for a long time. She was quite different; often ill. She, too, has passed on here and I think she is here now. I feel she is coming. Here she is."

Mrs. Dowden then felt another control. Her hand pushed violently about the board and the following was spelt out at lightning speed:

"I want my cloth, it is my mother's cloth. I want it. You must not have it. I used to put it round me, it should have been on my body."

"Well, why bother about it now?" I asked.

"It is an heirloom. It ought to have been on my body."

I hastened to explain that it was now in safe hands and that I would take good care of it. By way of offering further consolation, I added that, like herself and myself, it would eventually become dust. So far as I was concerned, I observed to her, I had come by it honestly — it had been bought and paid for, — not stolen. Then I suggested that she tell us about something else. However, she was not to be side-tracked. Mrs. Dowden's hand wrote:

"It is my cloth and you must burn it."

I replied that it seemed rather a waste of a good thing to do that and assured her that I would take good care of it. Whereat she responded:

"You are a Christian — you do not understand. I will go but I will watch."

With this sinister comment the "lady" departed. She has not been heard of since.

We publish this odd episode related by Miss Gibbes because of the curious speculation which it affords. There is nothing in the incident which is evidential in the sense of proving survival. The only indication of the operation of a supernormal faculty in this instance is the fact that Miss Gibbes possessed a piece of Chinese embroidery more or less answering the description appearing in Mrs. Dowden's script. And this could most easily be explained by telepathy or clairvoyance as Miss Gibbes was not only aware that she possessed such an embroidery (though she had temporarily forgotten it while the script was written) but she had handled the material within a few days of her visit to Mrs. Dowden.

So far all is clear and simple. But why should such a piece of information, if thus acquired, be dramatized by Mrs. Dowden's subconscious mind into a Chinese lady with a passion and a purpose?

Similar unaccountable "communicators" have appeared out of the blue, equally foolish and determined. It is easy to dismiss them as subconscious creations and such indeed they may be. But are we necessarily justified in placing such cases in a category with split-off personalities?

A recurrent trance personality is usually maintained over a long period of time and for a reason. But a Chinese lady, deeply concerned about the burning of a piece of cloth, and with no other apparent *raison d'être*, seems a curious subconscious origination.

What we are told about the Chinese lady by the steady communicator, "Johannes", is of course entirely without corroboration. But knowing absolutely nothing about the source responsible for the episode, we must consider all the evidence before us. Had "Johannes'" psychometric reading of the embroidery come through another medium, the evidence for a discarnate influence would have been stronger. But we would still be unable to tell how great a part clairvoyance might have played in producing the effect of a discarnate communicator.

Although such cases may carry no evidential weight by themselves, the frequency of their occurrence suggests a common cause and a careful collection and comparison of them may lead to some very interesting discoveries.

The only sequel to the episode was the theft of the embroidery by burglars from Miss Gibbes' flat some three years later. Miss Gibbes wonders whether the "Chinese lady" is still watching and whether she has ultimately succeeded in getting her precious cloth destroyed.

Certainly this is an instance where the survival theory seems to require less of the imagination than any other hypothesis.

## Obituary

### Hamlin Garland

On March 4th Hamlin Garland, the well-known American novelist, biographer and psychical researcher, died at his home in Los Angeles at the age of seventy-nine years. He contributed some of the records from his recent case, outlined in his book, *The Mystery of the Buried Crosses*, to the September, 1939 A.S.P.R. JOURNAL. This is one of the most interesting and evidential cases of "communication" with the dead that has appeared in recent years.

Mr. Garland devoted many years to psychical research and published a review in 1936 of his earlier experiences with mediumship in a book called *Forty Years of Psychical Research*. In this book he stated that although he had seen many instances of telekinesis which he felt sure were genuine supernormal manifestations, he was still in doubt on the whole question of psychical phenomena. He regretted in his conclusion that he could not end on a note of victory and belief in an after life, but intellectual barriers made it impossible for him to do so.

Psychical researchers might well envy the many remarkable experiences which Mr. Garland had with professional and amateur mediums all over the United States. The fact that he was unable to come to any conclusion concerning them became a great source of aggravation to Spiritualists.

However, soon after the publication of *Forty Years of Psychical Research*, which he intended to be his final word on the subject, Mr. Garland ran across the Buried Crosses Case and undoubtedly his point of view underwent a change. From *The Mystery of the Buried Crosses*, the reader receives the impression that the author was quite convinced that he spoke to the departed spirits of the Mission Fathers of early California, through the mediumship of his psychic collaborator, Mrs. Williams.

Mr. Garland was born in Wisconsin in 1860. At twenty-three years of age, he moved to Boston where he began his literary career. There he became a close friend of B. O. Flower and The Rev. Minot J. Savage who were responsible for his interest in psychical research. He helped them to form one of the early societies for psychical research in the United States and thereafter took a deep interest in all serious attempts to investigate psychical phenomena. His point of view was always a very sane one though perhaps influenced by his profession as a writer and by his desire to be thought unprejudiced and scientific.

He was a prolific writer of fiction and is especially well known for his western stories, the best of which is called *The Son of the Middle Border*. He kept a complete diary throughout his life from which he drew interesting observations concerning celebrities and events which he incorporated into his many books.

In losing Mr. Garland, Psychological Research has lost a candid critic and an enthusiastic friend.

## The Problem of the Mind-Body Relation

BY HEREWARD CARRINGTON

I shall begin by asking the reader to grant, for our immediate purposes and for the sake of argument, that the testimony afforded by our senses and by "common sense" is correct, *viz.*, that a material world actually exists—composed of atoms, electrons (what you will) in the ultimate analysis. Our body and brain are likewise material. They occupy space, have weight, etc. Brain is the organ of thought. Certain chemical, physical and electrical changes take place in the brain whenever we think, and our thoughts are somehow connected with these changes. The mind, on the other hand, seems to be immaterial; it occupies no space, has no weight, cannot be discovered by means of anatomical dissection, and so forth. When a man dies, he is thought to be no lighter than before. Inner observation nevertheless proves to us that mental activity is *real*. It is our very Self.

Assuming for our present purposes that this is true, we have thus a material entity (the brain), actively functioning, and an immaterial entity (the mind), also actively functioning. Somehow these two are associated or connected one with another. How? We must now briefly review the answers to this question which have been advanced by philosophers in the past.

The first theory to be discussed is what may be called *Automatism*. This contends that there is only one definite chain of causation—the physical. Each successive brain-change is conditioned and determined by the one preceding it. We have here a chain of physical events—the brain-changes. Corresponding with these are our thoughts, constituting the flow of consciousness. These thoughts are not causally connected one with another. They are merely resultant from the brain-changes, which are the fundamental things. Just as the shadow of a horse accompanies the horse, in somewhat the same manner our thoughts accom-

pany the physiological changes within the brain. They are the mere resultant of the brain's activity. (This is of course a materialistic conception.) Let us now examine this theory, very briefly, and see some of the difficulties involved in accepting it.

In the first place, it has been pointed out that this theory involves a distinct breach of continuity, from the point-of-view of biology. The appearance of consciousness at some undefined point in the course of the evolution of the animal kingdom, as postulated by it, constitutes this break. Something new (consciousness or mind) appears, without any reason for its doing so.

In the second place, this idea runs counter to the law of conservation of energy, and even the law of causality, for in all other cases the cause passes over into the effect, and, in a physical process of any kind, if the cause is physical the effect must be physical also. But in this case the cause appears to be physical and the event non-physical, for the brain-change is a physical event, while the resultant sensation or thought is not. We can conceive of a brain-change producing another brain-change, but not a thought, and at this point the law of causation seems to be violated.

Finally, it has been pointed out that the "shadow" (thought) seems to be the important thing in this case, rather than the "horse" (brain event), for we can conceive of a horse causing a shadow, but not of a shadow producing a horse! Yet the thought seems to be the vital and essential thing for us, and indeed constitutes the very core of our mental being. For all these reasons, therefore, this theory of *epiphenomenalism*, as it has been called, has been largely given up, and is today held by few if any philosophers of front-rank importance.

The next theory which may be mentioned is *Idealism*, which contends that thought is the only reality, and that what we perceive as brain-changes are really mental in their ultimate analysis—being but the expression of thought on

the physical plane. Apart from its challenge to common sense, it will be observed that this view is just as difficult of acceptance as the other; for, if it be impossible for us to conceive how brain-changes can produce consciousness, it is equally difficult for us to understand how thoughts can produce brain-changes. The problem is the same in either case. We may therefore dismiss this theory also.

Next, we have the doctrine of *psycho-physical parallelism*, which holds that brain-changes and thoughts run along side by side, so to say, without ever influencing one another. They merely co-exist or are coincidental in point of time, but that there is no causal connection between them. Although this doctrine is held by not a few philosophers, it seems erroneous on the face of it, and opposed to the experience of everyday life, for we know that bodily changes can affect mental changes, and *vice versa*. As Professor William James said: "It is quite inconceivable that consciousness should have *nothing to do* with a business which it so faithfully attends." We may therefore dismiss this theory as not logical nor reasonable.

*Phenomenalistic Parallelism.* This is the theory maintained by Kant, Spinoza and others. It maintains that both brain and consciousness (or body and mind) are but two different expressions of one underlying reality—just as the convex and concave surfaces of a sphere are but two expressions of an underlying reality. As to the nature of this reality, Kant and Herbert Spencer were content to call it X, or the Unknown, while Spinoza maintained that it was God.

It would be impossible, in our brief space, to discuss the various pros and cons of this theory; suffice it to say that Prof. McDougall and other psychologists reject it, and that Prof. Stumpf says of it: "the one substance which is supposed to manifest itself in the two attributes, the physical and the psychical, is nothing but a word which expresses the desire to escape from dualism, but which does not really bridge the gulf for our understanding."

Two other theories may be mentioned, in passing, merely

to include them. The first of these is known as *Solipsism*, which maintains that nothing really exists outside the perceiving consciousness. This is palpably ridiculous, inasmuch as other minds have as great a right to their existence as has ours.

The second is crude *materialism*, which maintains that matter and energy are the only realities, and that mind and thought do not actually exist at all, except as a by-product of matter in motion, or energy. This view is nowhere maintained by psychologists or philosophers today. Matter *per se* cannot "think." As Huxley said, in writing of this view: "All this I heartily disbelieve. In the first place it seems to me pretty plain that there is a third thing in the universe, to wit, consciousness, which, in the hardness of my heart or head, I cannot see to be matter or force, or any conceivable modification of either, however intimately the manifestations of consciousness may be connected with the phenomena known as matter or force . . ."

Thought has a definite *meaning*, and therein consists the stumbling-block. Both matter and force are blind. Neither of them has any meaning, while thought has. Thought, therefore, if a mere manifestation of energy, must be energy-plus-X (the meaning of the thought) and in the X we encounter the difficulty! It is that which differentiates thought from matter and energy as we know them. That is our problem, and to ignore it is not to solve it!

#### *Other Theories*

We may now consider, very briefly, one or two other views which have been advanced in the past, regarding this difficult mind-body problem, though they are really subdivisions of one or other of the theories mentioned above. The first of these is the view elaborated by Prof. W. K. Clifford, known as the *mind stuff theory*. This contends that "mind stuff is the reality which we perceive as matter. A moving molecule of inorganic matter does not possess mind or consciousness, but it possesses a small piece of

mind stuff. When the molecules are so combined together as to form the film on the under side of a jelly fish, the elements of mind stuff which go along with them are so combined as to form the faint beginnings of sentience. When the molecules are so combined as to form the brain and nervous system of a vertebrate, the corresponding elements of mind stuff are so combined as to form some kind of consciousness. When matter takes the complex form of a living human brain, the corresponding mind stuff takes the form of a human consciousness having intelligence and volition."

This "mosaic" theory of consciousness, however, has many difficulties, one of the most fundamental being that it fails to explain the antithesis between subject and object. Further, mind is not a static thing, but is active and dynamic, changing and creating. Tiles may be placed together so as to form a certain pattern, it is true, but the produced pattern *does* nothing. For these reasons, therefore—and others which it would take us too long to enumerate here—we must conclude that this theory is anything but satisfactory as an explanation of consciousness.

Professor Percival Lowell, in his *Occult Japan*, advances the following theory as to the nature of mind:

" . . . The only logical explanation of matter and mind is that the *two are one*; and that the life-principle of the whole is some mode of motion. When we have, as we say, an 'idea,' what happens inside us is probably something like this: the neural current of molecular change passes up the nerves, and through the ganglia reaches at last the cortical cells and excites a change there. Now the nerve cells have been so often thrown into this particular form of wave-motion that they vibrate with great ease. The nerves, in short, are good conductors, and the current passes swiftly along them, but when it reaches the cortical cells, it finds a set of molecules which are not so accustomed to this special change. The current encounters resistance, and in overcoming this resistance it causes the cells to glow. This

white-heating of the cells we call consciousness. Consciousness, in short, is probably nerve-glow."

This theory has at least one advantage over some of the others before mentioned: it makes consciousness dynamic instead of static; a *go* instead of a *thing*. However, there are certain fundamental difficulties in this theory, which prevent its acceptance.

In the first place, sensations are not the only realities. Thinking originates within us. In the second place, we have every right to assume that nervous currents which are carried along by other nerves would meet with no greater resistance within the brain than outside it. Thirdly, we have the fatal objection that this theory, again, fails to take into account the most fundamental part of all thought — as before mentioned — *viz.*, "meaning". No amount of "nerve-glow" can solve one of Euclid's problems. The creative side of consciousness, the meaning of all thought, is totally neglected, on this view; yet for us this is the most important and central factor, constituting in short our very Self as we know it.

#### *Interactionism or "Animism"*

There remains one view of this problem which we have so far not considered. This is the theory which our "common sense" and inner feelings tell us is the true one; namely, that mind and brain appear to be two separate and distinct things, which interact and influence one another. In sensation, the mind is affected through the brain. In volition, the body is affected by the mind. Both entities exist in their own worlds, and are merely associated together in some mysterious fashion. It is of course a dualistic theory. Mix poison in a man's blood, and it will eventually reach his brain and eclipse consciousness. Here we have the action of the body on the mind. Think and feel strongly enough within yourself, and the body will be affected in turn, even to the point of causing its death. Here we have the action of the mind on the body. We inwardly feel that something of the sort takes place.

Of course, two grave objections to this view are (a) that it is frankly dualistic, and (b) that the *how* of the connection and mutual influences remains largely unexplained. Nevertheless, this view has appealed to many thinkers and is, as we know, the one to which Prof. William McDougall was driven at the end of his lengthy book, *Body and Mind*.

As the result of this discussion, then, it may be said that no particular theory as to the relation of brain and mind can be held to be definitely accepted, or free from certain fundamental objections. Some psychologists and philosophers favor one view, some another. From the point of view of common experience and common sense, interactionism seems plausible, but involves a dualistic scheme of things, which is objectionable to many. It may be pointed out, however, that it is intrinsically no more dualistic than psycho-physical parallelism, which also postulates the mind as a distinct and separate entity. Yet this doctrine has been accepted by many skeptical thinkers!

My own point of view is that this question can only be settled by an actual appeal to *fact*, and that philosophical theories will have to follow demonstration. If the advances of modern science—and particularly “psychic” science—ultimately prove that *mind can exist and function independent of a physical brain*, then these metaphysical theories will have to be re-molded in accordance with the facts. It remains for the science of the future to settle this question one way or the other.

### *Conclusion*

Science deals with facts, and to a certain extent with the interpretation of those facts. When this explanatory process reaches a certain point, however, we arrive at the threshold of Metaphysics. All “final” or ultimate explanations must be couched largely in these terms. The majority of scientific men refuse to “go the whole way,” being content with more or less pragmatic explanations, leaving severely alone all

attempts at "ultimate" explanations. Nevertheless, such ultimates are needed, if we wish to arrive at any satisfactory understanding of the Universe about us. Until the past generation, philosophers divorced themselves from science; now the two proceed more or less hand-in-hand, and there is every indication that this happy inter-blending will continue. Metaphysicians are becoming more scientific, and scientists are becoming more metaphysical.

Present-day science, however, is still largely mechanistic in its viewpoint. It is based upon the more or less tacit assumption that mystical and psychic experiences of all kinds are necessarily *illusory*.

If, however, such phenomena actually exist — if supernormal manifestations really occur — then both science and philosophy will have to be expanded so as to include them, and find a place for them in some larger Cosmos. They must influence both fundamentally! A new body of facts will have to be incorporated into science, and philosophy will have to expand its explanatory hypotheses in order to cover and include them. Significant changes will be necessitated. A whole new system will have to be built up, based upon the validity of these newer facts, and Psychical Research will thus become the most influential and important of all human activities (instead of "the Cinderella of the Sciences") by showing us that life and mind are as "real" as matter and motion, and that the human spirit is, after all, worthy of a dignified and respected place in the scheme of human thought.

Psychic science alone can do this, and is doubtless destined in the near future to rule and dominate the whole world of thought, and to influence the belief of humanity as to its ultimate destiny and the meaning of life!

## Book Review

*THIS EGYPTIAN MIRACLE.* By Frederic H. Wood. Rider & Co., London, 1940. 8/6.

This is Dr. Wood's third book on the Rosemary Case of Egyptian Xenoglossy. The first two, *After Thirty Centuries* and *Ancient Egypt Speaks*, outline the development and apparent purpose of Rosemary's mediumship. The second volume which was written in collaboration with an Egyptologist, Mr. A. J. Howard Hulme, contains two important chapters by him on the translation and analysis of Rosemary's trance utterances. These are claimed by Rosemary's control, "Lady Nona", to be spoken in the ancient Egyptian tongue of the XVIII Dynasty under the Pharaoh Amenhotep III. (circa 1400 B.C.).

Flournoy's discoveries concerning the complexity and ingenuity of subconscious origination in the case of Hélène Smith have made psychical researchers very skeptical of such claims. But the reader who takes the trouble to follow the careful and scholarly analysis of Dr. Wood and Mr. Hulme in these three volumes cannot fail to be impressed. Whether or not one is prepared to accept the inferences of survival, immortality and reincarnation which Dr. Wood feels this case proves, the trance utterances are there and definitely resemble Ancient Egyptian in their faithful adherence to the consonant sounds known to scholars from a study of Egyptian hieroglyphics and in their accurate use of Egyptian grammar and syntax.

Dr. Wood cannot be blamed for his enthusiasm in feeling that this case proves the continued existence of the Babylonian wife of Amenhotep III, now claiming to be Rosemary's control, "Lady Nona". But naturally he ran up against the prejudices of the academic world when he attempted to get confirmation for his Egyptian translations from Egyptologists. Chief among his opponents was Professor Battiscombe Gunn of Oxford, who said that he was not interested in mediumship and therefore would not examine the trance utterances in an open-minded spirit. Perhaps we will be grateful to Professor Gunn for his stubbornness as it is probably responsible for Dr. Wood's decision to take up the study of hieroglyphics himself. And that study has resulted in the present book.

*This Egyptian Miracle* demonstrates Dr. Wood's admirable tenacity in pursuing his study of the Rosemary Case. To acquire a scholar's knowledge of Egyptian hieroglyphics is no easy task and as far as a layman reviewer can tell, Dr. Wood has acquitted himself well. Although it is doubtful that he has proved all that he claims to have proved, he has built up a strong case which it is hard to explain on any hypothesis save survival of personality. In this reviewer's opin-

ion, Dr. Wood would have been more likely to win a sympathetic audience had he been less emphatic and insistent about his conclusions. In trying to win attention for so unpopular a subject, experience has shown that it is as well to present the facts in such a manner that the inferences are clear. But the conclusions deduced from the facts should not be overemphasized so that the reader is almost lulled into believing that he has come to them quite unaided. However, this is only a question of psychological technique and does not affect the evidence presented by the Xenoglossy itself.

For those who have not read the early books on the Rosemary Case, the story given by "Lady Nona" is as follows: She lived in Egypt in the XVIII Dynasty about 3300 years ago as the wife of the Pharaoh Amenhotep III. She was called Telika Ventiu, and it was she and not Queen Teie, first wife of the Pharaoh, who encouraged the New Religion of Aton, adopted by Amenhotep's son during the following reign. Her efforts to interest the Pharaoh in the New Religion resulted in Queen Teie's jealousy and in antagonism from the established Priesthood. Together they plotted her death and she was murdered by drowning in the Nile with her handmaiden, Vola, a Syrian captive and temple dancer, whom she had taken under her royal protection. Vola, according to Telika Ventiu or "Lady Nona", is none other than Rosemary reincarnated for the purpose of proving survival by resurrecting the spoken language of Ancient Egypt. This rebirth of a lost language is only possible, "Lady Nona" states, because she is able to revive Vola's subconscious memories of that tongue which she spoke fluently in a previous incarnation. This is done by a psychic process known to the control. The existence of such a person as Telika Ventiu is corroborated in part by a tablet found at Tell el Amarna referring to Amenhotep's Babylonian wife. No mention is made of her name, but "Lady Nona" prophesies that it will be found.

Now let us review the evidence presented by the trance utterances themselves. Mr. Hulme writes in *Ancient Egypt Speaks*:

"It is difficult to show and explain to the ordinary reader the purely technical and most convincing features; such as period characteristics, survival of archaisms, grammatical accuracy, peculiar popular terms, ordinary elisions, figures of speech, but they are intensely evidential."

Mr. Hulme explains that the hieroglyphic writings which are our only lingual link with Ancient Egypt contain only consonant letters. Therefore no living person can do more than guess at the pronunciation by a comparison of the consonant sounds and their meanings with the Coptic language which has developed from Ancient Egyptian.

"Because the writers ignored what we may strictly name vowels (for there are a few quasi-vowels)," Mr. Hulme writes, "the accepted modern method is to transcribe by consonants only, and such transliterations are, as Dr. Gardiner truly says, desiccated skeletons of words far more than the living, vibrating sounds of real speech.

"Thus the following phrases of the Lady Nona would be transcribed by Egyptologists as: *d3ir gnn hr rn, di ms ty Fntyw*. As long as vowel sounds were unknown, this method was the only strictly scientific one. The popular method is arbitrarily to put 'e' where one feels the need of a vowel in order to pronounce—thus: *daar genen her ren, dem-es ti Fentiu*.

"The first result is unpronounceable; the second is not even assumed to be correct. But the Lady Nona pronounces this phrase in Rosemary's trance thus: '*Dê ê'(r) gānāna hōr ran, Di mi's tīya, Vê' ntiu*'."

By taking this speech down phonetically as Dr. Wood has done, transcribing the consonant sounds into hieroglyphics or equivalent English letters, and consulting an Egyptian Dictionary, the trance utterance can be translated and the meaning made clear. Thus Rosemary's trance utterance becomes: "subdue the laxity with regard to the name, put, oh do, please, Ventiu." In other words, please be more careful about writing the name, Ventiu. This sentence, Mr. Hulme tells us, had to do with his previous wrong rendition of her name as "Hwenty-oo".

It is interesting that "Lady Nona" always addressed Mr. Hulme in Egyptian. With one exception, he never received anything from her in any other language. And he emphasizes the rapidity with which "Lady Nona" speaks Egyptian. He says: "This very rapidity with slurrings, and fusions of words, such as is common in all vernaculars, has much increased my work of translation; for fusions sometimes obstruct me for a time, or appear at first sight to represent unintended and irrelevant words. Such rapidity, occasionally in emotional 'spates' too rapid for our gifted scribe, Dr. Wood, to give more than a fragmentary record, is undeniable evidence of a speaker to whom the ancient language is a familiar vehicle of expression. They are delivered in a hundredth part of the time any modern person could compose and speak them."

"Prior to one sitting at which I was present," Mr. Hulme continues, "it took me twenty hours to draw up twelve questions, and to make sure that their grammatical construction was in order, also that the pronunciation was as like Nona's as I could make it. Yet Nona answered them in sixty-six phrases during a sitting of one hour and a half.

"Only three short and impulsive phrases of the Lady Nona have been repeated so many times that her recorder and her translator recognize them immediately. Other long-interim repetitions indicate linguistic consistency. But no one on this physical plane understands an Egyptian message immediately it comes through a psychic 'receiver'; nor do I, as translator, know what it means until I have studied it, thrown out all other preliminary possibilities, and finally, subjected it to a rigorous test as to its grammatical construction."

Probably the chief difficulty in such translation results from the fact that each combination of consonants represents several Egyptian words and the correct meaning can only be surmised by studying the alternatives in conjunction with the context.

Dr. Wood's new volume goes into this question of linguistic evidence in great detail though several chapters are also devoted to "Vola's" and "Nona's" memories of Egypt, and the philosophic and religious significance of the case. The professional musician will find much of interest, for "Vola" has sung parts of boatman's chanties and temple chants when invoking her Egyptian memories, and these Dr. Wood, a distinguished musician, recognizes to be in archaic modes—Dorian, Phrygian and Lydian. And with these snatches of song have been recaptured words and scenes which are artistically charming quite apart from their value as historical corroboration of "Lady Nona's" story.

*This Egyptian Miracle* should be of interest to everyone, though it is not a book for the lazy reader. To appreciate the labors of Dr. Wood and the significance of the Rosemary Case of Egyptian Xenoglossy, the two earlier books should be read first and at least one standard Egyptian Dictionary and grammar should be on hand for reference. Such effort will be well rewarded. The one danger is that this book will not be widely enough read because of prejudice against the consideration of the hypotheses involved. But no psychic researcher should talk glibly about explanations of trance mediumship until he has really studied this case. The reviewer would like to suggest that the more cautious researchers skip the philosophic inferences and concentrate on the trance utterances themselves. They will have much to think about.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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### "Telepathy—A Survey"

*Article in The Scientific Monthly Purporting To Be  
Survey Ignores Great Mass of Evidence*

BY JOHN J. O'NEILL

An article entitled "Telepathy—A Survey" is printed in *The Scientific Monthly* (February, 1940), published for The American Association for the Advancement of Science with headquarters in the Smithsonian Institution Building, Washington, D. C. The author of the article is Professor Sumner Boyer Ely, of the Carnegie Institute of Technology, Pittsburgh.

*The Scientific Monthly* is an official publication of the American Association for the Advancement of Science. As such, it must bear the responsibility of making certain that its contents are representative of the standards of scientific work and ethical principles for which the association as a body and the great majority of its members stand. The article "Telepathy—A Survey" falls so far short of the high standards adhered to by scientists as a group, and their organizations, that it borders dangerously close to the line which divides the ethical from the unethical. It clearly falls

within the realm of a propaganda too undignified to be admitted to the pages of a periodical published by what is probably the largest scientific society in the world.

The propaganda nature of this article is so obvious, and its dangers of falling into the unethical category so apparent, that the situation involving its publication does not include the possibly mitigating circumstance that its offensive status in the magazine was due to inadvertence or oversight. The contents of the article harmonize with an attitude taken by a group of psychologists, who are unable to assimilate the newest scientific developments in their field, and who are therefore less competent to pass judgment on the rapid advances presented. Some of these are, unfortunately, in strategic positions in societies and editorial boards of scientific publications. The influences of some of these individuals have been felt, with unfortunate effects, by scientists working in the relatively new and difficult field of research embracing telepathy and clairvoyance.

One of the primary responsibilities of editors of scientific publications is to limit authorship of published articles to those competent to deal with the subject treated. This is not a difficult task when recognized leaders in a particular field are concerned. When the author under consideration is not a worker of recognized ability in the subject of which he writes and has only a backdoor contact with the field of research then judgment of competence must be based on the contents of the article submitted.

In the case of the article, "Telepathy—A Survey", the author is not a psychologist and his professional work in the Carnegie Institute of Technology does not bring him into contact with work of this nature. He is an engineer. The biographical data concerning him in "American Men of Science" contain the following information:

ELY, Prof. Sumner Boyer, 5122 Pembroke Pl., Pittsburgh, Pa. Mechanical Engineer. Born, Watertown, N. Y., Nov. 5, 1869. B. S. Massachusetts Institute of Technology,

1892. Chief Engineer, American Sheet and Tinplate Co., 1900-1905; vice-president, Albree Iron Works Co., 1905-1920. Assistant Professor Commercial Engineering, Carnegie Institute of Technology, 1920-1929; Associate Professor in Charge of Power Plant, 1929 ——. Consulting Engineer. Giant Power Survey, Pa.; Secretary International Conference on Bituminous Coal; American Institute of Mechanical Engineers; Society of Automotive Engineers. Power Statistics.

This record would hardly indicate to the editors of *The Scientific Monthly* that Professor Ely has been a professional worker in the field of experimental psychology. There is not a word in it to indicate professional contact of any kind with research work in this field. Judgment would then have to rest on the article itself. The first paragraph of the article reveals Prof. Ely's contact with the subject—he is an amateur magician. He states:

"It might be well to say that the writer of this article has amused himself for many years with sleight-of-hand and legerdemain and has even perpetrated some amateur séances on his friends; so that he can verify from personal experiences most of the statements that are here made."

This is an astounding situation: a survey of a subject of research in many universities and colleges appearing in a scientific journal under the authorship of a man who speaks with only such authority as is carried by experience in the art of deception for purposes of amusement!

We would have a parallel situation if the editors of *The Scientific Monthly* called upon an amateur astrologer to pass judgment on the work that is being carried on by the astronomers at Mt. Wilson Observatory; or a seller of Indian herb remedies to write a critical survey of the researches on cosmic rays made by Prof. Arthur H. Compton at the University of Chicago, or Dr. Andrew K. Millikan at the California Institute of Technology. Such procedures would appear utterly ridiculous in the eyes of the thousands

of members of the American Association for the Advancement of Science who receive *The Scientific Monthly* as an official journal of the society. How the editors of *The Scientific Monthly* expected to avoid creating such an aspect is beyond imagination.

The editors of *The Scientific Monthly* are J. McKeen Cattell, F. R. Moulton and Ware Cattell. Dr. J. McKeen Cattell, former professor of psychology, is dean of American scientists. He is editor and/or publisher of a number of scientific journals. He has been internationally recognized for his contributions to the advancement of science. He is 80 years old; his offices are in New York, and the routine editorial work of *The Scientific Monthly* is performed by the other two editors in Washington. Dr. Moulton is an astronomer and is permanent secretary of the A. A. A. S. Dr. Ware Cattell is also editor of *The Collecting Net* devoted to experimental biology.

Almost all of the learned societies refer to three or more competent critics all papers submitted for publication in order to make sure that the subject has been adequately treated and that the conclusions are sufficiently supported by properly derived data. This course of procedure does not abridge in any way the fullest enjoyment of academic freedom by any scientist. It does, however, aid the great body of scientists who depend on the publications of these societies for protection against subcalibre findings being presented to them as reliable new information.

Dr. Moulton and the junior Dr. Cattell have available to them the services of all of the thousands of members of the American Association for the Advancement of Science for consultation; particularly the Fellows who have been made such because of their accomplishments. There are scores of psychologists included in the membership of the association who have a broad knowledge of the history of their science and its present trends. If Prof. Ely's article "Telepathy—A Survey" had been submitted to them, by Drs. Ware

Cattell and Moulton, the editors would have received from a great majority of them a stinging rebuke for having wasted their time with such a travesty. They would very rightly resent the giving of even a second thought to such an unscientific presentation. Every one of them will feel that the editors of *The Scientific Monthly* have worse than wasted publication facilities when so many worth while papers by competent psychologists face temporary and even permanent delay in publication because of lack of space in the scientific journals. Even those who, with or without justification, do not accept the evidence offered in support of extra sensory perception will concur in condemning what is, to put the case mildly, an affront to American scientists for presenting such hokum among the other scholarly and representative papers published in the February issue of the *Monthly*.

Without leaving the building in which their offices are located, the editors could have obtained a clear cut statement from an internationally famous scientist that the evidence in favor of extra sensory perception is entirely adequate to support the claim that the phenomenon has a real existence even though its mechanism is not understood. He could have told Drs. Moulton and Ware Cattell that under the standards accepted for judging papers for scientific publications, including *The Scientific Monthly*, the Ely paper failed completely to measure up to what it claimed to be—a survey of the scientific work being carried on in the field of telepathy; that the material presented was irrelevant; that the author demonstrated in his paper incompetence to write intelligently on the subject, that he lacked any useful comprehension of the wide research program being carried on; that he utterly failed to make a fair presentation of both sides of the subject and that the conclusions he presented were entirely unjustified by the data presented.

Even if this leading scientist had presented this actual statement to Drs. Moulton and Cattell he would not have

told them anything they did not already know. Nevertheless they published the Ely article. Why? The only reason for its publication is a very apparent unscholarly desire to discredit a whole field of research; an effort to discredit by ridicule that which cannot be successfully contradicted by facts. Such an attitude brings no honor to the American Association for the Advancement of Science, to its official publication *The Scientific Monthly*, or to the editors.

The article by Prof. Ely is approximately 5,500 words in length. An article of this length is hardly sufficient to permit an adequate review of the research that is being done in telepathy. This would necessitate the most efficient use of space. Here is how Prof. Ely uses the space:

Stage demonstrations of "telepathy", magicians' use of trick systems of communication, fraudulent mediums	2,440	words	
Repetition of earlier unsupported efforts to discredit Sir Oliver Lodge	275		"
"Negative" results by Dr. J. E. Coover at Stanford University about 1917	200		"
Duke University experiments	650		"
Other universities and colleges	none		
Miscellaneous discussion	1,845		"
Conclusions	90		"
	<hr/>		
Total	5,500		

About 1,250 words out of 5,500 used, or approximately 20 percent, are pertinent to the subject which the article purports to discuss.

Not one word is mentioned about *The Journal of Parapsychology*, published for a few years at Duke University and now at Columbia University, in which a vast amount of data has been presented from numerous college and university laboratories.

Not one word is mentioned about the book, *Extra Sensory Perception*, by Prof. Joseph B. Rhine, of Duke University,

published several years ago by the Boston Society for Psychological Research, which is the classic in this field. Nor is Rhine's later popular book, *New Frontiers of the Mind*, published by Farrar & Rinehart, mentioned.

Completely ignored is the volume, *Experimental Telepathy*, by René Warcollier, the French chemical engineer, who has spent a quarter of a century in telepathic research.

Likewise ignored is the volume, *Mental Radio*, by Upton Sinclair, containing a host of very significant experimental results.

Not a reference was made to the vast amount of material on the subject which has appeared in the *Proceedings* of the British Society for Psychic Research, the *JOURNAL* of the American Society, or to the wealth of material in the library and archives of the latter society which was founded by Prof. James Hyslop of Columbia University.

The great bulk of evidence obtained by scientific research in telepathy is completely ignored by Mr. Ely in what he describes as a "survey". Everything that he mentioned in his survey could have been ignored and a fair survey written on what has appeared in *The Journal of Parapsychology*, Prof. Rhine's books and those of Warcollier and Sinclair.

There is an even more reprehensible angle to this alleged "survey". Mr. Ely, by his own statement, shows that he did not take the trouble to consult Prof. Rhine's work published in his two volumes and in *The Journal of Parapsychology* in order to get the data for the 650 words of criticism in which he indulges. He states:

"The complete tests have not yet been published, but judging from what has appeared in *The Journal of Abnormal and Social Psychology* they are very similar to those of Coover although much less extensive."

In the paragraph preceding this Mr. Ely quotes the conclusions reached by Coover in his 1917 work at Leland Stanford University:

"The results of 10,000 guesses are negative. No trace of an objective thought transference is found."

If Mr. Ely had taken the trouble to consult the easily available published data instead of going to second hand sources, he would have found that the work done by Rhine and his associates at Duke is about 100 times the magnitude of the Coover experiments.

Giving credence only to critics of Rhine and not giving Rhine a chance to be heard in his own behalf, Mr. Ely is able to make such statements as:

"They (the Duke data) were not collected impartially, they are not complete, they are not representative, and of course cannot be expected to agree with theoretical chance. . . .

"That is, they collected the good trials and threw out the poor ones. . . .

"But in the Duke tests all scores that would modify the average are rejected. . . ."

As to the question of whether the Duke data are complete, it might be asked what difference it makes to Mr. Ely when he refuses to consult an extremely comprehensive presentation in a technical volume and numerous technical articles containing a tremendous amount of data. The remainder of the statements quoted merit merely the reply that they were made by a person who has not taken the trouble to ascertain the truth.

In view of the fact that Mr. Ely has completely ignored the overwhelming evidence in favor of telepathy as a real natural phenomenon, and has devoted half of his article to the fakery of magicians, it is interesting to read his conclusions:

"The final conclusion regarding telepathy is clear. It can be very positively and definitely stated that there never has been any evidence produced which would warrant the belief that there is such a thing as telepathy. The most careful

and reliable tests show no indication whatever of it. While of course this is a negative proof, yet after all it is a proof that no such thing as telepathy exists. We can positively say that no mind has ever yet communicated with another mind other than through ordinary sensory channels."

One does not have to be an experienced editor to determine on first reading that these are not the words of a scholar. The article does not present anything resembling evidence upon which such a conclusion could be based. The paragraph is filled with repetitious statements as if to drive home by brute force conclusions that are not substantiated by facts. The substance of the whole paragraph is stated in the first specific sentence: "It can be positively and definitely stated that there never has been any evidence produced which would warrant the belief that there is such a thing as telepathy."

In reply it can be stated that the available and published data presents overwhelming evidence for the reality of telepathy obtained by competent scientists working under adequate control conditions and that mathematical analysis more rigorous than that usually applied in scientific work has established the significance of the data. Anyone making such a statement as that made by Mr. Ely,—that there never has been any evidence produced which would warrant the belief that there is such a thing as telepathy,—is just stating an untruth. This falsity could easily be determined by examining the facts—facts which would have been brought out in a real survey of the experimentation to date. Since Mr. Ely's article is described as a survey and it completely ignores all the facts in favor of telepathy, it is to be assumed that the evidence in favor of telepathy was intentionally omitted in order to justify a conclusion that is not in accordance with the facts.

The facts thus presented point clearly to the conclusion that we are dealing with a case of obvious intellectual insincerity or the alternative conclusion that the mental

status of the individual did not permit a scholarly and scientific study of the subject treated.

The editors of *The Scientific Monthly* are possessed of a high order of mentality and knowing them one cannot conclude that their decision to publish the Ely article was governed by a lack of knowledge of the standards of scholarship, or the technique that should be used in making an honest survey of any given field. The alternative explanation is unpleasant. There must be a more satisfactory solution.

The importance of this situation is not limited to the article under discussion. There is a larger and more fundamental principle involved.

Science in the United States is the world's most democratic institution. Academic freedom and fair play are its basic principles. It has never tolerated domination by any individual and this is too late a date for it to submit now to unscholarly methods that might be acceptable in the field of the high pressure business executive. Efforts to inject this type of procedure into the A. A. A. S. may result in disharmony in its ranks and a disintegrating trend in the mechanisms through which its public responsibilities function.

Today telepathy is being smeared through such errors. Tomorrow the scientists in some other field may find the smearing brush applied to them if any of the truths they discover may be unpleasant to the powers in control.

It will be easy to kill off the new school in psychology if they are not permitted to defend themselves. It would be easy to kill off the new school among the sociologists by the same method. The new school among the economists could be similarly treated. Then all biologists who find that man is something more than a meat machine could be eliminated. Soon science would be reduced to the status of a slave institution devoting itself to nothing more than the material activities of more efficient production of goods for

sale, or weapons to defend the controlling dictator and kill his enemies. This is what has happened in the dictator ruled countries of Europe. Science is enslaved in every one of them. We want none of that here.

A smearing censorship applied to those working in the field of telepathy is an easy entering wedge for this sort of thing. We would like to hear from the responsible executive boards of the American Association for the Advancement of Science whether they think that in the case of the Ely article the editors of their publication, *The Scientific Monthly*, acted in a manner which is in keeping with the ethical and scholarly standards of the association and its members.

This does not call for any decision on the part of the Association as to whether or not telepathy is a real phenomenon. It is not the prerogative of any association to establish or disestablish the facts of nature by fiat. But it is within the jurisdiction of the Association to determine whether or not ethical, scholarly and scientific standards have been observed in a publication for which it bears a responsibility;—a responsibility based on its prestige in the mind of the public as a result of its connection with the largest organization representative of the great body of scientists in the United States.

## Telepathy: Truth and Untruth

BY DR. NANDOR FODOR

Mr. John O'Neill has dealt very ably with Professor Sumner Boyer Ely's article on Telepathy. I agree with his charge that Professor Ely's contribution to *The Scientific Monthly* savors of propaganda and displays considerable ignorance of the subject on which he poses as an expert. His exposition is bolstered up by both inaccurate and entirely false statements.

Early in his article, Professor Ely says that "the definition of Telepathy is not entirely clear. A better term would be 'thought transference'; and even this is not entirely satisfactory, for it does not define the mode of thought transference."

The definition of telepathy is entirely clear. The word was coined by F. W. H. Myers in 1882 when the first systematic inquiry into the reality of phantasmal appearances was instituted by the Society for Psychical Research in London. Myers defined telepathy as "transmission of thought independently of the recognized channels of sense". It applied descriptively to "a coincidence between two persons' thoughts which required a causal explanation"; i.e. it stood for thought transference as a new name and not as an explanation. The main concern of the early S.P.R. researchers was to establish, if possible, the fact; the study could wait until afterwards. It was not their fault that their successors built a phantasy around it and, forgetting that the word was only a designation for a supernormal phenomenon, used it as a patent medicine against all psychical claims. Professor Ely should and probably does know that though telepathy is a long established fact in Psychical Research, the word was never claimed to define the mode of thought transmission.

If Professor Ely had taken the trouble to find out the meaning of the word "telepathy", he might have avoided giving the wrong figures in dealing with the *Census of Hallucinations* upon which the Society for Psychical Research based their conclusion that telepathy was a proved fact. He would have found that the S.P.R. made a census on two occasions; the first a limited one made by Edmund Gurney and published in *Phantasms of the Living* (Chap. 8) in 1886 and the second begun in 1889 by a Committee of the S.P.R. headed by Professor and Mrs. Sidgwick and F. W. H. Myers and completed in 1894.

In the first census, 5507 persons chosen at random were questioned as to whether they had experienced phantasmal visions within the previous twelve years. As a result of this inquiry, the authors of *Phantasms of the Living* concluded that "between death and apparitions a connection exists not due to chance alone. This we hold to be a proved fact." Such a conclusion based on 702 accepted cases was so momentous that it warranted an international census.

The second census covered 32,000 persons and 17,000 replies were collected in English. The number of affirmative answers was 1684. Professor Ely gives an account of the Census as follows:

"A huge questionnaire was undertaken about 1895 by the Society for Psychical Research. The object was to find persons who had experienced hallucinations; that is, who had ever had a vision or distinct mental image of a living human being, known to them, and that appeared before them without apparent physical cause. In all 17,000 replies were collected and of these 1,300 answered, yes. These 1,300 were then investigated further to discover how many were death coincidences; that is where the person seen in the vision died within twelve hours after the time of the vision. The result was 30 death coincidences."

Now, in this first paragraph, Professor Ely makes two grave errors. He states that there were 1300 affirmative replies to the census whereas there were 1684. And he further states that there were 30 death coincidences when there were 80.

The Committee stated that the purpose of the Census was to ascertain what proportion of ordinary persons experience hallucinations while awake and not suffering from delirium or insanity. They further desired to determine what proportion of hallucinations had a connection with persons ascertained to have been dying elsewhere about the time their apparitions appeared, the seers of the apparitions having no knowledge of this fact until afterwards.

It would then be possible to compare the death coincidences (chosen because they are easier to confirm than other veridical types) with the ordinary or non-coincidental cases and to determine whether or not a telepathic faculty was involved. If such hallucinations were always coincidental with some critical event in the life of the person represented by the apparition, there would be no question of the occurrence being due to chance. But hallucinations take place when no such coincidental relation with reality exists. If the proportion of non-coincidental cases was very large in comparison to the coincidental ones, then the latter class might reasonably be regarded as accidental and would not furnish evidence for telepathy.

Professor Ely continues:

"So out of 1300 presentments or premonitions, 30 of them came true. This is one in 43."

What Professor Ely should say is that out of 1684 affirmative answers, 381 cases were selected after investigation as meeting the standard of concreteness and corroboration required by the Society, — and furthermore that from 80 cases of death coincidences, 50 were eliminated as either insufficiently corroborated by independent witnesses or too distant in point of time.

"Now," states Professor Ely, "the death rate or probability that any given person will die on a given day was found from insurance tables at the time to be 1 in 19,000. We would therefore assume that if 19,000 persons had premonitions of someone's death, only one coincidence would occur if chance alone acted. Telepathy was

therefore considered proven to exist as the results were (1,900 ÷ 43) 442 times what should have been expected by chance."

Although Professor Ely is by this time using figures that do not represent what he states them to represent, we must follow out his argument. The Committee used as a basis of comparison the average annual death rate for England and Wales as given for the ten years from 1881 to 1890 in the Registrar General's Report and the figure thus arrived at, one in 19,000, represents the probability that anyone will die on the day on which his apparition is seen and recognized, supposing there is no causal connection between the apparition and the death. The Registrar General's Report is not an insurance table but we need not quibble over such an unimportant consideration here. It is only mentioned as one more example of Professor Ely's negligence in reporting the facts. The division of 1900 by 43 instead of 19,000 we can assume is a printer's error.

"Now," says Professor Ely, "as a matter of fact, these figures are very far from proving the existence of telepathy. The chance of death, as given by the insurance tables, was determined by considering all kinds and types of men and women. Therefore, if this is to be used as a standard of comparison, it cannot be applied to any particular class of men and women, viz: those who had experienced hallucinations. In other words, the data are not complete or representative."

Professor Ely appears to have missed the whole point of the investigation. Or perhaps he has not seen a copy of the *Census of Hallucinations*. The object of the census was to study a cross-section of humanity and the 400 pages of records and analyses are published for the purpose of illustrating the means by which a true proportion of hallucinations both veridical and non-veridical, per capita, was arrived at.

Professor Ely continues:

"These figures if they prove anything, prove only that people of a certain type of mind will reply to such questions, and all the people who did not reply are not tabulated at all.

"However, what is much more important, many of those who replied may have had, during their life, many other hallucinations. These may have been unimportant and for that reason forgotten. When mathematical chance is considered, failures as well as successes must be taken into account; and as the failures are not recorded in this investigation, it is absurdly incomplete."

To reply to these criticisms, we must recount the method by which the Committee arrived at the figure, 1300, which they considered representative of the number of non-coincidental hallucinations in comparison to the number of coincidental ones (30) in a cross-section of the human race.

The 381 hallucinations which had been accepted as authentic were further reduced by 28 because it was found that they had been experienced by people who had had previous unenumerated hallucinations — a factor which could not be taken into account in a statistical analysis. Three further cases were dropped for other reasons. Although children under ten years of age were not permitted to reply to the census — their memories and testimony being considered untrustworthy, — it is presumed that they would experience hallucinations in proportion to their representation in the population. Such representation is 8 per cent. Therefore the number 350 which remained was further reduced by 8 per cent, leaving 322 cases.

A further inquiry showed that three-quarters of ordinary hallucinations were forgotten over a ten-year period. This conclusion was not arbitrarily arrived at but resulted from a careful investigation. A table showing the ratio of forgetfulness in proportion to the number of years elapsed since the occurrence is given on page 43 of the *Census of Hallucinations*.\* In order to correct the error due to forgetfulness, the remaining number, 322, was multiplied by four to equal 1288 or approximately 1300. Thus the figure was arrived at which was considered in the final analysis as representative of the true proportion of non-coincidental cases. And thus we find the figure which Pro-

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\* *S.P.R. Proceedings*, vol. X. 1894.

fessor Ely, in his haste, mistook as the number of affirmative answers to the inquiry.

Finally, Professor Ely objects that the figures are not representative because a certain class of people only — those who have experienced hallucinations — have been taken into account. The canvass was made by 410 collectors and the first inquiry was made by word of mouth of any type of person without knowledge of whether the answer would be in the negative or in the affirmative. All the cases known to the investigators beforehand were discarded in the analysis. Therefore, it is ridiculous to say that a special class of people only replied to the inquiry.

Whether the statistical analysis made by the Committee of the *Census of Hallucinations* is above criticism or not, none of Professor Ely's objections have any foundation in fact. We can only conclude that he has not read the records of the investigation that he is criticizing.

Nowhere is Mr. Ely's reckless treatment of the whole subject more in evidence than in his innuendos concerning Sir Oliver Lodge. He begins by saying that:

"Sir Oliver was an eminent scientist, but he was also a believer in Spiritualism, to which any of his books on the subject will testify. Such, for example, is *The Survival of Man*. He had lost a son in the World War, and this had affected him profoundly; it may in part account for his beliefs."

It is a pity that Professor Ely has not taken pains to acquaint himself with Sir Oliver Lodge's great contributions to Psychical Research from original sources. There is no truth in his suggestion that personal bereavement can partly account for Sir Oliver's belief in Spiritualism. The *Survival of Man* was published in 1909, six years before Raymond Lodge fell in action. In the book Sir Oliver plainly states:

"The old series of sittings with Mrs. Piper convinced me of survival for reasons which I should find it hard to formulate in any strict fashion, but that was their distinct effect. They also made me suspect — or more than suspect — that surviving intelligences

were in some cases consciously communicating — yes, in some few cases consciously; though more usually the messages came, in all probability, from an unconscious stratum, being received by the medium in an inspirational manner analogous to psychometry.

“The hypothesis of surviving intelligence and personality — not only surviving but anxious and able with difficulty to communicate — is the simplest and most straightforward and the only one that fits all the facts.”

As this old series of sittings with Mrs. Piper took place during her first visit to England in 1889, it is rather difficult to see on what basis Mr. Ely's statement rests. Moreover, his objection is peculiarly worded. Does he mean that an eminent scientist must needs be disqualified by his fellow scientists as soon as he has reached conclusions in favor of spiritualistic claims? After all, Sir Oliver did not set out to prove Spiritualism. He investigated it with the same care and caution to which we owe his great contributions in the realm of physics. To object to his findings on the basis that he was not an expert magician is the height of nonsense. Sir Oliver's main contribution to *Psychical Research* is on the subject of survival and not on the subject of physical phenomena. At the same time, the ridicule which Professor Ely casts on Sir Oliver's description of table levitation must needs recoil on his own head. All we have to do is to read the original statement in which (*Journal, S.P.R.*, November 1894) Sir Oliver Lodge accepted the reality of Eusapia Paladino's phenomena:

“However the facts are to be explained, the possibility of the facts I am constrained to admit; there is no further room in my mind for doubt. Any person without invincible prejudice who had had the same experience would come to the same broad conclusion, viz., that things hitherto held impossible do actually occur. If one such fact is clearly established, the conceivability of others may be more readily granted, and I concentrate my attention mainly on what seemed to me the most simple and definite thing, viz., the movement of an ‘untouched’ object in sufficient light for no doubt of its motion to exist. This I have now witnessed several times; the fact of movement being vouched for by both sight and hearing, sometimes also by touch, and the objectivity of the movement being

demonstrated by the sounds heard by an outside observer, and by permanent alteration in position of object.

"When I say 'untouched' object, I mean that it is not touched in a normal way by any person present nor by instruments or other indirect contrivances wielded by any one; but I am not prepared to believe that the body is, technically speaking, acted upon at a distance. It is untouched by any part of any person's normal body, but it is probable that before motion occurs, the object must be touched by something: — something which occasionally seems like an abnormal temporary prolongation from 'the medium's body'. The phenomena do not seem to me to modify the fundamental laws of physics, but perhaps they may lead to an extension of the recognized laws of biology.

"It may be asked why I abstain from contemplating the spiritualistic hypothesis. The reason is that I have not yet seen it scientifically demonstrated, and I do not feel that in any of the vague forms known to me, it is especially applicable to these particular facts.\*

"The result of my experience is to convince me that certain phenomena usually considered abnormal do belong to the order of nature, and as a corollary from this, that these phenomena ought to be investigated and recorded by persons and societies interested in natural knowledge."

Does this encourage such blithe statements that "anyone familiar with the medium's methods will be astonished at his lack of information?"

Professor Ely is too proud of his knowledge of sleight-of-hand. He says that very few researchers have taken the trouble to acquaint themselves with the methods of deception. The *Proceedings* of the S.P.R. contain classical contributions on mal-observation and the art of deception; further many of our leading psychical researchers have taken the trouble to learn sleight-of-hand. Dr. Franklin Prince, Harry Price and Hereward Carrington, to mention a few names, could give valuable lessons to Professor Ely

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\* The reality of such ectoplasmic emanations no longer depends upon the accuracy of human observation. Dr. Eugène Osty confirmed their reality by employing a control apparatus of infra-red radiations designed to detect fraud. His interesting results were recorded in the bulletins of the *Revue Métapsychique* and in his book, *Les Pouvoirs Inconnus de l'Esprit sur la Matière*.

in magic and tell him exactly where it falls short in the study of real mediumistic phenomena.

To return to Professor Ely's criticisms of Sir Oliver Lodge, he boldly states:

"The consequence was that he was deceived for some twelve years by Mme. Paladino and other mediums, until finally Mme. Paladino was exposed at a special séance which took place at the house of Professor Lord in Cambridge."

This is another gross misstatement. Sir Oliver Lodge was not deceived "for some twelve years" by Mme. Paladino. The Cambridge exposure took place in 1895 (not at the house of Professor Lord but of F. W. H. Myers) and thus only a year had passed between Sir Oliver's first commitment and the exposure. Moreover, Sir Oliver Lodge who had attended two of the Cambridge sittings had no hesitation in maintaining his former opinion declaring that he failed to see any resemblance between the Cambridge phenomena and those observed on the Ile Roubaud. Professor Ely might have also found out that Eusapia Paladino was given a chance to re-establish herself by Professor Charles Richet. The sitting took place in Professor Richet's library in good light; her wrists and ankles were held by the sitters and before each experience the medium warned the sitters what she was going to do in order that they might establish the phenomenon to the best of their faculties and observation. She did not cease to admonish Myers to pay the closest attention and to remember exactly afterwards what had happened. "Under these conditions", wrote Professor Flournoy, of Geneva, "I saw phenomena which I then believed and still believe, to be certainly inexplicable by any known laws of physics and physiology."

Professor Theodore Flournoy was a professor of psychology at the University of Geneva, and neither then, nor later, claimed to be a Spiritualist. In fact he is the author of perhaps the most remarkable book on the psychological side of mediumship, *From India to the Planet Mars*, published in 1900.

If Mr. Ely had only considered that there was such a thing as the psychology of abnormal phenomena, he would not have written with such naivety:

"Sir Oliver was therefore the type of man who would be favorable to a belief in telepathy."

To attack or demolish has always been considered more scientific than to support something new. At one time all pioneers of science were called fools and charlatans. The remarkable thing about human progress is that it takes place despite the desperate opposition of vested scientific interest. When we speak of the indomitable courage of pioneers it is well to remember the indomitable cowardice of their fellow scientists. Even today few of them seem to realize that "the improbabilities of today are the elementary truths of tomorrow" (Richet). The Elys of science have forgotten that Galileo was "ignorant of his own ignorance", that Galvani was "the frog's dancing master", that Harvey was "mad" because he said that the blood circulates, that Jenner was "crazy" because he claimed the discovery of preventive vaccination, that the French Academy of Science ridiculed Arago when he spoke of the electric telegraph, that the man who demonstrated Edison's phonograph before the same august body was seized by the throat and called a miserable ventriloquist, that Benjamin Franklin was a "fool" because he tried to catch the lightning and that Newton despaired of the acceptance of his theory of gravitation, saying: "I see that a man must either resolve to put out nothing new or become a slave to defend it."

In conclusion, it might be pointed out that even Professor Sigmund Freud, the father of Psychoanalysis, testified to his belief in the reality of thought-transference. Not even Mr. Ely could accuse him of bias in favor of the supernormal. The Freudian psychology is purely mechanistic. There is no place in it for the soul, survival or religion. Freud did not believe in mediumistic phenomena but

he studied the problem of telepathy and wrote an illuminating essay entitled "Dreams of the Occult" in his *New Lectures on Psychoanalysis*.

In this essay, he distinguishes between thought-transference and telepathy. For the first he claims to have satisfactory evidence from mediumistic sittings; for the second, used in the sense of subconscious contact between individuals, brought to his attention by a study of simultaneous dreams, he has insufficient data at his disposal.

Professor Freud's chief disciple, Dr. Sandor Ferenczi, definitely committed himself on telepathy. In his book, *Further Contributions to the Theory and Technique of Psychoanalysis*, he speaks of the "dialogues of the unconscious" by which he means that "the unconscious of two people completely understand themselves and each other, without the remotest conception of this on the part of the consciousness of either."

## A Partial Review of the Evidence for Telepathy

BY JOCELYN PIERSON

Frank Podmore, the most cautious and skeptical of the early psychical researchers, stated in 1902<sup>1</sup> "that as a result of the rigorous methods inaugurated by Professor Barrett and his colleagues, a large mass of evidence has been accumulated for the operation of some faculty which can take cognizance of things outside the scope of any possible extension of the known senses. This hypothetical faculty, which is assumed to represent the action, unmediated by the external sense-organs, of one mind or brain upon another mind or brain, has been provisionally named thought transference or telepathy."

This evidence Podmore groups under three main heads: *Experimental*, *Spontaneous* and *Trance Observations*. The spontaneous and trance types of thought transference have been recorded throughout written history, although they were not seriously observed by competent men until the founding of the Society for Psychical Research in 1882. The early experimenters in hypnotism such as Puységur<sup>2</sup> and Pététin<sup>3</sup> occasionally recorded instances of what appears to have been thought transference, but as they were in search of phenomena of another kind, their observations were only reported by chance. The English hypnotists were familiar with what they termed "community of sensation" from about the year 1840, but they were apparently unaware of its possible significance.

In 1876, Professor William Barrett of the Royal College of Science, Dublin, read a paper before the British Association for the Advancement of Science in which he isolated the phenomenon of telepathy from other so-called psychic

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<sup>1</sup> *Modern Spiritualism*, Methuen & Co., 1902.

<sup>2</sup> *Memoires pour Servir a l'Etablissement du Magnetisme*.

<sup>3</sup> *L'Electricité Animale*.

manifestations. Up until that time, "community of sensation" was considered a "rare and fitful accompaniment of hypnotic trance."<sup>4</sup> As a result of this paper, Professor Barrett received a number of reports of similar phenomena observed in the waking state.

### *Early Telepathic Experiments*

In 1881 and 1882, Professor Barrett conducted a long series of experiments with Professor Henry Sidgwick (Knightsbridge Professor of Moral Philosophy, Trinity College, Cambridge), Professor Balfour Stewart (Professor of Physics, Owens College, Manchester), and Messrs. F. W. H. Myers and Edmund Gurney (late Fellows of Trinity College, Cambridge). Subjects for transmission by thought were selected from a large variety of material—cards, names, objects, drawings, etc. These experiments were sufficiently successful to encourage the researchers to continue. Some remarkable telepathic reproductions of drawings are illustrated in the Society for Psychical Research's first report on thought transference to be found in volume 1 of their proceedings.

A second series was undertaken in 1883 by Myers, Gurney and Malcolm Guthrie, J. P., of Liverpool, with two employees of Mr. Guthrie's drapery establishment acting as percipients. The series is reported in the *S.P.R. Proceedings*, volumes I and II, and confirmed the transference by telepathy of the sensations of pain and taste to percipients in the waking state.

In 1884, Professor Charles Richet (late President of the French Academy of Sciences), published a paper in the *Revue Philosophique* entitled, "La Suggestion Mentale et le Calcul des Probabilités", in which he reported a series of trials in guessing the suits of cards drawn at random from a pack. Ten persons, besides Professor Richet him-

<sup>4</sup> *Apparitions and Thought Transference*, Podmore, Walter & Scott Ltd., 1900.

self, who acted sometimes as agent and sometimes as percipient, took part in the experiments. In the 2,927 trials made, the suit was correctly named 789 times, the most probable number of correct guesses according to the laws of chance being 732. A similar series was conducted by Edmund Gurney and other members of the S.P.R. in London. There were 17 series containing 17,653 trials and 4,760 successes. The chance probability was 4,413. The probability for some cause other than chance deduced from this result is .999,999,98.<sup>6</sup>

Other experimental work along these lines was conducted at this time by Professor Max Dessoir of Berlin, who acted as percipient himself in the majority of cases, using an object or diagram chosen at random for telepathic transmission (See *S.P.R. Proceedings*, vol. IV, pp. 111-126; vol. V, pp. 355-357); by the A.S.P.R. (*A.S.P.R. Proceedings*, vol. I, pp. 322-349) and by Ochorowicz, Professor of Psychology and Natural Philosophy at the University of Lemberg. All these experiments seemed to indicate a telepathic faculty at work.

No conclusions can be drawn from so small a number of trials, but these modest efforts were the first made by competent observers. Richet's and Gurney's were the first using material presenting a limited choice, making possible the application of statistical analysis and comparison with established tables of probability.

For further experiments concerned with the transference by thought of drawings, diagrams and numbers before 1900 see *Proceedings of the S.P.R.*, vol. I, pp. 161-215; vol. II, pp. 207-216 and Professor Richet's article, vol. V, pp. 18-168.

In the summer of 1889, a series of trials in the transference of numbers was conducted by Mrs. Sidgwick (Principal of Newnham College, Cambridge and a noted mathematician) with the aid of Professor Sidgwick, Pro-

<sup>6</sup> This calculation was made by Professor F. Y. Edgeworth.

fessor Barrett and Miss Alice Johnson as observers; a young hypnotist, Mr. G. A. Smith, as agent, and five percipients.

These trials were conducted in Mrs. Sidgwick's lodgings at Brighton and every precaution was taken to prevent unconscious whispering and other forms of signalling, premeditated or otherwise. Some of the trials were made with agent and percipient in separate rooms, but the greatest amount of success resulted when agent and percipient were in the same room. As the percipient was placed in a state of hypnosis by Mr. Smith, his proximity to the subject was perhaps of greater importance than in ordinary telepathic experiments with the percipient in the waking state. Space will not allow a full description of the conditions which were well controlled, but they may easily be referred to in *S.P.R. Proceedings*, vol. VI, p. 128 or vol. VIII, p. 536. It is worth noting that Mr. Smith failed to achieve any success as agent when the percipients were not hypnotized.

Professor Sidgwick chose the numbers for transmission (two digits) from a bag of Lotto counters to avoid bias, etc. In all 644 trials were made with the agent and percipient in the same room, 131 of which were successful, both digits being given correctly though not always in the same order. The chance of success was 1 in 81, and the most probable number of complete successes was 8. 218 trials were made with Mr. Smith in a different room. Nine of these were successful, one having its digits reversed. Eight of these occurred, however, in the course of 139 trials with one percipient, P., whilst the 79 trials with a second percipient, T., yielded only one success. (*Proceedings S.P.R.*, vol. VI, pp. 123-170).

At first success was very marked in these trials but as the work became monotonous, even though the percipients were hypnotized, they rapidly fell off in their ability to make correct guesses. Had there been any question of signalling, it is unlikely that this would have occurred.

But probably the most interesting results obtained by Mrs. Sidgwick in her work with Smith and these percipients were the successful transference of mental pictures. The subject of the picture was written down by Mrs. Sidgwick and handed to Smith who then summoned up a mental representation of it which he attempted to transmit to the percipient. Occasionally, to aid his imagination, he drew a sketch on paper. During these trials Smith was sometimes close to the percipient, sometimes behind a screen and sometimes in another room. In order to form a judgment of the probability of thought transference in all these trials, the reader should refer to the description of conditions, etc., given in *S.P.R. Proceedings*, vol. VIII, pp. 554-577. The following successful examples of mental picture transference, reproduced from Mrs. Sidgwick's table, may give the reader an idea of the nature of the experiments.

No.	Date	Subject of Mental Picture.	Percipient	Position of Agent	Description by Percipient
	1890				
2	July 9	A kitten in a jar.	Miss B. looking at (blank) card.	Behind screen.	A cat, sitting down.
17	Nov. 9	"Sandwich" man with advertisement of play.	P. looking at (blank) card.	Behind P.	A man that goes about with two boards.
18	"	A choir boy.	P. "	"	Figure dressed in white—a ghost.
	1891				
65	July 9	An Eagle pursuing a sparrow.	P. eyes closed.	Out of room. <sup>6</sup>	A little bird—then an eagle—then 5.
77	July 11	A man riding.	Whybrew, eyes closed.	Out of room, then entered, spoke.	A pair of legs—another pair—a horse—a man riding.

<sup>6</sup> Only successful instance with agent out of room.

The summary of the 126 trials made with mental pictures is given in Mrs. Sidgwick's tables on the following page:

## I. Experiments with Agent and Percipient in the same room.

<i>Percipient</i>	<i>Correct or Partially Correct</i>	<i>Impression Wrong</i>	<i>Impression None</i>	<i>Number of Trials</i>
Miss B.	7	6	1	14
P.	14	6	7	27
T.	2	13	3	18
Whybrew	6	2	2	10
Major	2	—	—	2
Totals	31	27	13	71

## II. Experiments with Agent and Percipient in different rooms.

Miss B.	—	5	—	5
P.	1	16	6	23
T.	—	12	2	14
Whybrew	—	7	1	8
Major	1	4	—	5
Totals	2	44	9	55

These figures may not seem at first impressive in the light of the hundreds of striking spontaneous instances reported in the *S.P.R. Proceedings* and the *A.S.P.R. Proceedings*, but it must be remembered that as the conditions under which the faculty operates are unknown, it is very difficult to observe telepathy experimentally. The successes achieved in this series are far beyond expectation in numbers alone—almost one third of all the experiments. The range of material from which subjects for transmission were selected being practically limitless, a calculation as to the probability of coincidence as an explanation of the successful trials is out of the question.

*Telepathy at a Distance*

In Mrs. Sidgwick's experiments just reviewed, the agent's proximity to the percipient proved to be helpful if not absolutely necessary to successful telepathic transmission. The analogy of the physical forces would lead us to expect the effect of telepathy to fall off with the square of the distance between agent and subject.

But subsequent experiments as well as spontaneous cases do not confirm this supposition. It was stated that Mr. Smith's hypnotic influence might possibly account for the importance of his proximity to the subject. However, the experiments of Professor Pierre Janet, Director of the Psychological Laboratory in the Clinic of the Salpêtrière, with a hypnotic subject suggest that perhaps such proximity is not necessary if a sufficient rapport between agent and percipient has been established.

In 1886, Professor Janet and Dr. Gibert of Havre worked together on a series of experiments with a peasant woman, Madame B. Professor Janet observed that if Dr. Gibert, when acting as hypnotizer, became distracted, no trance was induced or the effect was very slight. He therefore began trying to put Madame B. to sleep by willing her to do so when separated from her by a distance of about two-thirds of a mile.

Some of these trials were witnessed by F. W. H. Myers and his brother, Dr. A. T. Myers, and were reported by the former in an article called "Telepathic Hypnotism"<sup>7</sup> in the *S.P.R. Proceedings*, vol. IV, pp. 127-188. Of the 25 trials recorded in detail and shown in the accompanying table by Myers, 18 were completely successful and 4 partial or doubtful successes. Mental commands and transference of sensation were also carried out in this series. For example, in April 1886, Dr. Jules Janet effected a

<sup>7</sup> Similar trustworthy cases may be found in *Phantasms of the Living*, vol. I, chap. 3, vol. II, chap. 1.

transference of sensation. He went into an adjoining room after hypnotizing the subject and burnt his wrist severely. Madame B. uttered piercing cries and clasped her wrist in the same place. (For details see *Revue Phil.*, Aug. 1886, p. 222).

An instance of mental command is quoted from Myer's article in full:

"On the 22nd, we dined at M. Gibert's, and in the evening M. Gibert made another attempt to put her to sleep at a distance from his house in the Rue Séry,—she being at the Pavillon, Rue de la Ferme,—and to bring her to his house by an effort of will.<sup>8</sup>

"At 8:55 he retired to his study, and MM. Ochorowicz, Marillier, Janet and A. T. Myers went to the Pavillon and waited outside in the street, out of sight of the house. At 9:22, Dr. Myers observed Madame B. coming halfway out of the garden gate, and again retreating. Those who saw her more closely observed that she was plainly in the somnambolic state, and was wandering about and muttering. At 9:25 she came out (with eyes persistently closed, so far as could be seen), walked quickly past MM. Janet and Marillier without noticing them, and made for M. Gibert's house, though not by the usual or shortest route. (It appeared afterwards that the *bonne* had seen her go into the *salon* at 8:45 and issue thence asleep at 9:15; had not looked in between those times.) She avoided lamp-posts, vehicles, etc., but crossed and recrossed the street repeatedly. No one went in front of her or spoke to her. After eight or ten minutes she grew much more uncertain in gait, and paused as though she would fall. Dr. Myers noted the moment in the Rue Faure; it was 9:35. At about 9:40 she grew bolder, and at 9:45 reached the street in front of M. Gibert's house. There she met him, but did not notice him, and walked into his house, where she rushed hurriedly from room to room on the ground-floor. M. Gibert had to take her hand before she recognized him. She then grew calm.

"M. Gibert said that from 8:55 to 9:20 he thought intently about her; from 9:20 to 9:35 he thought more feebly; at 9:35 he gave the experiment up, and began to play billiards; but in a few minutes began to will her again. It appeared that his visit to the billiard-room had coincided with her hesitation and stumbling in the street. But this coincidence may of course have been accidental."

<sup>8</sup> Experiments were usually held in the afternoon so Madame B. was not expecting them.

There are numerous modern examples of telepathy at a distance. In 1925, Dr. Gardner Murphy of Columbia University conducted a series of experiments with the French chemical engineer, René Warcollier, for the purpose of obtaining telepathy at a distance. The results were remarkable and may be found in M. Warcollier's book, *Experimental Telepathy*, published by the Boston S.P.R. in 1938. The following is a striking instance:

On March 14, 1925, M. Warcollier, acting as agent in Paris, concentrated upon a mental image of a glass funnel—the object chosen for transmission. Earlier on the same day, M. Warcollier had conducted an experiment in which he had chosen a stag's antlers as a subject for telepathic transmission. He was unable to get the idea of the antlers entirely out of his mind. One of Dr. Gardner Murphy's group of percipients sitting for impressions at his office in Columbia University, drew a picture of a sort of compote dish to which she added handles like two branches, at the same time remarking that they were remarkably like a *stag's antlers*. Here we have the transmission of two mental images mixed together in the agent's mind over the breadth of the Atlantic Ocean.

In 1938, Mr. William H. Button, President of the American Society for Psychical Research, reported a series of striking experiments in long distance telepathy that he carried out with the medium, Margery. (See A.S.P.R. JOURNAL, 1938, pp. 40, 97, 129, 323, 357).

The first of these experiments were conducted on July 28, 30, and August 1st, 1937, while Mr. Button was in North Hero, Vermont, and Margery was in Boston or at Royalston, Mass. By previous arrangement, both Mr. Button and Margery sat down at 11 a.m. on these three days: the one to send and the other to receive impressions.

On July 28, Mr. Button's secretary, Miss Walsh, chose the subject "Typewriter" for transmission and a letter to that effect was mailed immediately to Mr. Wendell Murray

in Boston. At the same hour, Margery in Boston wrote down the word "Typewriter" in the presence of Madame Fidella Dario and Thomas Nagouchi, both of whom signed the paper as witnesses. This paper was likewise posted immediately to Mr. Murray.

On July 30th, at 11 o'clock as pre-arranged, Mr. Button again concentrated upon an object for transmission—"green hat"—which was chosen by his son-in-law and daughter, Mr. and Mrs. Prather, who also acted as agents. At 11 o'clock, Margery sat for impressions at Royalston, Mass., and obtained the words "green hat" in writing. Madame Dario and Mr. Nagouchi were again present and signed as witnesses, and the paper was sent to Mr. Murray.

On August 1st, Mr. Button himself chose "poker chips" and Margery, sitting at Royalston, drew five round disks and wrote on the opposite side of the sheet. "A game with disks." Further successful experiments of this type were conducted with the co-operation of Captain John W. Fife of the Boston Navy Yard, who arranged to have a group of sailors, not known to Margery, act as agents.

Dr. Riess, Assistant Professor of Psychology at Hunter College, N. Y., reported another remarkable series of telepathy at a distance in the *Journal of Parapsychology* (vol. I, pp. 260-263, 1937). Dr. Riess' subject called two series of tests with the E. S. P. cards (Zener cards used by Dr. Rhine at Duke University) totalling 84 runs through the pack. Two runs were made each night at irregular intervals, and upon a pre-arranged time scheme. The subject was one-quarter mile from the room in which the experimenter handled the cards. The latter looked at each card following an agreed-upon time schedule. In the first series of 74 runs the average number of hits per 25 calls was 18.24. After an intervening illness on the part of the subject, ten runs under similar conditions yielded an average of 5.30 (little beyond chance expectation). Dr. Rhine has also achieved success using E. S. P. technique in buildings

several hundred feet apart at Duke University. He writes in his conclusion to his book, *Extra-Sensory Perception* (Boston S.P.R. publication 1934) "Both (telepathy and clairvoyance) show with distance when the subject can work at all above  $np^9$ , a rise in scoring-rate over that achieved in the same room."

### *The Census of Hallucinations*

The Committee of the S.P.R. who published the *Census of Hallucinations* in 1894,<sup>10</sup> state in their introduction that the telepathic investigations of the Society divide themselves naturally into two categories—(1) Experiments on persons *prima facie* susceptible to telepathic influence, whether in the hypnotic state or in the normal condition; and (2) the collection and examination of accounts of phenomena *prima facie* telepathic, which have been produced not experimentally but spontaneously.

The first category—investigations of the experimental type—have been briefly reviewed. The second category must now be considered. And it will be seen that a collection and analysis of the spontaneous cases presents quite a different problem.

In *Phantasms of the Living*, chapter VIII, Edmund Gurney reported on the first *Census of Hallucinations* made by the S.P.R. under his direction. The evidence collected consists largely, though not solely, of accounts of apparitions of human beings, who are afterwards ascertained to have been dying—or passing through some crisis other than death—elsewhere, at or about the time at which the apparition is seen; the seer of the apparition not having at the time any knowledge of this fact, other than that conveyed

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<sup>9</sup>  $np$  is an abbreviation representing the number of trials multiplied by the probability of succeeding on each trial, which gives the mean chance expectation.

<sup>10</sup> The members of this Committee were Professor Sidgwick, Mrs. Sidgwick, Alice Johnson, F. W. H. Myers, Dr. A. T. Myers and Frank Podmore.

by the apparition itself. Such phenomena are called coincidental or veridical hallucinations.

The purpose of Gurney's census was to ascertain what proportion of ordinary persons experience hallucinations of any type and to compare that number with the number of veridical or coincidental cases recorded. If all such hallucinatory phenomena were coincidental with some critical event in the life of the person represented by the apparition, there could be no question that the occurrence was due to chance. But common experience has taught us that hallucinations also take place when no such coincidental relation to reality exists. If the proportion of non-coincidental hallucinations was very great in comparison to the coincidental ones, then the latter class of cases might reasonably be regarded as accidental and would not furnish evidence for telepathy.

Only 5,507 answers were obtained in Gurney's census—a number too small to draw inferences as to the proportion of coincidental cases. Gurney was anxious to make a wider census but he died before he himself could undertake the task.

In 1889, the S.P.R. decided to make a second census. The Committee in charge of it decided to limit the census to hallucinations of sight, hearing or touch, and in the case of hearing, to sounds suggesting the human voice.

Some students of psychical phenomena do not class apparitions of the dying as telepathic phenomena—preferring the alternative hypotheses offered by Spiritualism and astral projection. The Committee of the S.P.R. concluded, however, that the evidence obtained from a small but important group of phenomena—the experimental projection of images or phantasms—definitely linked apparitions of the dying with telepathy.

There were 15 successful experiments of this type recorded in the *S.P.R. Proceedings* before 1894, in which ten different experimenters had taken part; the records were

all first hand, and in every case the evidence of the percipient was obtained as well as that of the experimenter. In the majority of cases, the experimenter was asleep or hypnotized when his apparition was seen—having fallen asleep with his mind fixed on the determination to appear. In no instance was the percipient aware that an experiment was to be attempted, and in some cases the apparition was seen by more than one individual. The point which indicates a telepathic explanation rather than that of astral projection is connected with the clothes worn by the apparition. In each instance, the apparition has been seen either in clothes he was picturing himself as wearing (See *Human Personality*, Myers, Case 688 C.) or in clothes familiar to the percipient. Never was the apparition seen in the clothes actually worn by the experimenter at the time of the experiment. A further well attested though unique case occurred in which the experimenter transferred to two percipients an apparition of a third person. (*S.P.R. Proceedings*, vol. VI, p. 287).

In the census of 1894, a canvass was made of a very large number of persons and 17,000 answers were received. Of these 1,684 replied that they had experienced hallucinations while in the waking state. The percentage of people experiencing hallucinations was therefore calculated to be 9.9 or approximately one in every ten.

A careful investigation of the affirmative answers was made and 381 cases, including cases of death coincidence, were selected as properly authentic. Of the 80 cases of death coincidences reported, only thirty were selected in the final analysis. The reasons for discarding cases were numerous. But particularly important was the deduction of all cases which were known to the collectors beforehand and a certain percentage to offset the possible desire of some of the collectors to get affirmative answers—a desire that might lead them to seek out cases which they had heard about in the course of their canvass. For, the census was especially designed to represent a *cross-section* of society

and not to represent a special class of people. The Committee leaned over backwards to discard all possible sources of error and to make proper corrections in order to arrive at a true proportion.

A further statistical analysis based upon the inquiry showed that about three-quarters of the ordinary hallucinations (not death coincidences) were forgotten in the course of ten years,—the ratio of forgetfulness increasing with the number of years elapsed since the occurrence. From 381 accepted hallucinatory cases, 31 were discarded because the hallucination was not fully developed or the percipient had had numerous similar experiences which could not be taken into account in the statistical analysis. The final number of 350 was once more reduced by eight per cent to account for the hallucinations of children under ten, whose observations and memory were not considered trustworthy. No one under ten replied to the census, but in taking a cross section of the human race, it would be supposed that a proportion of such phenomena would be experienced by those under ten years of age.

The number 322 which now remains is multiplied by 4 to correct the error presumed as a result of forgetfulness, (see Table IV in the *Census of Hallucinations, S.P.R. Proceedings*, vol. X) and the figure 1,288 or approximately 1,300 is arrived at.

This figure which is representative of the non-coincidental hallucinations experienced by a cross section of humanity, is now compared to the number of death coincidences which were pared down to 30. This gives us a ratio of 1 to 43.

The fact that each of us dies only once enables us to calculate definitely the probability that death will coincide with another given event such as the recognized apparition of the dying person. The Committee took as a basis for calculation the average annual death rate for England and Wales for the ten years from 1881 to 1890 as given in the

Registrar General's Report, namely 19.15 per thousand. From this they were able to give the probability of the coincidence of a death and an apparition of the dying as 1 in 19,000.

The equivalent of 1 in 43 which was the result of the comparison of death coincidences to all types of hallucination, would be 440 in 19,000 or 440 times the probable number. We should therefore expect to have to collect 142,500 cases instead of 350 in order to obtain by chance 30 death coincidences.

As a result of this inquiry, Professor Sidgwick and the Committee published their conclusion: "*Between deaths and apparitions of the dying person a connection exists which is not due to chance alone.* This we hold as a proved fact. The discussion of its full implications cannot be attempted in this paper;—nor perhaps exhausted in this age."

The briefest of outlines has been given of the *Census of Hallucinations* in an attempt to describe its scope and conclusions. But to summarize this brilliant investigation that took three years to make and involved 410 collectors of cases, 17,000 people, 400 pages of published records and analysis and 11 tables analyzing the material from different aspects, is obviously an impossible task. Only a careful perusal of volume X of the *S.P.R. Proceedings* can possibly give any idea of the care with which the investigation was made and justify any conclusion other than that arrived at by the Committee themselves. It is probable that such an inquiry conducted today would be analyzed by improved statistical methods, but it is doubtful if such accuracy and care in recording the cases would be duplicated. Whatever the statistical method, an equally cautious and scholarly analysis would result in the same conclusion—that veridical or coincidental hallucinations are too frequent to be due to chance alone.

*Laboratory Techniques*

One of the earliest efforts to study telepathy in the laboratory was made by three members of the Department of Psychology at the University of Groningen, The Netherlands. The results were reported by Dr. Brugmans at the First International Congress for Psychical Research in 1921. Two rooms in the university laboratory were used, one directly over the other. A hole was cut in the floor of the upper room and two sheets of plate glass placed securely so as to form an air cushion between the two rooms. This made it possible for the experimenters to look down from above on to a board divided into 48 squares. The agent in the upper room tried to influence the percipient below to choose the square he had selected. The percipient sat inside a sort of cabinet so that he was unable to see into the upper room and the agent was only able to see the percipient's hand. No noise could penetrate into the lower room. The percipient made a motion with his hand when he was ready for each trial. Of the 187 experiments conducted, one in 48 or approximately  $4\frac{1}{2}$  in all should have been successes on the theory of probability. The actual number of such successes was 60. Forty per cent of the experiments conducted in separate rooms were completely successful, whereas only 30 per cent of another series conducted with agent and percipient in the same room were successful. In these experiments considerable attention was paid to the psychological factors involved in scoring successes.

In 1930, Dr. J. B. Rhine, Associate Professor of Psychology at Duke University, undertook a further investigation of telepathy on a much larger scale, using a limited choice of material so that the question of chance expectation could be reduced to a matter of exact calculation. For this purpose, Dr. Rhine adopted the Zener cards (25 cards bearing five diagrams).

The object of such research Dr. Rhine defined as (1)

to answer, if possible, by mathematically indisputable evidence the question of its occurrence and range; (2) to further its understanding by the discovery of its relationships to other mental processes and to the essential physiological and physical conditions. (*Extra-Sensory Perception*, published by the Boston S.P.R., 1934).

His first publication of results in *Extra-Sensory Perception* were based upon the trials of eight subjects—students of Duke University. The first of these, Linzmayer, kept up the high average rate of scoring in 600 (telepathic and clairvoyant) trials of 49.5 per cent—chance expectation being 20 per cent or five hits out of every 25 guesses. The odds against chance in this instance was billions to one. Whenever Dr. Rhine urged Linzmayer to continue working after he was tired or anxious to go home, his scores fell to chance or below chance expectation. At the end of two years, Linzmayer's ability had dropped to very little above chance.

Another of Rhine's subjects, Hubert E. Pearce, ran through 10,300 trials, scoring an average rate of 36.4 per cent. On page 162 of *Extra-Sensory Perception*, Dr. Rhine gives a table summarizing all his E.S.P. results up to August 1st, 1933. He states that there are included in this table all the results of all experiments, even those made with a view to reducing the score-level (drug experiments, etc.).

On the basis of these results, Rhine concluded that "it is independently established on the basis of this work alone, that extra-sensory perception (telepathy and clairvoyance) is an actual and demonstrable occurrence." Since the appearance of *Extra-Sensory Perception* in 1934, a vast quantity of further material has been published by Dr. Rhine both in the *Journal of Parapsychology* and in his popular book, *New Frontiers of the Mind* (Farrar & Rinehart).

Mr. G. N. M. Tyrrell, author of *Science and Psychological*

*Phenomena*, and one of the most careful workers in the field, undertook to confirm Dr. Rhine's results in England. Although he worked irregularly with 30 subjects, striking results were obtained with only one, Miss Gertrude Johnson, who had previously exhibited signs of a telepathic faculty. Mr. Tyrrell used two elaborate laboratory devices to ensure random selection and to eliminate sensory clues. The first of these called the "pointer apparatus" was used from October, 1934 to February, 1935. 30,000 calls were made (a choice of five being used as in the Zener cards) and Miss Johnson made an average score of 30.2 per cent, 20 per cent being chance expectation. Odds against this result being due to chance are billions to one. It is noteworthy that Mr. Tyrrell achieved little above chance expectation in 37,100 trials with the other 29 subjects. With a second and more elaborate electrical apparatus, designed as an automatic shuffler and recorder as well as a random selection control, Miss Johnson obtained 28.6 per cent success for 845 trials and 26.2 per cent for 855 trials in which conditions were slightly varied.

For an appreciation of these results, the conditions and description of apparatus should be referred to in Mr. Tyrrell's book, *Science and Psychological Phenomena*, pp. 92-110.

Dr. Gardner Murphy of Columbia University has also contributed largely to this type of laboratory work and his article on "Covariance Methods in the Comparison of Extra-sensory Tasks" should be consulted in this connection.

Dr. John Edgar Coover's negative conclusions based upon his experiments at Stanford University have been questioned by Professors Schiller, Rhine and Thouless. It has been suggested that the results would have been positive had another statistical method been employed. Dr. Coover replied to these criticisms in a paper entitled, *Reply to Critics of the Stanford Experiments in Thought-Trans-*

ference, published in the *Journal of Parapsychology*, vol. 3, June 1939. (See also Dr. Coover's original records, published in *Experiments in Psychological Research*, Stanford University Junior Publications, 1917; Professor Schiller's Review, *S.P.R. Proceedings*, 1918, pp. 261-273; *A Reconsideration of J. E. Coover's Conclusions on Telepathy* by Professor Thouless, *S.P.R. Proceedings*, 1935, pp. 24-37, and *Extra-Sensory Perception* by Dr. Rhine, Boston S.P.R., 1934, p. 169.)

Before terminating this very brief and inadequate survey of telepathy, the excellent work by M. Rene Warcollier, of the Institut Metapsychique, Paris should be especially emphasized. M. Warcollier has made a minute study of telepathy for more than 25 years and many of his important conclusions are to be found in his book, *Experimental Telepathy*, published by the Boston S.P.R. in 1938. Records of transmission of thought from Paris to the United States, England, Belgium and Switzerland will be found in this book in detail. M. Warcollier has invented ingenious devices for the study of the faculty and the determination of its means of operation, etc. The work of Upton Sinclair recorded in his book, *Mental Radio*, should also be mentioned and it is regretted that space does not allow a summary of any of these experiments.

The goal of researchers in this field is the determination of the conditions, physiological and mental, necessary to the operation of the faculty—so that it may be observed experimentally and studied by methods approximating scientific techniques in other fields. But it must be remembered that the extra-sensory faculties are not analogous to the physical faculties in all respects and require a special technique in handling. The interested reader is urged to read Professor Henri Bergson's Presidential Address to the Society for Psychological Research (*Proceedings*, vol. XXIV, p. 462, 1913) which is devoted to a definition of this problem.

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### Charles Richet (1850-1935) His Attitude an Influence on Psychical Research in Europe

BY THE EDITOR

Charles Richet, the great French physiologist, is probably the most important figure in the development of the scientific investigation of psychical research in France. He became interested through experiments with somnambulists while studying medicine. In 1884 the leader of Spiritualism in Russia, Alexander Aksakof\* invited him to a series of sittings with Eusapia Palladino, the Neapolitan peasant woman whose physical phenomena had already aroused the curiosity of the leading scientists and physicians of Italy of that day—especially Morselli, then Professor of Psychiatry at the University of Genoa, and Lombroso, the great criminal anthropologist. Richet was so impressed with Eusapia's manifestations that he stated:

\* Alexander Aksakof was Imperial Councillor to the Czar. He was an ardent Swedenborgian and in order to form a correct judgment of both physiological and psychological phenomena, he studied medicine at the University of Moscow for two years.

"Things exist, the study of which is rejected by official science, which are, nevertheless, within the domain of experimental physiology."

In 1885 Richet published a paper entitled *Essai de Physiologie Generale* in which he set forth his theory on the psycho-physiological nature of mind. It was an attempt to explain spirit in terms of the organism of the brain. He was forced to reject much of this theory after his investigations of psychic faculties. Simultaneously the S.P.R.\* in London published *Phantasms of the Living*, the combined work of F. W. H. Myers, Edmund Gurney and Frank Podmore. Richet was greatly impressed by this investigation and said of it: "These observations have been made with such precision that without prejudice we cannot doubt them." An article by Charles Richet, published by the S.P.R., was translated into German by the Munich psychiatrist, Baron A. von Schrenk-Notzing. As a result a friendship developed between the two men which lasted throughout their lives. Von Schrenk-Notzing did much valuable work and was a leader in the scientific investigation of psychical phenomena in Germany.† In turn, he interested the philosopher and biologist, Dr. Hans Driesch, who held the chair of Philosophy at the University of Leipzig for many years. Professor Driesch's arguments for the existence of non-material factors such as telepathy and clairvoyance are based upon his non-mechanistic and non-materialistic conception of nature resulting from his experimental work in the division of living cells.‡

In 1885 when Richet's study of psychical phenomena began, the spirit hypothesis was the only one put forward as an explanation of psychical phenomena. The work of the physicist, Sir William Crookes, with the mediums, Florence Cook and D. D. Home, had greatly added to the prestige of

\* Society for Psychical Research.

† Von Schrenk-Notzing's best known work, *The Phenomena of Materialization*, records experiments with the physical medium, Eva C. (Marthe Beraud) about which there has been much discussion.

‡ For a full exposition of these views see the A.S.P.R. JOURNAL, May 1939 or Driesch's Gifford Lectures, *The Science and Philosophy of the Organism*.

Spiritualism, at the same time detracting considerably from his own reputation as a scientist. He expressed his belief in the genuineness of these two mediums and in the truth of the life after death at the conclusion of his experiments with them. His colleagues shook their heads and treated him generally as if he had lost his mind. It is accepted, however, that his scientific work carried out after his adventures with Spiritualism was as valuable as his discoveries made prior to that time.\*

Clairvoyance as an independent human faculty had not as yet been recognized even by researchers. The subconscious was only vaguely suspected through the revelations of hypnotic experiment—at that time considered the special province of charlatans and stage performers with the exception of Charcot's work at the Salpêtrière. An interest in psychical phenomena was, scientifically speaking, far from respectable, and the handful of brilliant men and women who devoted their energies to it were drawn closely together. The Balfour family in England gathered about them most of these. Lord Balfour's sister, Mildred, married Henry Sidgwick, Professor of Moral Philosophy at Trinity College, Cambridge, and first president of the S.P.R. Mrs. Sidgwick was a great scholar and a mathematician of note. She assisted the late Lord Rayleigh to carry out his classical measurements on the silver voltameter and the Latimer Clark Cell. She was also Principal of Newnham College at Cambridge. She was one of the most arduous and painstaking of the early psychical researchers. In 1932 she was elected President of Honour by the S.P.R. She wrote a history of that Society and concluded that on the evidence before her, she herself was "a firm believer both in survival and in the reality of communication between the living and the dead."†

Lord Rayleigh married another of the Balfour sisters,

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\*For Sir William Crookes' matured opinion, see the last part of his presidential address delivered before the British Association (1897) and republished in the *S.P.R. Proceedings*, Vol. XIV, 1898.

† *S.P.R. Proceedings*, Vol. XLIV, 1936.

and the present Lord Balfour (Gerald) prepared for publication the evidence contained in an important little book, *The Ear of Dionysius*. This evidence was purported communications from Professor Verrall through the mediumship of Mrs. Willett. Lord Balfour also contributed a most valuable paper on the psychological aspects of Mrs. Willett's mediumship which was published by the S.P.R. as a proceedings in May, 1935.

Richet became the personal friend and collaborator of this group; also of Professor James, then investigating Mrs. Piper in America; Professor Morselli in Italy, Professor Lodge and F. W. H. Myers. Richet brought Eusapia Palladino to France and invited Branly, D'Arsonval, the Curies and several others to participate in a number of sittings. Their report was published by the *Institut Générale de Psychologie*.

Sir Oliver Lodge recounts the manifestations at another series of sittings with Eusapia held on Richet's island in the Mediterranean (*l'Île Ribaud*), in his autobiography, *Past Years*. Myers and the Russian scientist, Ochorowitz, were the only other guests and, in fact, the only other human beings on the island besides a lighthouse keeper, Richet himself and the medium. The phenomena were produced under controlled conditions and it seems as if they must have been genuine on this occasion in spite of the fact that Eusapia was caught tricking in later years. Her tricks were always very naive and obvious and seemed to be motivated by an almost moronic sense of mischief. She was discovered in them by a committee of seasoned investigators, Fielding, Baggally and Hereward Carrington, who were sent down to Naples to investigate her by the S.P.R. Hereward Carrington has recently published an article in the A.S.P.R. JOURNAL (August, 1939) in which he states his belief that some of the manifestations he witnessed were paranormal. The Fielding, Baggally, Carrington report was published by the S.P.R.\*

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\* S.P.R. *Proceedings*, Vol. XXV, 1909.

In 1891 Richet founded a periodical devoted to the study of psychical research entitled *Les Annales des Sciences Psychiques*, which was edited by a scholarly student of the subject, Cesar de Vesme. This periodical continued until 1919, when it was succeeded by the organ of the *Institut Métapsychique*, *La Revue Métapsychique*, also edited by de Vesme.

In 1897 Richet was asked to become president of the S.P.R. and in his presidential address he coined the word, *Métapsychique*, which is used exclusively on the Continent in the place of psychical research. The word designates an approach to the study of psychic phenomena that is really a step further away from Spiritualism than psychical research. It might be defined as the study of paranormal human faculties independent of any hypothesis. Richet refused to consider the possibility of discarnate influence or direction in the production of such phenomena: telepathy, precognition or even telekinesis. He felt it was too early to dwell on hypotheses.

In June, 1914 Richet and his friend, Dr. Joseph Maxwell, *Substitut du Procureur Général de Paris*, founded a monthly dinner for the scientific men interested in psychical phenomena. Richet, Maxwell, Henri Bergson, Arnault de Grammont, de Vesme, von Schrenck-Notzing, Eugène Osty, and a number of other members of the medical profession were present. It was decided to hold the dinner on the 13th of each month in honor of the thirteen original members. These reunions were continued until Richet's death and afterward carried on under the name, *The Society of the Friends of Charles Richet*, by Dr. Osty. Since Dr. Osty's death in August, 1938 the dinners have been given up, but the same group of men, survivors of the original members and scientific men of note, have continued to hold a monthly meeting to conduct experiments. Some of these are reported in the *Revue Métapsychique*.

The war brought to Paris an eminent hygienist, Professor R. Santoloquido, who had a talent for organization, be-

sides a great interest in psychical phenomena and a deep admiration for Professor Richet. He met Monsieur Jean Meyer, an industrialist of Bezier, who desired to found an institute for the study of psychic sciences. Meyer was a confirmed Spiritualist. Santoloquido, therefore, persuaded him to found two societies—one for the propagation of Spiritualist doctrines and the other for the impartial scientific investigation of psychical phenomena. The latter became the *Institut Métapsychique* in 1919. Richet was its first honorary president; Santoloquido, its acting president, and Dr. Gustave Geley, its first director.

Now to return to Richet's attitude, he did not believe in survival of personality because he could not reconcile it with his materialistic-mechanistic conception of the universe. Sir Oliver Lodge, in a memorial paper published by the S.P.R.\*, commends him for his breadth of mind in devoting himself to psychical research at all in view of his profession,—physiology—which “is wholly concerned with the material mechanism of the body, with its secretions, the effect of drugs upon it, with its nervous reactions, and with the working of its different organs. No explanation of its behavior except in terms of this procedure can be contemplated or even tolerated.” Professor Richet spoke as a true physiologist then when he said:

“I cannot believe that memory can exist without the anatomical and physiological integrity of the brain. Whenever there is no more oxygen, whenever the temperature is either too low or too high, when there are a few drops of atropine or morphine or chloroform introduced into the blood, whenever the course of cerebral irrigation is stopped—memory alters or disappears.”

Holding this opinion, one cannot see why Richet devoted most of his life to phenomena which it is increasingly difficult to explain on a materialistic-mechanistic basis. Richet himself found none of the materialistic hypotheses

\* *S.P.R. Proceedings*, Vol. XLIV, April 1936.

satisfactory and always reverted to the X theory of future discovery. Probably his motivation was pure curiosity about an unknown yet undeniable set of facts. The greatest stumbling block for minds of Richet's bias is the phenomenon of precognition. Experience has proved the unlikelihood of a physical basis for telepathy, but even were it presumed, the paranormal cognition of events *before their occurrence* is left without explanation because the law of cause and effect which applies to all physical radiations is reversed.

But it would be erroneous to give the impression that Richet was a materialist in the usual sense of the word. On the contrary, he was a man of great spiritual quality whose whole energy was focused upon the betterment of mankind. And he believed that psychical research, by discovering the potential and divine qualities of man, so little understood, would do more to further human progress than any other science. His book, *La Grande Esperance*, pleaded for the cause of psychical research. And his book, *Au Secours*, asked for the return of the world of science and scholarship to great ideals. Osty, in his paper on Richet, quotes the following passage to demonstrate Richet's ardent desire to interest science in psychical research.\*

" . . . This new science, in spite of the great hopes which are borne in the hearts of her enthusiasts and strongest supporters, is treated with raillery and disgust by the general public and above all by scholars. I will dare here then to ask for help for this new science, a science which is called occult, a science which I have called *Métapsychique* and which I define as the science of the inhabitual.

"The science of the inhabitual to which I have consecrated so many efforts is persecuted . . . It is said that we are not persecuted at all, that we are permitted to publish our ideas liberally in books, journals, conferences; that the occult facts which constitute the new science are published in numerous special reviews without interference from the

\* *Revue Métapsychique*, Janvier-Fevrier, 1936.

law. It is easily proved that the public authorities do not oppose the propagation of our ideas . . . There is no longer the Inquisition as in the olden days in Spain against the Jews. There is no longer exile as in the seventeenth century for the French Huguenots or the English Papists.

"But the persecution takes diverse aspects. Violent forms have disappeared. The butchers have been replaced by the severe orthodoxy of official science, of the academies and the universities. I have a right to speak because I belong to official science, to academies and universities. But I am almost alone (in France and abroad) with my illustrious friends, William Crookes, Oliver Lodge, Cesar Lombroso, William James, Henri Morselli and Hans Driesch among official scholars to defend the science of the inhabitual.

"There is nothing venerable except truth, and we can foresee that a new society will arise because the civilized world is still young—in the early stages of its first infancy. The society which will be born will be entirely different from the mechanistic-materialistic *physicochimique* in which we are struggling in despair.

"And who knows what splendid light will appear, which is now masked by the imperfection of our five senses? . . .

"In spite of the disdain of official science for psychical research, I am confident in its future. The truth will always end by triumphing."

In 1925, Professor Richet retired from the Faculty of Medicine. He desired that his last lecture should be one on psychical research. This lecture at the termination of a professoriat is by tradition a very solemn occasion. All the members of the Faculty attend. Imagine the effect of a lecture devoted to psychical research before a body of scientific men entirely hostile to the subject and believing, in Osty's words, "that they possessed in their heads the truth of the world." As a courtesy, Richet informed the Doyen of the Faculty of his intention, who asked him to reserve his final address for a history of physiology during his period of activity in it and to address the Faculty of

Medicine upon psychical research at the lecture preceding the last one. This Richet did with regret and certainly out of courtesy rather than fear of the consequences. Osty said of his lecture before the Faculty of Medicine on psychical research: "His moral courage was as great as his vast intelligence."

Lodge, in telling of the visit to the *Ile Ribaud*, speaks of the brilliant conversation that he heard carried on by Myers and Richet—the one convinced of survival and the other not accepting that view even as explanatory of mental phenomena.

"To the end of his life," Lodge writes, "Richet in public remained an agnostic and a disbeliever in the spiritual explanation. In private, he has confessed to me that he was sometimes nearly bowled over by the evidence; but, on the whole, he adhered to his lifelong conviction of the materialistic aspect of the universe. His scientific reputation was thereby saved, and his experience was all the more valuable because it testified only to the bare facts, which, although admittedly incredible from the scientific point of view, were not employed to bolster up any spiritualistic hypothesis. On those terms we agreed to differ, and yet remained close friends. He lost a favourite son in the war but held no communication with him, though at times sorely tempted to do so."

Richet's unwillingness to consider spirit influence in the manifestations of a psychic nature that he witnessed had one good effect. It made the study of psychical research more respectable in France than it is elsewhere, especially among the medical profession. I think it can be said with assurance that the medical and scientific world of France as a whole no longer close their minds to the possibility of paranormal faculties.

Whether Richet's reputation as a scientist remained unscathed or not, (and he certainly has not suffered in this respect as Lodge has), he was forced to bear many defeats at the hands of the scientific world in connection with his

work. His discovery of the serum treatment (serotherapie) was ignored by the Academy of Sciences until a German doctor had applied Richet's principle more effectively than Richet himself had done, thereby losing the honor of the discovery for France. His work in aviation was also ignored until the Wright brothers proved that his principle of stationary wings was correct.

In spite of Sir Oliver Lodge's assertion that his friend held on to his materialistic conception of nature, it is evident that a great change took place in Richet's attitude between the years of his internship and the time that he wrote his last book. Dr. Osty writes:\*

"In 1885, *L'Essai de Psychologie Générale* revealed a Charles Richet solely inspired by physiology and by the superficial psychological analysis demonstrated by the effect of suggestion upon somnambulists. That which he had witnessed had made him think, and he wrote with his usual clarity and frankness that the psychic functions were only a complicated organization of reflexes; that the brain is the exclusive organism of thought and that the death of the brain is the death of thought."

"In his last book, *Au Secours*, (1935)" Dr. Osty continues "*la métapsychique* is no longer regarded by Charles Richet as the simple amplification of physiology; in other words, as an exclusive attribute of the material organism. He understood and he affirms that this direction of study is the only chance for man to discover fundamental reality; the possibility of the survival of death; briefly, it is the only hope."

Richet, himself, writes:

"I appeal to men, to young men especially, to devote their energies, their time, and their talents to probing the mysteries of the inhabitual, into which we have not yet begun to penetrate. These mysteries are so vast and so deep that I am awestruck . . . The domain which must be explored

\* *Revue Métapsychique*, Janvier-Fevrier, 1936.

is still untouched. Picture a savage knowing nothing of electricity, of energy, of light. What would he think of a European who brought him a pocket flashlight? A toy to us—a miracle to him! It has taken one hundred and fifty years of work to develop that miracle.

“But humanity has probably more than a million times one hundred and fifty years to live,—what miracles may not be discovered . . .

“Little by little,” Richet continues, “As I have written this chapter, I have let myself go . . . First I stayed within the banal regions of the habitual, repeating the commonplaces on the scientific truths of psychical research, outrageously contested by men who have seen nothing and who do not want to see anything.

“Little by little, I have touched higher levels and have surveyed the beyond of the ordinary world which surrounds us. Yes, *the beyond!* It is the common expression used to explain mysterious facts—abysses of thought. I have some hesitation in using the word *beyond* because there is an insipid Spiritualist literature that has cruelly abused it.

“Will the public follow me? It doesn’t matter.

“It is not to the men of today that I speak, but to the men of tomorrow.”

# The Problem of Concentration and Relaxation in Relation to Experimental Extra-Sensory Perception

BY ERNEST TAVES

In psychical research, as in all the sciences, pertinent questions which arise may generally be answered only after rigorous control of independent variables is enforced in the experimental situation. In the application of the scientific method to a problem, the selection of independent variables is thus of importance, for the information obtained depends upon the nature of such variables.

It is the purpose of the present paper to discuss the experimentation which has been done in regard to one of these variables—the mental and physical condition of the subject, and to review the opinions and conclusions of the investigators who have carried out such experiments.

The question is what is the most favorable state for the functioning of the extra-sensorial faculties. The problem is one of considerable importance, for only when manifestations of parapsychological phenomena are demonstrably correlated with certain more or less precisely defined conditions, will it be possible to deduce something of the dynamics of the processes involved.

More specifically, this discussion will concern itself with the relative merits of conditions of concentration and relaxation, denoting by these two terms the commonly accepted states which they describe; *concentration* refers to a condition of considerable exertion in attempting to do something, and *relaxation* means "taking it easy."

Worthy of immediate mention is the work of Brugmans\*, conducted at the University of Groningen, The Netherlands,

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\* *Compte-rendu du Premier Congres International des Recherches Psychiques*, or G. Murphy, Telepathy as an Experimental Problem, in *The Case for and against Psychical Belief*, Worcester, 1927.

and first reported (in 1921) to the First International Congress of Psychical Research. The Brugmans experiment, incidentally, represents one of the first parapsychological experiments to be performed within the confines of an academic laboratory, and it is regrettable that the work is so little known at the present time.

Briefly, the Brugmans experiment was as follows: Two rooms, one directly over the other, were used. The rooms were connected by a double-layered glass window, so that "senders" in the upper room could look down into the lower room, in which the "receiver" was placed. The window, with its air cushion between two glass panes, was an effective barrier to auditory communication. The receiver, or percipient, had before him a board marked off into 48 squares, and the agents above attempted to force the percipient to move his finger to a chosen square,—the square used for each attempt being determined by a method which ensured a random selection. The results as a whole were distinctly positive, there being many more successes than the 1 in 48 expected by chance. The particular interest of this paper in the experiment, however, is that one of the independent variables employed in the experiment was directly concerned with the condition of the percipient. Alcohol was used in a number of trials, and it was found that 30 grams of it were sufficient to produce a markedly beneficial effect on the results.

Here, then, is one bit of evidence favoring the relaxation hypothesis. The investigators write that "alcohol overcomes the individual's normal inhibitions. The decrease in self-consciousness and the tendency to more superficial ideas are symptoms of this lack of inhibitions."

In view of the interesting result obtained with the use of alcohol, Brugmans\* carried on the same experiment, with particular attention focussed upon the question of relaxation. The investigators realized the necessity of ascertaining

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\* *L'État Actuel des Recherches Psychiques*, Paris, 1924. (The report of the Second International Congress for Psychical Research.)

with certainty that when the subject was asked to relax, he actually succeeded in relaxing. To be sure of this and other such questions, the psychogalvanic response was used.

The psychogalvanic response is essentially quite simple; it has been shown that the resistance which the human body offers to the passage of an electric current varies with a number of conditions, and this differential response is known as the psychogalvanic reflex. If a person is asked to do difficult problems in arithmetic, for example, there is a lowering of electrical resistance. Tension, or concentration, produces a marked decrease in electrical resistance and, conversely, resistance is comparatively high during relaxation.

Brugmans found that the subjects did actually report correctly that they were or were not relaxed, and he presents a number of interesting curves, showing the body resistance going up when the subject is asked to render himself passive, going down sharply when the subject is asked to do problems in multiplication. Brugmans also shows curves of the psychogalvanic response obtained during telepathic experiences (in the laboratory situation previously described), and it is shown quite clearly that the state accompanying such experience is one of relaxation rather than tension.

Remembering the above remarks, it is interesting to quote here the opinion of Carington\*, who writes, "While on this topic, I may record the wholly provisional and personal impression that attempts at 'concentration' by percipients are likely to do more harm than good, except in so far as they denote no more than trying to free the mind from thoughts of which the origin can be identified," an opinion in much the same vein as that of Brugmans.

The Miles and Ramsden†,‡ experiments in telepathy are of some interest in this connection, although the investiga-

\* W. Carington, *Experiments on the Paranormal Cognition of Drawings*, not yet published.

† C. Miles and H. Ramsden, *Experiments in Thought-Transference*, Proceedings of the S.P.R., 1907, 21, 60-93.

‡ C. Miles and H. Ramsden, *Experiments in Thought-Transference*, Proceedings of the S.P.R., 1914, 27, 279-311.

tors in this case were not specifically interested in the general problem of the state of the organism. In the first series of experiments carried out by Miles as agent and Ramsden as percipient the times of each experiment were fixed by prearrangement, and at these specified times the percipient was to think of the agent, writing down the impressions which then came to her.

In a later series of experiments, the percipient was not required to note her impressions at any particular time of day, but was free to do her part of the experiment whenever she felt like it. In the second series the results are somewhat more positive than in the first series, although an exact evaluation in terms of probability theory is impossible because of the material used. It may be that this difference in general situation was to some extent responsible for the difference in obtained results. It seems likely, at least, that the latter situation would be more conducive to a condition of relaxation; at least the percipient could wait until a time when she was relaxed, whereas in the first series she was required to participate in the experiment at a set time, regardless of her mental state at that particular hour.

The work of Warcollier\* contains much evidence with respect to the most-favored states for transmission and reception of telepathic impressions. Warcollier has taken the trouble to make an analysis of the mental states of both agent and percipient during cases of spontaneous transmission and reception, and is of the opinion that "the best conditions are the states of sleep, or similar states, for the agent as well as for the percipient. The worst conditions, for both agent and percipient, are the waking states." Statistics supporting this contention are presented, and are shown here in Table I. These figures are impressive, but it should be remembered that the table is based solely upon spontaneous cases, taking no account of any laboratory experiments. In so far as spontaneous cases are concerned, however, the evidence would seem to be in favor of the passive state.

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\* R. Warcollier, *Experimental Telepathy*, Boston S.P.R., 1938.

Table I. Influence of states of consciousness, compiled by Warcollier from Gurney, Myers, Podmore, and Flammarion.

<i>Agent</i>	<i>Percipient</i>	<i>Number of cases</i>
Awake	Awake	7
Awake	Asleep*	15
Asleep	Awake	59
Asleep	Asleep	119

The work of Usher and Burt† is also of interest in this connection. In 1910 these investigators published the results of an experiment using cards and drawings, the agent and percipient being separated by long distances—either 120 or 1,000 miles. They were interested in the problem of concentration, and the degree of concentration on the part of the agent was an experimental variable. In reporting the results, the investigators write that “it has not yet been proved that success is in proportion to the agent’s effort at concentration.” Usher and Burt go so far as to say that they believe the most favorable state, for both agent and percipient, to be one of hypnotic trance.

Rhine‡ has also expressed himself with respect to the physiological conditions affecting extra-sensory perception, particularly in so far as “concentration” is concerned. Rhine’s opinion is not altogether in agreement with those previously cited, for he writes that a certain amount of concentration is necessary—concentration in the sense of attention to one thing to the exclusion of others. The degree to which a subject may achieve such concentration is, according to Rhine, a function of the integrative capacities of the nervous system. When this ability is destroyed by dissociative drugs, so also the ability to do well in extra-sensory perception experiments is destroyed. Here Rhine’s views are apparently diametrically opposed to those we have just reviewed, for he states distinctly that “dissociative factors . . .

\* Included under “asleep” are conditions of fainting, coma, delirium, and the moment of death.

† *Annals of Psychic Science*, 1910, p. 16.

‡ J. B. Rhine, *Extra-sensory Perception*, Boston S.P.R., 1934.

lower E.S.P. ability, while counteractive factors help to restore it." Data are presented showing the destructive effects of sodium amytal ingestion upon ESP scoring ability.

It would seem obvious that Rhine is particularly in opposition to the opinion expressed by Brugmans. Rhine mentions this apparent disparity, and notes that there is actually no contradiction, since the amount of alcohol used by Brugmans was so small as to be ineffective in producing dissociation. Clearly, further experimentation is indicated; particularly, in the opinion of the present writer, involving the use of alcohol in considerably larger quantities than those employed by Brugmans.

Rhine also writes that "sleepiness, whether from fatigue or from sodium amytal, has the same effect of lowering the scoring." This statement is not easily reconciled with the statistical material presented by Warcollier (Table I), even remembering that in one case the data are from experimental situations, whereas in the other they are spontaneous. Perhaps this might be taken as an indication that experimental and spontaneous telepathy are actually different processes, or similar processes based upon different mechanisms, but that is not a subject to be discussed in the present paper.

It should also be mentioned here that one of the major Duke subjects (Pearce) obtained his only run of 25 straight successes, using the Duke University ESP cards, when he was asked to try more vigorously than ever before. Rhine reports that considerable strain was shown at the end of the run, and apparently there had been strong effort to concentrate attention during the experiment. This again might indicate a possible difference between experimental and spontaneous cases, but let us consider the Warcollier case quoted in detail in one of my earlier articles in the *JOURNAL*.\*

It will be remembered that an agent in Paris, at the time set for the transmission of a telepathic impression to percipients in New York, thought of a loving cup and of a stag's antlers. The percipient in New York received an impression

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\* December, 1939.

of a loving cup, the handles of which were in the form of a stag's antlers,—a striking case. The interesting aspect of it in relation to the present discussion is that the percipient was an individual who made much of the habit of putting herself voluntarily into those states of relaxation and mental passivity which, in Warcollier's opinion, are most favorable to telepathic transmission and reception.

It is apparent that the literature on the most favorable state is not in singular agreement, although the preponderance of evidence is in favor of the passive state; perhaps the difficulty lies in the actual measurement of degree of relaxation or concentration. What are indicated are new experiments making full use of the rather highly refined techniques now available for measuring such phenomena as muscle contraction and relaxation.

Jacobson\* has made a thorough study of relaxation using a string galvanometer, a device for recording the voltage changes (action-potentials) which proceed from the muscles of the subject in proportion to the amount of tension present. The galvanometer yields a photographic record, which indicates clearly whether tension is present or absent. It must be noted that these action-potentials are quite different from the psychogalvanometric response previously discussed. In this latter case, actual voltages generated by the muscles when tensed are measured, whereas in the case of the psychogalvanometric response the measurement is one of electrical resistance.

One of the most important findings presented by Jacobson is that the ability to relax may be trained. He writes that "measurements made . . . before and after training afford evidence that relaxation can be cultivated." This is encouraging, for it should mean that with considerable expense of time and patience the passive states are available for profitable employment in the parapsychological laboratory. Certainly the most promising attack on the problem will be made by using the various mental and physical states as controlled independent variables.

\* E. Jacobson, *Progressive Relaxation*, 2nd Ed., Chicago, 1939.

## Obituary — Alice Johnson

Miss Alice Johnson was Secretary of the Society for Psychical Research, (London) from 1903 until 1908 and Research Officer from 1908 to 1916. Her death deprives the S.P.R. of one of its last links with the Founding Members. A scholar of Newnham College, Cambridge, Miss Johnson became private secretary to Mrs. Sidgwick and naturally became interested in Psychical Research.

She was a member of the Committee which published the Society's classical work, *The Census of Hallucinations*, in 1894 — an undertaking to which she devoted much time and effort. In collaboration with Richard Hodgson, she completed Frederic Myers' great work, *Human Personality and its Survival of Bodily Death*.

She was renowned for her precision and accuracy and for her devotion to the work of the S.P.R. Something of a task master, she did much to maintain the Society's high standard in the collection and documentation of cases after the deaths of Professor Sidgwick and Mr. Myers.

Mrs. Salter and Miss Isabelle Newton have contributed to the Obituary of Miss Johnson published in the March *Proceedings* of the S.P.R. They both speak of Miss Johnson's meticulous insistence upon accuracy, so vital in recording psychical phenomena and of her enormous contribution to Psychical Research.

## Editorial Note on Black Bear

Our readers may recall three articles by Mr. Arthur Goadby on the psychic pony, Black Bear of Briarcliff, which were published under the title, *Conversing Animals*, in the A.S.P.R. JOURNAL for April, 1931, January, 1932 and March, 1933.

The article by Mr. Goadby under the same title which appears in this issue was intended to be the fourth and last article of this series.\* Although some time has elapsed since the earlier articles appeared, we take pleasure in publishing Mr. Goadby's conclusions on this extraordinary case of supernormal intelligence in animals.

In the first of this series, Mr. Goadby narrated a number of instances in which the pony exhibited "human" intelligence and discussed the hypothesis of code signalling from the trainer, which usually explains the demonstrations of performing animals. This hypothesis Mr. Goadby was obliged to abandon because of the pony's apparent independence of his trainer, Mr. Thomas Barrett. The following experiments quoted from Mr. Goadby's first article illustrate this important point:—

"A very remarkable incident which testifies quite conclusively to the independence of Black Bear occurred in August 1939 at 'Chastellux', the Newport residence of the Lorillard Spencers. Major Spencer, Mrs. Spencer and myself descended to the lower lawn on their estate where Barrett and his ponies were parked during their ten days sojourn in Newport, and found Barrett grooming his ponies which were tethered and grazing. Wishing to demonstrate the independence of Black Bear, I produced a pack of cards and tried to persuade Barrett to set up his racks, but he was very evasive and moved off pretending he had to shake down a bale of hay which was some fifty or sixty feet distant, where he remained during the following incidents.

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\* Part of the present article was published in *Psychic Science*, July, 1935.

“Major Spencer in default of my attempt improvised an excellent experiment of his own. He selected out of the pack the queen of hearts and the queen of spades and with four other cards laid them down face upward in a row, only a few inches apart, and then asked Black Bear to ‘give him the blonde lady’. Whereupon, Black Bear lowered his head, nosed the queen of hearts and tried to pick it up with his teeth. The Major then asked for ‘the dark lady’ and promptly Black Bear moved his head sideways to the ‘queen of spades’ and tried to pick that up.”

On the same afternoon, while Mr. Goadby was engaged in conversation with Barrett, Major Spencer tried a third test which demonstrated greater reasoning powers.

“Laying down six new cards, the Major then requested the pony to designate any two whose values added together would amount to ten, whereupon Black Bear nosed out definitely and clearly first a six and then a four spot.”

In Mr. Goadby's second article on Black Bear (January, 1932) he discussed in detail the hypothesis of normal intelligence. The replies given by the pony to the questionnaire, reproduced in the present article, will dismiss such an hypothesis from the minds of those who are at all acquainted with the equine race.

The telepathic theory has also been eliminated by the pony's ability to give answers to questions concerning cards that he alone was allowed to see.

In the present article, Mr. Goadby outlines his own explanation for Black Bear's genius. This explanation is an hypothesis only and readers must be reminded that the A.S.P.R. accepts no responsibility for the endorsement of any of the views or theories set forth, which are the writer's own.

## Conversing Animals—The Spirit Hypothesis

BY ARTHUR GOADBY

Never have I met any individual who excelled Black Bear, the psychic pony, in the genius for riposte and repartee, for laconic humor, for variety in that art of "Conversation"\* that Montaigne called the supreme art of life. All of the questions reproduced below have since been put as a control test to scientists, professors, humorists, men of the world, and not one of them has replied as cleverly as Black Bear, nor as quickly either. He never took more than two seconds for "reflection," almost always replying instantly, and never deviating when once launched upon his answer.

The questions were all impromptu and were with one or two exceptions asked by people in the audience who never had seen him before, and were recorded *verbatim* at the time. His responses, appended herewith, were also similarly recorded and certified to by the witnesses.

### QUESTIONS

### BLACK BEAR'S EXACT ANSWERS

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| 1. What is the square root of 169?   | "13".   |
| 2. What is a straight line drawn between opposite corners of a square called?            | "Line of the Hypothinuse". (sic)  |
| 3. What is the measure of this diagonal when the square is five units long on each side? | "7". (Black Bear then backs and shakes his head as if demurring at the accuracy of 7. It is of course an incommensurable quantity.) |
| 4. Is the answer exact? How much inexact is it?  | "1.50". (i.e. $7 \times 7 = 49 + 1 = 50$ (Incommensurable quantity.)  |

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\* It will be remembered that Black Bear had been taught to take letters or numbers from a rack with his mouth which had been set up for the purpose. He thus spelled out replies to the questions that were asked him.

5. What is the exact measure of a square when a circle inscribed within it is 22 units in circumference? "Won't go. 21 won't go" (Either) (Incommensurable)
6. What is the length of the hypotenuse of a triangle whose sides are 5 x 12? "13".
7. What American president was assassinated in 1881? "Garfield".
8. Who assassinated him? "Geto" (phonetic for Guiteau).
9. What letter is this? "A".  
(Hebrew letter Aleph drawn on wall by questioner)
10. How do you pronounce it in its own language? "Alpha" (Aleph is correct).
11. Name the first five, and any five other letters of the Greek alphabet. "Alpha, Beta, Gama (sic), Delta, Epsilon, Capa (sic), Lamba (sic), Mu, Nu, Omega".
12. Whence do you get your knowledge? "God".
13. Who are the agents by whom this knowledge is given you? "Angels".
14. Name one of these agents. "Gabriel".
15. What in exact words is the meaning of the chemical formula  $H_2O$ ? It refers, Black Bear, to something we had in the good old days, but alas are no more (i.e. before the days of prohibition). "Hooch" (slang for whiskey).
16. What is the square root of 255? "15".
17. How old are you today, in exact years, months & days? "10 years—8 months—18 days"  
(Question asked on Dec. 21, 1927. Black Bear was born April 3, 1917, answer therefore correct.)
18. Why don't you like dogs? "They bite".

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| 19. What do you do when they come around?                                    | "Hike".   |
| 20. Have you ever lived in any other country than the United States?         | "Yes. Egypt." (Probably facetious answer. Black Bear was never out of the U. S. A.)     |
| 21. What was your name when you were in Egypt?                               | "King Tut" (also facetious).  |
| 22. What was your name when, as you claim, you were afterwards in Jerusalem? | "Solomon" (still facetious).  |
| 23. How many wives did you have there?                                       | "300".  |
| 24. Was the name of one of them the Queen of Sheba?                          | (No answer. Person named was not his wife.)   |
| 25. How did you like the Queen of Sheba?                                     | "She all right for a change".   |
| 26. What were the arithmetical proportions of the Parthenon?                 | "I" (had) "died" (i.e. King Solomon died before the Parthenon was built.)               |
| 27. Where did you go when you died?  | "Into a cat" (Evidently believes in transmigration).                                    |
| 28. Who did you become when you died?  | "A woman—Esther" (seems to have then evolved a little higher).                          |
| 29. [A visitor, Mr. M, asked] "Where were you, Black Bear, last night?"      | (No answer. For the reason see next question.)  |
| 30. [Same visitor asked] "Where was I last night?"                           | "I'll not commit myself or Mr. M."  |
| 31. What is the difference between the cube of two and the square of three?  | "One".  |
| 32. What becomes of men after death?   | "God takes them into His Kingdom purged of corruption." (Black Bear has hopes for men.) |
| 33. What becomes of horses after death?                                      | "They will see God" (Horses evidently need no purgation).                               |

34. How many Apostles were "12" there?
35. Name one of them. "Devil".
36. What was the Devil's name? "Judas".

In previous articles wherein we were trying to ferret out the causal factor in the mysterious phenomena of conversing animals, we subjected to a thorough scrutiny, and found inadequate, the often-propounded theories of sensorial signalling, of animal genius and of carnate telepathy; and in the last article we expressed the conviction that this factor is an intelligence exterior to the animals themselves, invisible to those present at the performances and, of course, either individual or diffused.

By "diffused" intelligence we would here imply any transcendent mind that holds within its aura, or within its ken, subsidiary individuals; such as a Cosmic Mind, or the Universal Consciousness; or any of the hypothetical "Animal Group Souls" predicated by certain occultists. These latter may be conceived of, after the manner of the animists, as contingent phantasms created by the coalescence (through telepathy) of the subconscious minds of individuals of cognate species; or again they may be conceived of as prototypes of such species which, pre-existent on the "astral plane," reproduce miniatures of themselves in manifold incarnation on the physical plane.

We may properly dismiss at once any theory of an animal group-soul as the causal factor, for it is obvious that such an entity, real or phantasmal, would not possess an intelligence higher than that of any one of the individuals manifesting it; we have already pointed out the improbability of any animal greatly excelling the norm of its own species. Moreover, no prototype possessing such genius as that exhibited by Black Bear would be likely to exist under such an astral form as would or could incarnate in the archaic brain and circumscribed physique of a horse; and in this assumption we are justified, for the laws of continuity, harmony and

correlation obviously tend to fulfil themselves in all the processes of nature.

Another form of phantasmal intelligence hypothetically advanced by animists is that of human "collective psychism." "We know," writes a protagonist\* of this theory, "that there is set up between the living subject and the (living) director of metapsychical experiments a psychical liaison of such character that all the ideas of the latter are captured and put into realization by the former."

"Collective psychism," however, may involve others than those living individuals visibly present. Only thus extended can it be applied to explain the accomplishments of Black Bear for he often answered fortuitous questions when no living person present or absent knew, or could know until later, what was the particular question he was answering at the time.

Nor is direct inspiration by the Cosmic Consciousness much more promising as a solution, for we shall find much difficulty in conceiving how its lucidity could filter through the opaque mentality of animals or how, without intermediaries, its tenuity could affect their psycho-physical structures. Moreover, if Black Bear had himself been thus intimately in the confidence of so august and omniscient a Reality, he should always have given transcendent evidences of that fact; foretold the future, revealed hidden knowledge, or at the very least, been always capable of transmitting items of general knowledge available to all. But even in this last respect he sometimes failed. The Cosmic theory is too speculative and we should look for an activating cause that is more concrete, one more consonant with verifiable super-normal experience at least; and this fortunately we shall find in our last remaining alternative theory—namely, the theory that the origin of the recondite ideas of conversing animals is individual. But if to this last alternative any

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\* René Sudre.

insuperable objection should arise, then we should have to admit that our quest has been in vain.

There is, indeed, one difficulty which must be removed before we can accept this last rival theory as final, namely: How is it possible that discarnate humans should ever be able to inspire or direct the actions of a living animal so alien to themselves in its psychology? Can their lucidity and tenuity avail either? To this question the most ostensible answer perhaps would be that the ideas are impressed telepathically upon the superconsciousness of the subject, and thence infiltrate its surface consciousness, thus to be expressed through the respective symbols it employs. But in this conjecture there is a latent inconsistency. Abstract ideas, as we have already observed, are absolutely beyond the capacity of any animal, capable as it is of only the simplest form of associative reasoning based entirely on immediate sense experience. Moreover, whatever simple ideas it does achieve, it could not autonomously express through the arbitrary and abstract symbols it must employ, symbols which require powers of analysis and conceptual thought far beyond the capabilities even of anthropoid apes. To find a more probable *modus operandi* than this, let us now have recourse to several pertinent facts.

When in November, 1930, Thomas Barrett, the master of Black Bear, suddenly died, all the mysterious powers of his charge immediately vanished. Repeated attempts by members and friends of the Fuller family, on whose estate at Briarcliff Barrett lived, as well as by myself, were of no avail. The pony manifestly could not answer the simplest question or be induced to exhibit one iota of his former mysterious talent, beyond indeed the mere perfunctory plucking of letters at random from the rack. He probably did not realize that his master was dead, though, of course, he was well aware that he was absent.

The loss of the pony's faculties at his master's death demonstrates their dependence on him, and one might easily jump to the conclusion that Black Bear somehow acquired

his knowledge from his master. But it must be remembered that on many occasions during Barrett's life, he was beyond the range of sight or hearing of the pony (having retired from the room wherein the performance might chance to be held); yet Black Bear responded intelligently to impromptu questions put by strangers.

Moreover, beyond a familiarity with the Bible, Barrett had no erudition, whatsoever, — certainly no classical culture, — and it was perfectly obvious to all that his education had consisted, as he often stated, of merely a few years of primary schooling in a primitive pioneer town. After that he led a rather itinerant life, laboring as a farm-hand or as a stoker on railway-engines, until eventually he found his forte in the training of horses. Having heard of a certain well known "educated horse", he undertook to emulate the performances of that paragon and soon achieved great success, first with a Kentucky thoroughbred and then with his Shetland pony, Black Bear. Barrett owned two other horses equally as facile as Black Bear and their powers likewise at once ceased to manifest at his death. All these cumulative facts strongly indicate that since Barrett's existence in the body was evidently essential to the phenomena, then he must have provided some psychic force or substance whereby rapport between the animals and the communicators was established.

Needless to say, he claimed to be as much mystified at the animals' faculties as any of those who witnessed them. However, as it was obvious that he never mentally prompted them, we must infer that his influence was partly psychical and partly magnetic; and this he seemed subconsciously himself to divine, for he disliked to have others handle either the subjects or their equipment, and on one occasion he became greatly provoked with a harness-maker who had gratuitously cleaned the pony's whole séance equipment, including jewelled hoof-pads, robe and surcingle, thereby demagnetizing it.

Of course, it is admitted that all conversing animals are

probably endowed with a high degree of the intelligence normal to their respective species, and also with a high susceptibility to psychic rapport, some of them even with powers of premonition and clairvoyance so often observed in animals; nevertheless, it may be true that their peculiar potentialities can be developed and manifested only with the aid of latent mediumistic powers existing unsuspected in their masters.

That Barrett was himself a medium largely by inheritance, is indicated by certain significant incidents which we will now relate. He had always professed to believe that his protégé, Black Bear, consciously elaborated the ideas he expressed, having been, as he proclaimed, endowed by the Creator with a mind and soul equal to that of man. One day, however, he expressed to me his belief that all animals are a bit psychic and I had rejoined, "Yes, especially those that you have yourself developed in your aura," whereupon, having had the meaning of the word aura explained to him, he promptly admitted the probability of the truth of my remark and confided the following incidents in his life, which seemed to corroborate it.

During his boyhood his family lived in a pioneer hut in the midst of a clearing on the shore of Lake Michigan. One morning his father had been expecting the arrival of a distant friend who, however, failed to appear, for the reason—as he supposed—that there had been a snow-fall the night before. That afternoon, a loud knocking was heard at the door and hastening to open it, he was surprised to find no one there, and also to notice that there were no foot-tracks in the snow around the house. A few days later news arrived that his friend had died at the very time that the mysterious knocks were heard.

Again, during the Civil War while the family was in the north and a brother was south with the army, his father one day suddenly staggered up from his chair crying "John is shot!" and declared that he had just felt a shock as if a bullet had seared through his brain. This supernormal

message was absolutely confirmed a few days afterwards when a letter arrived stating that his brother had been killed at the time and in the manner so dramatically announced.

Barrett himself was also subject to psychic experiences, especially after the death of his parents. Frequently he heard a voice calling "Dad!" which he interpreted as being that of his father admonishing him to follow the path of rectitude, but whose exhortations he often failed to heed. One day the voice cried "I am going to quit you" and forthwith did. On another occasion when convalescing from a long illness and much depressed, he suddenly became aware that his mother was standing by his bedside regarding him tenderly, and before he could recover from his surprise, she leaned over, raised him to his feet as if to encourage him to walk, and then as suddenly disappeared. The vision remained with him, he assured me, as an inspiration for the rest of his life. "My dead relatives and friends," he once explained, "do not come to me by telepathy, but are actually present and they try to touch me through my nerves and mind. But they are thin as air and they have a hard time trying to guide me. I feel them in my mind, heart and stomach."

These facts seem to indicate that Barrett provided a part of the psychoplasm whereby the invisible intelligences were able to control the horses, probably in part through direct pressure upon their nervous centers, thus dominating them through their "conditioned propensities".\* Not only did they control the motor system but their sensory system as well, for Barrett once informed me that Black Bear was helpless when his ears were stuffed with cotton (which fact incidentally would eliminate any theories of telepathy or signalling other than auditory by Barrett). Evidently then the controls perceive through the animal's eyes, hear with its ears, and there is evidence that they also are aware of its moods, feelings and thoughts. Once when Black Bear was asked if he liked apples, he promptly, and somewhat

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\* Prof. William McDougall's illumined emendation of the classical term "conditioned reflex."

profanely, expressed his personal aversion to them; but since he used the abstract symbols of the alphabet to thus express himself, the nature of which he probably could not understand, we must infer that the controls themselves dictated the response. Nor was he ever under hypnosis during performances, for several times, when interfered with or unwarrantably provoked, he gave vent to his resentment in the usual equine manner of lashing out with his heels, and once furiously attacked his master with his teeth.

We therefore consider ourselves justified in concluding that there are three factors essential to the phenomena of conversing animals:

First: The subject; preferably a young horse or dog, of docility and intelligence and of exceptional susceptibility to psychic control, who supplies the sensory and motor mechanism, and who probably merely feels an inner urge to perform certain definite actions, the purpose and significance of which it neither wonders about nor apprehends.

Second: The master; who is always in some degree a specialized medium, providing the "etheric" element of the psychoplasm whereby the controls are able to directly affect the whole psychophysical mechanism of the subject.

Third: The spirit guides; who are discarnate humans, some of whom were during life associated with the master or with the subject and whose intelligence originates the responses and who, through telepathic and teleplasmic rapport, read the mind and effectually control the actions of the subject. The psychoplasm is complex, one part being provided by the controls, the "etheric" element being provided by the medium. At Barrett's death this etheric strand was withdrawn, whereupon the liaison between the horses and the controls promptly ceased. "The golden bowl was broken and the silver cord was loosed."

Contributory to the success of the phenomena is an appreciative and animated audience. Both Barrett and Black Bear were very temperamental, and sympathetic auditors

seemed always to be favored with exceptionally interesting performances, contributing thereto also, no doubt, a deal of their own psychic force.

Since it is evident from the facts that we have previously presented that (1) the living do not prompt the subjects by either signalling or telepathy; (2) that no animal can be more intellectually brilliant than the intelligent and highly educated human; and that (3) the "conversations" are too mundane to be ascribed to the Universal Mind; then we hold that the hypothesis here presented, being without valid objections, is not only possible but also the most probable of all the theories yet propounded.

Of course, this solution will appear to some highly fantastical. That animals should be impelled to eloquent discourse by the dead, may sound as weird and incredible as the gruesome tales related of were-wolves and vampires, but surely this theory savors no more of the "miraculous" than certain well-authenticated facts which no longer excite our wonder; for instance, the fact that people on land can now converse with friends far out at sea; that a word spoken in an auditorium in London can be heard in New York before it is even heard in the back of the auditorium itself; that half of a man's brain can be removed without loss of intellect or health. The "miracle" of yesterday is but the commonplace of to-day.

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#### PREVIOUS ARTICLES ON BLACK BEAR

"The Mind in Animals," by F. Bligh Bond, with an A.S.P.R. "Supplementary Report," by A. Goadby, *Psychic Research*, January, 1928.

"Black Bear, the Psychic Pony of Briarcliff," by Arthur Goadby, *Psychic Science Quarterly*, October, 1928. London.

"Animal Metapsychics," by A. Goadby, *Journal of the American Society for Psychic Research*, April, 1929.

"Conversing Animals: The Signal Code Theory," by A. Goadby, *Psychic Research*, *Journal of the A.S.P.R.*, April, 1931.

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

"Conversing Animals, The Theory of Superconscious Intelligence," by A. Goadby, *Journal A.S.P.R.*, March, 1933.

"Conversing Animals—The Spirit Hypothesis," by Arthur Goadby, *Psychic Science Quarterly*, July, 1935.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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### Notice to Members

*The Journal of Parapsychology* edited by Dr. Gardner Murphy and Dr. Bernard F. Reiss will be sent without charge for one year beginning with the June issue to our members paying dues in the amount of \$10.00 or over. *The Journal of Parapsychology* is published semi-annually.

A new volume of *Proceedings* reporting the experiments in Extra-Sensory Perception which have been carried out with members of the A.S.P.R. over a two year period by Dr. Gardner Murphy and Mr. Ernest Taves simultaneously with similar experiments at Columbia University, has just been issued. Copies have been mailed to those of our members paying dues in the amount of \$10.00 or over. Single copies may be purchased from the Society for \$1.00.

We need the support and encouragement of new members and we trust that this announcement may result in further full memberships in the Society.

## General Prophecy

BY RENÉ JOHANNET

(EDITOR'S NOTE: The following article by M. Johannet on war predictions is particularly interesting in the light of recent events. The manuscript was mailed to us from Paris on the 27th of May. The only prophecy quoted below by M. Johannet which can be said to be at all accurate or striking is the one so unlikely of fulfillment in the author's mind at the time of writing, that he preserves the clairvoyant's anonymity.)

The fact cannot be denied that a war has broken out—a great war—which professional clairvoyants in general the world over have refused to consider or failed to recognize even though the exercise of normal logic in recent years has pointed to it as inevitable. Each hour that has passed has brought this eventuality nearer, yet seers, mediums and diviners of every description have foreseen only peace for the year 1939. For 1940 they have been more fearful but for 1939 they have formally and definitely affirmed a year of peace.

There exists a well-known limitation to foreknowledge. It is the ignorance of death in which we are generally held, (though there are celebrated exceptions) and especially the circumstances of death. One wonders if in the presence of this final dissolution of the human being, the paranormal faculties are struck dumb and refuse to function. Is the same principle involved where collective events are concerned? A crystal gazer to whom I made this remark last winter said to me: "What do you expect? When I assured you that there would be no war, I was fighting against a contrary conviction. But it is only now that I realize that. A force stronger than clairvoyance obliged me to say what deep down in me I could not believe". I wonder if this explanation is sincere.

For my part, in the course of many readings during 1938 and 1939, I received all kinds of predictions. Emile C. whom I consider one of the best clairvoyants of our time, has always refused to consider the possibility of war. On the other hand, Jeanne Laplace, who is equally gifted, categorically prophesied a war for the summer of 1939. Actu-

ally, she foresaw in agreement with logical predictions a long, painful and ruinous war, crowned by the defeat of Germany. Another rather curious clairvoyant, M. Giacone, whose method of prevision entails long symbolic panoramas, envisaged a war without battles, waged chiefly in the economic field, while Jeanne Laplace foresaw military operations of increasing importance accompanied by aerial bombardments of particular violence over Paris.

An extremely well-known clairvoyant, Madame Mazuet, agreed entirely on these points with Mlle. Laplace, but another one, equally celebrated, assured me in March that the war would be terminated in May. I observed to her that she risked covering herself with ridicule in maintaining such an absurdity, to which she replied that she was so sure that she would not hesitate to sign a declaration to that effect. I am keeping this document in my possession but Christian charity impels me to throw about it a mantle of anonymity.\* I had a long conversation with this clairvoyant and I set forth the reasons why this war could not be other than an extremely long one. She replied that an unforeseen event would soon transpire which would change everything.† She added that perhaps she was misled by optimism, but that the summer would not pass without the restoration of peace.

Most clairvoyants, if not all, agree that Germany will be beaten. I imagine that in Germany the contrary is forecast. In years to come when history has recorded the facts, we will certainly discover some predictions and previsions which have correctly sketched the future in advance. For the war of 1914, two or three documents of the first order have come to light. The most original one is perhaps that which was acquired by a Spiritualist Group in Athens by means of table tipping in the autumn of 1914. The general events of the war were carefully and correctly forecast.

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\* Fighting ceased between the French and German Armies at 12:35 A.M., June 25, 1940.

† King Leopold signed the Belgian order of Capitulation to the Germans on May 27th, 1940.

One single grave error figured in the document. We are not surprised to learn that it concerned the country itself in which the prophecies were made—Greece. It seems that a certain disinterestedness is necessary to the reception of paranormal knowledge. The intrusion of a personal and conscious interest confuses everything.

Does the equivalent of these historic premonitions exist today? Perhaps. There has been a saying current in recent years in Central Europe: "It won't be a good thing to be a Jew in 1939, a soldier in 1940 or a German in 1941."

The predictions of the Bavarian Shepherd are always trustworthy. They have been known for about a century. Their author was a simple herdsman who died in 1806 after having uttered prophecies of the greatest interest. Notably, he predicted the rise of Prussia, the defeat of France in 1870, the expansion of the Second Reich, the war of 1914 and the German debacle. The most striking feature of these predictions is the naive manner in which they are presented and which up to a certain point guarantee their authenticity.

For example, the monetary inflations which have brought such devastation to Germany and the economic processes which characterized them, were naturally a closed book to this illiterate peasant. He did not forecast the event any the less strikingly however when he stated: "A time of misery will come in Germany when it will be necessary to pay the price of a house in order to buy a cow!"

He then proceeds to describe the war and the betrayal of religion by the Nazis whose name and existence however escape him. But the prophecy concludes with the announcement of a new German defeat: "Germany will be submerged by an army of red men coming from the East."

Actually in terms of the present conflict, nothing seems more unlikely than this prediction. The only way of interpreting it is by supposing the eventual right about face of the U.S.S.R., their betrayal of Hitler and the hurling of the Russian hordes against Germany.

The civil war in Spain has been the subject of two great and celebrated prophecies. I travelled a great deal in Spain from 1936 to 1939. When I once suggested in the course of a conversation that the war would soon terminate, I was told that it was impossible because Mother Rafols had foreseen it as of long duration. This remark intrigued me by its very vagueness. I made further inquiries but it was some time before I was able to obtain any sufficiently precise statement. Most people pass on such information by word of mouth. I was told only when I asked for an explanation that this Mother Rafols was a sainted nun who had lived long ago and who had predicted everything that had come to pass. Furthermore, that according to her prophecy, the war would not end before 1939 or 1940. The general public knew no more.

In the course of my inquiry, I corresponded with a high official of the Department of the Interior who sent me to a theologian savant. From him, I quote the following concerning Mother Rafols' prophecy:

"It is a subject which has caused much ink to flow in Spain since 1931. Mother Rafols was an Aragonian. She founded a religious order which still exists. This order possesses a house in the country near Saragossa. There, in 1930, an important bundle of papers was found. It consisted of the writings of the foundress, in which she recounted her daily visions. In the course of these visions, the Blessed Virgin appeared to her and made prophecies concerning the future of Spain. Among them was a civil war for the year 1936. It was said that the forces of evil would prevail one day in Spain; that religion would be persecuted and priests put to death. But that the faithful would revolt in 1936 and at the end of three or four years they would end by triumphing."

This conversation took place in Burgos in 1938. My informant, a learned Jesuit Father, stated further:

"Doubts have been cast on the authenticity of the manuscript. The writing, ink, and paper have all been analyzed

by experts. Personally, I believe in its genuineness. But in regard to the premonition, its authenticity is of secondary importance because the document was brought to light and discussed in 1931. Since that time, numerous copies have appeared in which it is specified that a civil war would break out in 1936; that it would last until 1939 or 1940 and that it would end by the triumph of Catholic Spain.\*"

The civil war was also predicted at another time and in more ambiguous terms by the apparition of Eskioga. I went to Eskioga. It is a little village of about one hundred people situated in the heart of the Spanish Pays-Basque in the Province of Guipuzcoa, not far from the sacred city of Guernica where the totem oak of Basque liberty grows. It is a splendid country of mountains and deep verdure.

This region should not be pictured as a desert wilderness. The Pays-Basque is rich, cultivated and provided with excellent roads. But the race—that mysterious Euskadian race—living testimony of the prehistoric European—possesses strange gifts and customs.

In 1933, at Eskioga, two little children declared that they had seen a woman in black crying in a field. They went closer to see but could distinguish nothing more. The spot was a pasturage; vast and gently sloping. The two little peasants were soon joined by others with psychic vision—usually children or country people—until in all I think about eighty people had seen the apparition.

The happening made a stir at once. The apparition was seen in the evening before sunset and lasted for about an hour. Afterwhile, an enormous crowd came by road and by rail from distant places to be present at the time of the apparition's evening appearance. All those who saw anything at all gave the same description of the vision. They saw the Blessed Virgin. She was in mourning. She cried. She announced to the Basque people terrible trials of fire and blood. She adjured the faithful to make penitence. All described her alike as sad and beautiful in long black veils.

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\* The Spanish war came to an end about the 29th of March, 1939.

At that time, the anticlerical Republic already existed. There was no particular danger in view for the Basques, since the proclamation of the new regime was accompanied by an augmentation and consolidation of their traditional liberties. Efforts were made to encourage religion, because the Basque people are workers, serious, cultivated and above all very religious—one of the most sympathetic people of Spain. The predictions therefore occurred under the most unlikely conditions. No disaster was apparently impending.

For that reason the religious authorities on the one hand and the civil government on the other combined to suppress these mystical meetings which spread unrest among the people. At the end of a few months, the gatherings and the public prayers of Eskioga were forbidden and since then nothing has disturbed the peace of the little village—nothing except the civil war and the crushing of the Euskadi by the troops of General Franco. What a strange destiny for this charming, cordial, virtuous country to have allied itself with the enemies of the generous tradition which is so dear to it.

Will the present war bring about the realization of the many predictions concerning the destruction of Paris from the sky? They all more or less seem to go back to the predictions of Salette\* which date from about a century ago.

In order to form a more precise idea of war predictions, it is necessary to examine the thousands of individual prophecies made separately during the last few years to individuals who are now directly affected by the hostilities. The necessarily limited inquiry which I have attempted to carry out concerning such general prophecies has furnished nothing of a clear and satisfactory nature.

The predictions which have been given to me personally concerning the war or which might concern the war have not exceeded the limits of possible rational deduction. A

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\* Nostradamus also predicted the destruction of Paris from the air for the year 1999.—Ed.

crystal gazer, Madame Payet, told me at the end of last year: "1939 will be a year of surprises for you. Everything will be changed. That which has been easy will become difficult and that which has been difficult will become easy."

It is true that the year 1939 brought me many surprises but up to the present I have experienced only the first part of the prediction which has been realized with perfect exactitude.

At the beginning of this year (1940) on the 21st of January, Madame Mazuet said to me: "I see you leaving Paris on account of a bombardment." At the hour that I write these lines (May 24th, 1940, 11 a.m.) I hear the cannons of the D.C.A. re-echoing loudly—an occurrence which has become so frequent that we no longer pay any attention to them. But we cannot yet talk of bombardments and I have no intention of leaving Paris before my customary time in July.\*

Such is the type of prediction that I have received for myself. Let me close with the following incident.

In the month of August, 1939, I found myself at Hendaye (Basses—Pyrenees) and I went to visit my old friend, Madame Fraya, the illustrious doyenne of French clairvoyants. I was on my way to Spain. The war was already in sight. I naturally asked Madame Fraya if she saw anything dangerous in my going so far from France at so critical a time. She replied: "While you are in Spain there will be no war. But the day after or two days after your return an event will take place of considerable political importance which will reverse the situation and I see you return in haste as a result." I left. Three days later, the 28th of August, at seven o'clock in the morning, I was called on the telephone by a friend. He told me of the conclusion of the German-Russian Pact which effectively

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\* The editor does not know whether M. Johannet left Paris at the time of its evacuation before the entry of the Germans on June 13th. It is unlikely that we will hear from him again for some time. It will be remembered that Paris was bombed but far from destroyed.

overthrew diplomacy. I pushed on nevertheless as far as Burgos, but in view of the increased complications of the European crisis, I decided to return to France where I arrived some hours before the proclamation of war.

The participation of Italy in the conflict is the cause of strong contradictions. Rare are the clairvoyants who see her come in on the side of the Reich, but within the limits of my personal experience, I must add that they are the best ones.\*

It is necessary to take into account another factor in judging war predictions—a factor which is not of a psychic nature but which is nevertheless of equal importance. I am speaking of the police. In all countries at war or which one can say act as if at war, the police place a perfectly comprehensible prohibition on the expression of all predictions that are not favorable to the country they are protecting. Clairvoyants that exercise their gifts as a profession and who publish advertisements in the papers know that their offices of consultation could be brusquely closed and they themselves heavily fined if their activities became suspicious to those whose task it is to watch over the public morale.

On a higher level of thought, the most sincere clairvoyant will be influenced more or less forcibly by a desire to contribute to the encouragement of the individual and she may hesitate to overwhelm her clientèle by the announcement of mourning or reverses.

In the end all these conflicting elements create a psychic atmosphere which is extremely confused and little favorable to an attempt at correct and independent clairvoyance. Thus many psychic anomalies have arisen in recent years in Europe.

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\* Mrs. Ebling's predictions published in October but recorded in April 1939 included the entrance of Italy into the war on the side of the Germans.

## Free Will and Determinism, in the Light of Psychic Phenomena

BY HERWARD CARRINGTON

There is no problem in the whole history of philosophy which has vexed the minds of men more than that of free will—whether the will of man is free (as it seems to be to the person willing) or whether it is governed by strict laws and determined by prior causal factors—in which case the inner feeling of freedom which we experience is illusory. Hundreds of volumes have been written upon this subject; but it is possible that, even so, some new light may be thrown upon it by psychic phenomena, once their actuality be established.

First, let us define our terms. From the popular or “common-sense” point-of-view, everyone knows very well what is meant by free will. It means that the individual is free to perform any action or make any decision he pleases. If he goes out of the front door, he feels free to turn to the right or to the left, whichever he decides, and he can “will” to turn and walk in either direction. The *fiat* of the will is thought, on this view, to initiate and carry out the decision. Man is free at any moment to do anything he pleases!

But a moment’s reflection will show us that the problem is not so simple as this. In the first place a man can “will” until he is black in the face to jump from New York to London, but he will never be enabled to do it. Space and certain mechanical restrictions prevent him from doing so. Man therefore must have only a *limited* freedom. How limited, and by what?

The analogy of the chess board has often been used. Every piece on the board is limited to certain moves; *e.g.*, a pawn can move only one square at a time (after the initial move) and must “take” diagonally; the bishop can move only diagonally and the rook vertically or horizontally,

etc. Nevertheless, subject to these limitations, the combined moves and relationships of the chess-men can become highly complicated and divergent—as the game of chess shows us. These varying combinations are brought about not by the chess-men themselves, but by the mind of the player manipulating them. *His* is the directive mentality at work. Although each individual move is conditioned, therefore, the combined “pattern”, formed by the men, is not. The directive mentality or “free will” of the player is responsible for this.

So, it has been suggested, although individual actions in our lives are determined and limited, nevertheless, the “pattern of life” may be decided by the mind and will of the person living it.

But just what do we mean by Will? Here we encounter another highly controversial topic. Modern psychology does not recognize the existence of Will in the older meaning of that term. It contends that the act of willing consists merely in a choice between two or more alternatives. Confronted with two alternatives, a choice between them must be made; and this act of choosing constitutes the essence of “willing”. The feeling of willing is merely this choice between alternative actions or decisions. On this view there is no longer any such thing as Will. It is an illusion. [In all the above, and in what follows, it must be understood that I am merely attempting to express, in very simple and popular language, highly technical, psychological and metaphysical principles.]

It will be observed that, in both these conclusions, modern science runs counter to our inner feelings and the point-of-view of “common sense”. We all *feel* that we are free, and we *feel* that we can exercise or exert “will power”. Nevertheless, science says that these feelings are illusory, and that neither of them exist as Entities in the world.

The point-of-view of Occult Science has of course always been precisely the opposite: it has contended that will and freedom-of-the-will are both factual, and that the human will can actually exercise a dynamic function, when rightly

exercised, capable not only of influencing the life of the individual, but also affecting minds and even matter beyond the limits of the organism, and of projecting so-called "thought-forms". Both theoretical and experimental data are offered in support of these views.

And now what is the view taken by academic science? It is that cause and effect are universally applicable and inescapable. There can be no effect without a cause, and *vice versa*. All events are determined by the chain of preceding causes, so that if one could know *all* there is to be known about a certain cause, one could invariably predict the effect, and there would be no possibility of the effect being otherwise. Results, actions, effects are always determined strictly by the preceding causes.

In the material world, this principle seems to work out well enough. An eclipse can be predicted 1002 years hence. Ever since the time of Newton strict determinism has ruled classical physics. Goethe's "eternal iron laws" were based upon this principle. Nature represented a huge mechanism, a vast machine. Man, as a part of this machine, must belong to it, and the general principle of determinism must rule his life accordingly. Man's thoughts and actions are all subject to this Great Law; all of them are, in the last analysis, *determined*.

Just what are we to understand by this, as applied to man? Perhaps this can best be illustrated by a concrete illustration. Supposing a man is standing on the edge of a precipice; he decides to jump off, and actually does so, committing suicide. Now, the determinists would say, this man's decision and action were both strictly determined; he could not possibly have thought and acted otherwise. Furthermore, if we lined up a hundred men on the edge of the same precipice, and every influence in their lives, up to that time, had been *absolutely* identical, then every one of them would similarly jump off, and none of them could possibly do otherwise. The preceding chain of causes in their lives having been identical, the effect in every instance must be identical also.

This, crudely put, is the doctrine of determinism as applied to man. He is a part of a great machine. Like it, he is strictly determined. It is, of course, a materialistic doctrine, and as such fought tooth and nail by religious teachers, who contended that, were this doctrine true, it would do away altogether with the moral order of the world. Man would no longer be responsible to God or even to society for his actions. He could not possibly think, feel and act otherwise than as he does.

This doctrine of determinism has been extended in many directions, leading to the belief in fatalism, predestination, pre-determinism, and so forth. These doctrines have greatly influenced the oriental mind. Elaborate attempts have even been made to dove-tail these doctrines into the most dogmatic religions.

I have spoken above of the attitude of modern science and classical physics. Within the past few years, however, great changes have come about in this realm. Heisenberg's "uncertainty principle" served as a rude shock to the smugly entrenched world of academic physicists. For this showed that strict determinism was seemingly impossible, even within the physical world. It showed that the future could never be foretold with exactitude, because the present can never be completely known. *Probability* was all that could be determined; or, in the words of Ernst Zimmer: "Profounder experience has now taught us that it (determinism) must be replaced by a law of a more general character, which allows us to predict from a state known to us, with a certain degree of uncertainty, what will happen within certain limits in the future."\*

All this, it will be observed, relates to the world of matter and energy, in which the doctrine of determinism was thought to be most strongly entrenched, and from which it was extended to the world of life and mind. In the latter, determinism was only assumed to exist, because of its

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\* *The Revolution in Physics*. By Ernst Zimmer. With an Introduction by Max Planck. 1938.

seeming proof in the physical world, and by analogy. It had frequently been pointed out, however, that such proof, as soon as life was introduced into the equation, became far more difficult. As Bergson expressed it: "One can predict an eclipse a thousand years hence, but no one can predict what will happen when you pull a pug-dog's tail!"

No, when life and mind are introduced, it becomes next to impossible to *prove* determinism; while subjective experience and "common sense" tell us that it does not exist. Man feels, thinks and acts, all through life, *as if* he had free will—whether he actually has it or not. For all practical purposes, then, man lives as though it were true.

It may now be asked: What has all this to do with psychical research? And what has psychical research to do with it? This: In cases of prediction, prophecy, precognition, etc., the future is seemingly foreseen, sometimes with uncanny accuracy. Even as cautious a critic of the evidence as Mr. H. F. Saltmarsh (in his little book *Foreknowledge*) was compelled to admit that genuine premonitions and predictions exist, and that the veil of the future is sometimes actually lifted. This being so, the question at once arises: How is this possible, inasmuch as the future does not as yet (seemingly) exist?

If the doctrine of determinism were true, one could perhaps understand, however dimly, such a phenomenon; since the future would flow as a natural consequence from the present. But then mechanistic determinism would render such forms of psychic phenomena "impossible!" If free will were true, on the contrary, there would be plenty of latitude for "spirits" and a spiritual world; but then the future would be unpredictable, because it would be modified and changed, from moment to moment, by the mind of the individual! On either view foreseeing of the future should be impossible. Yet it is an undoubted fact. How can we reconcile all this?

In discussing the future, we at once become involved with the concept of *time*. The general idea of time is that it is

a sort of stream, flowing along in one dimension. A given point on this line represents the present moment; the line to one side of it would then represent the past, while the line extending in the other direction would represent the future. Our point, however, is not static. It is constantly moving forward, into the future, at an even pace. It thus represents a sort of knife-edge between two eternities. The past does not exist: it has gone forever. The future does not exist; it has not yet arrived. What then does exist? The present moment. But the present moment can hardly be said to exist either, since it is no sooner here than it is gone. What was the future is now present—and is now past! There must be something wrong with this conception of time, inasmuch as it can render such a paradoxical situation possible.

In the first place, has the past really ceased to exist? In one sense no, because, if it had, we should have no memory and no history. But we have. Therefore, the past must exist in *some* sense; not as a material reality, to be sure, but in some sphere of its own. The past, in short, cannot *not* exist. Similarly, it has been contended, the future may also exist, in a certain sense, in a sphere of its own, as a sort of matrix into which the present is constantly moving. Were this true, one could begin to have some faint inkling as to how the future might at times be foreseen. But then the future would be apparently "fixed" or determined—unless it were an *elastic* future. And if it were, the difficulty in perceiving it would be proportional to such elasticity. Even granting all this, the central problem would yet remain: How—by what process—is the future ever foreseen at all? How is such supernatural knowledge possible?

Here we arrive at the *crux* of our problem; the heart of the matter. I shall endeavor to be as brief and explicit as possible in discussing this question.

In the first place, then, there are certain types of premonitions which may be explained by referring them to the normal action of the subconscious mind. Bodily illnesses

would fall into this category. Thus, if A. had a vivid dream, in which he saw himself with a skin eruption, and a day or so later actually "broke out" in this manner, one might well be tempted to suppose that his subconscious mind had sensed the inner condition of his body long before the conscious mind, and had used the dream as a means of externalizing this information. In such a case any super-normal theory would not be necessitated.

Let us take two cases of another type. A spider is walking across a table. You say, "I *predict* that when the spider reaches the edge of the table it will fall off," and sure enough it does! Or you meet a friend on the street and say to him, "I *predict* that when you get to the street-corner your hat will be lifted from your head", and it is. In the latter case you were enabled to make the "prediction" because you knew something about the environment of your friend which he did not, *viz.*, that there was a strong wind blowing down the side street, which might blow his hat off. Your greater knowledge enabled you to make this prediction.

Similarly, it has been suggested, there may be intelligences possessing a greater knowledge than do we of our lives—their trends and tendencies. This knowledge would enable them to make predictions of limited accuracy. The general tenor of the prediction in that case would be: "If you continue your present line of action, I can foresee that such-and-such a result will come to pass." If that line of action be followed, the prediction would be accurate; if, on the other hand, it were changed, the prediction would be wrong. The stumbling-block in this theory, of course, is the postulation of such supernormally-gifted external intelligences—which few scientific men would accept!

Then there is the theory of *The Eternal Now*. Briefly stated, this means that the future already exists in some sense—being perceived by us as present, when we come to that point in space and time when we can perceive it as such. An analogy may help to make this clear.

Suppose you are riding on the rear platform of a train which is in motion. You peer to the right and to the left. As the train proceeds, new vistas keep passing into your range of vision; you see mountains, valleys, trees on your right, and meadows, rivers and cottages on your left. As the train continues its progress, these fade into the distance and are lost to view, being replaced by still other vistas. But the mountains, rivers, trees, etc., existed before you perceived them; and they continue to exist after they have passed from your field of vision. You perceived them (as present) only when you came to that point in time and space when you could perceive them as present. Similarly, it has been suggested, past and future may likewise co-exist with the present, but are only perceived by us as realities when they are crossed by the present moment.

Those of my readers who saw that charming play, *Berkeley Square*, will remember the picture therein drawn—a man in a boat, rowing down an S-shaped river. Behind him lies a bend which has now passed from his sight; it is his “past”. Before him, around the next bend, lies a vista which he does not yet perceive; it is his “future”. But, to a man in an aeroplane, who can see *both* bends in the river, past, present and future are all *one*; they exist for him as an Eternal Now.

Such a view of the case is of course highly metaphysical, and is hard to reconcile with the point-of-view of common sense and common experience, which tells us that a man cannot experience an accident, and die as the result of it, and yet be alive and viewing himself as alive, and actually *being* alive, at the time!

Other theories have been advanced, which it would take too long to epitomize here: The theory of Serialism, advanced by J. W. Dunne, in his books, *An Experiment With Time*, *The Serial Universe*, etc.; the theory tentatively advanced by Professors Broad and H. H. Price, of another time at right angles, as it were, to our present time, flowing in one dimension; the theory advanced by Mr. H. F. Saltmarsh, of a timeless subliminal consciousness, in which

past and present are linked into one whole; and several others. It would take us too far afield to consider all these.

One other factor should, however, be mentioned in this connection. It is that the past is seemingly cognized supernormally, as well as the future, at times. Mr. Myers suggested the term "retrocognition" for such cases, a number of which are on record. They are not perhaps as intrinsically inconceivable as precognition cases, but they are extremely difficult to account for nevertheless. They have at least this much in common: that, at the moment of their perception by the seer, they constitute at that instant the *present* — just as a recalled memory is, at the moment of its recall, not a past but a present event. This is an interesting point, which calls for further psychological elaboration.

There is one additional point of considerable interest which should be mentioned here. It is that of a varied series of potential futures, as presented by W. B. Seabrook, in his book, *Jungle Ways*. This theory, it should be stated, was advanced by an African witch doctress named Wamba, and, as she expressed it in her own simple language, it is as follows:

Here you come to a clearing in the jungle. From that clearing there are five paths leading through the jungle. If you choose the first path, a lion may spring upon you and kill you; if you choose the second one, you may come to a cool spring of water; if you choose the third one, you may come upon a friendly tribe of natives, who will entertain you; and so on. Now, *by no process of reasoning can you tell which path to choose*. At every moment in our lives the future stretches before us, not as a straight line, but as a series of choices. The future, in short, is always *fan-shaped*. Numerous possibilities always loom before us.

We can see that this is true in our daily lives. When you go out of your front door, you may turn to the right or to the left, or you may cross the street, or you may decide to turn back and reënter the house. Suppose you turn to the

right; at the street corner you may accidentally meet a man whom you may ultimately marry! This would not have happened had you chosen any of the other alternatives. How can one tell which course to pursue? Certainly not through any wisdom imparted by means of the much-vaunted conscious mind. Prompting by some higher mind is necessary. (Believing as they do in the supernormal powers of their witch doctors, it is the most natural thing in the world for the natives to seek such information. The only problem is: How does the witch doctor obtain his information? And here we are back at our same old problem again!)

One might extend this analogy of the fan, of course, indefinitely. From each spoke of our "fan" might extend other ramifications, like the branches of a tree, and the ability to follow *all* these would be beyond the pale of the imagination, since every one of them would depend upon the preceding "branch" being the one followed by the individual in question. All of them would remain possibilities, in short, mere *potential* futures, which might or might not be traversed.

There is one further complicating factor, in precognition cases, which occasionally arises, and inasmuch as this bears directly upon the question of free will and determinism, it should be mentioned here.

In certain cases, an accident has been *prevented* from happening because of the supernormal warning previously received. Thus, in one case a lady foresaw an automobile accident, in which she was involved, and saw (in the vision) her chauffeur afterwards step in a certain direction which resulted in his slipping, and thus another accident. When the automobile smash actually happened, some days later, she remembered this incident, and prevented her chauffeur from moving in the direction he had intended to.

In this case, it will be observed, the second accident was actually prevented from happening. Yet it *would* have happened, precisely as foreseen, if it had not been prevented.

The point to bear in mind here is that the recipient of the vision could not have perceived the future content of her own mind at the time (a fourth dimensional slice, as it were) because she foresaw the accident otherwise; nor did she perceive the event exactly as it happened in the future, as it did not occur precisely as foreseen, part of it being altered by her own quick action. She did not foresee the prevention of the second accident, but the accident itself. What was seen, apparently, was the event as it would have occurred had it not been prevented from occurring! In this case the "free will" of the recipient of the vision seemed to have played a part.

This whole question of foreseeing the future makes us almost certain that our current conceptions of time are fundamentally erroneous. They must be altered if such facts be true. Philosophers in the past, when discussing the question of Time, have completely ignored this possibility. They have proceeded on the tacit assumption that the future is *never* foreseen, and have conducted their arguments accordingly. But if supernatural sensing of the future be a fact—as such premonition cases prove it to be—, then their arguments will have to be revised and this possibility included within their purview. It will be interesting to see the intellectual squirmings which will ensue when this necessity is forced upon them!

Free will, determinism, causality, time, and many other metaphysical concepts are therefore involved in such premonition cases. They complicate and at the same time tend to throw light upon such problems. But it is obvious that, were the actuality of genuine premonition cases once recognized, all future discussions of these questions would necessarily be revolutionized. These ridiculed and despised psychic phenomena would then, in short, profoundly influence our philosophy—just as they are ultimately bound to affect our science, and particularly our biological and psychological science,—once their reality be granted and their implications realized. That day, many of us feel, is not far off.

## Eugène Osty (1874-1938)

BY THE EDITOR

Dr. Eugène Osty was the man chiefly responsible for the advancement of psychical research in France since the war of 1914. This progress was due entirely to his keenness of intellect, his high standing among his medical colleagues, not only as a neurologist but as a thinker of exceptional intellectual integrity, and to his ingenuity for inventing means of reducing illusive psychical phenomena to measurable quantities. He was greatly handicapped by the dearth of outstanding mediumship in France. His best known work was his investigation of the telekinetic and materialization powers of the Austrian physical medium, Rudi Schneider, by means of an infra-red technique.

In his F. W. H. Myers Memorial lecture, *Supernormal Aspects of Energy and Matter*, delivered before the S.P.R. in 1933, Dr. Osty stated that he had not become interested in the physical phenomena of mediumship until he was able to employ technicians to study and install apparatus capable of registering photographically, automatically and at great speed, the phenomena produced by mediums in darkness. In April, 1930, Dr. Osty installed an apparatus at the *Institut Métapsychique* for the registration of telekinesis—that is, the displacement of an object at a distance without contact. He describes the apparatus briefly as follows:

“As at that time plates sensitive to the infra-red were not yet available commercially, two categories of invisible radiations were made use of in order to attain the end we were aiming at. Infra-red rays were used to guard the object it was hoped to have displaced; ultra violet rays were used for photography. A projector of infra-red radiation directed a large beam of invisible light, reflected as often as required by a series of plane mirrors, at a photo-electric cell. The latter, by means of a relay, controlled the opening of a big shutter inserted in the ceiling of the séance room. As soon as any object entered into the infra-red beam this shutter opened rapidly and flooded the laboratory with

ultra-violet for 1/10th of a second. Moreover, the opening of the shutter simultaneously produced the exposure of a camera provided with a quartz lens and taking a photograph at 1/50th or 1/100th of a second. In this way any gesture towards the object as well as any supernormal displacement of it, itself caused the taking of a photograph, thus registering any attempt at fraud."

At the séances which followed, there was an unexpected development. Rudi Schneider's ectoplasm proved to be invisible. Dr. Osty says: "Whereas it was our ambition to obtain automatic photographs of objects at the very moment of their displacement, the photographs successively taken showed us that it was an *invisible* substance which set off the photographs.

"A series of sittings, during which the disposition of the apparatus was varied, demonstrated that when Rudi Schneider makes an effort paranormally to displace an object—a phenomenon which he succeeded in producing in our laboratory, though only rarely—he exteriorises in the direction of the object to be displaced an energy which is not photographable by white light and which is not visible. When this energy enters into the beam of infra-red radiation of  $\lambda 1\mu$  used by us, it is of varying but never complete opacity.\* In other words, that which emanates from Rudi Schneider when he tries to produce telekinesis, even if he does not succeed in this, behaves like an invisible substance which arrests a varying proportion of certain infra-red radiations. Our knowledge of infra-red radiation thus makes possible the experimental study of this invisible substance.

"Very moving, I assure you, were these first sittings, during which an electric bell, of the kind used for telephones, inserted in the circuit operated by the relay, enabled us to hear the entry of the invisible substance into the infra-red, to judge the duration of its presence there, and to verify

\* During the first sittings the mediumistic energy had to absorb a minimum of 30% of the infra-red radiations in order to set off a photograph.

the announcements by the medium of his efforts to produce displacements. And this happened although the photographs which were being taken during this time showed the sitters and the objects in their places, and although our own eyes, when red light illuminated the area occupied by the instruments, perceived nothing in the space which we knew to be occupied by the infra-red, that in which something was revealing itself."

\* \* \* \* \*

The positive results obtained were due, as I have already stated, to the ingenuity and care of Dr. Osty and his engineer son, Marcel, in creating an experimental technique, rather than to the particular strength or variety of Rudi Schneider's psychical manifestations. Rudi's powers were never equal to those of Eusapia Palladino or the Polish medium, Guzik, and when these experiments were begun, they were already on the wane. In fact, in the middle of the series, they temporarily ceased altogether and Dr. Osty was forced to suspend activities. Further difficulties arose before their completion when Jean Meyer, Founder and financial support of the *Institut Métapsychique*, died and funds for research were greatly reduced. Charles Richet, who was deeply absorbed in the experiments, wrote to the Rockefeller Foundation and received the reply that its rules limited it to aiding research recognized by official science. The reply added that as soon as the work received the patronage of the Academies of Science, the Foundation would be glad to make a donation.

Richet then determined to put a report of the work before the Academy of Sciences. On the date that the report was published in book form as *Les Pouvoirs Inconnus de l'Esprit sur la Matière*, he sent a communication to the Academy of Sciences in the name of the *Institut Métapsychique* (1932).

"A few days later," Osty wrote\*, "he said to me: 'I have

\* *Revue Métapsychique*, Janvier-Février 1936.

attempted to interest my colleagues in your splendid work and no one has so far manifested opposition. I would be absolutely amazed if I had changed something in those habitually prejudiced minds. Always before, as for example at the time that I desired to present my work, *Le Traité de Métapsychique*, even the insertion of a communication concerning the work was refused'."

In 1934 Richet told Osty to send the report to the Academy of Sciences, (of which he was president at the time) with a view to winning the F. Emden Prize. Osty replied that Richet must be joking and asked him if he had forgotten the fate of his own offering. However, Richet insisted and the work was presented in spite of Osty's opposition based on a clear realization of the enormous prejudice of orthodox science in regard to paranormal powers.

On the 27th of May, 1935, Richet wrote to Osty:

"I have been able to obtain the F. Emden Prize for the *Institut* but not without considerable difficulty. L. and M. wanted a supplementary inquiry. I replied that I would take the responsibility for this choice and as they showed further hesitation, I obliged my confrères to vote for or against me and they didn't dare vote against . . ."

On the 13th of November, 1935, just before his death, Richet wrote again to Osty:

"Bad news. The prize obtained in May has been brought up for discussion again by M . . . He threatened to bring up the question before the entire Academy. In view of such hostility and in order to avoid a debate among incompetent and prejudiced men, I withdrew my request for the prize saying, 'So much the worse for the Academy.' These are the same mentalities that derided me when I tried with Tatin to resolve the problem of flying by aeroplane. These are the same that refused recognition of my discovery of serum therapy."

Osty made an exhaustive study of the precognitive faculty. He concluded that specific predictions in the lives of individuals only could be ascertained by this means; that general events such as war, earthquake, etc. could only be deduced from events foreseen in the future of individuals; and that this was because the precognitive faculty was only operative in connection with living minds. Such a conclusion postulates the foreknowledge of its own future as an integral part of the subconscious mind. It refutes the theory that inanimate objects are able to hold the knowledge of past and future events about them, as certain psychometric experiments seem to suggest. The exponents of this latter theory are called *Radiesthetists* in France. They believe in radiation of some sort from psychometric objects.

Perhaps Osty's most arresting work, apart from his Rudi Schneider experiments, was his study of the clairvoyant faculty of Pascal Forthuny; in particular that series known as *L'Incident de la Chaise Vide*.

Pascal Forthuny, a literary man of considerable scholarship, began giving public séances at the *Institut Métapsychique* in 1925. These meetings were not only public demonstrations of clairvoyance for the benefit of the members of the *Institut*, but were a means of studying Forthuny's gift. Dr. Osty, therefore, invented a number of tasks for Forthuny in an effort to determine the *modus operandi* and the limits of his faculty. Before one such public meeting, Dr. Osty was suddenly struck by a bold plan. He determined if possible to make Forthuny's faculty focus upon an unknown, undetermined person with whom he would come into contact only after he had written down clairvoyant impressions concerning him. Osty's procedure was as follows:

Pascal Forthuny was summoned to the *Institut* about three hours before the beginning of the meeting. He was conducted into the assembly room with two witnesses: M. Humblot and Madame Camille Flammarion, wife of the astronomer. M. Humblot was asked to pick out a chair at

random which Dr. Osty marked for future identification. Forthuny was then asked to focus his attention upon the chair and to attempt to determine the type of person, sex, etc. that would occupy it at the meeting a few hours later. This person was completely undetermined as the audience also pick their chairs at random upon entering the room. He was then asked to give specific impressions concerning that person. M. Forthuny began almost immediately and his words were taken down by a stenographer.

Madame Flammarion, M. Humblot, Dr. Osty and Forthuny then went out to dinner and the four did not separate until the beginning of the meeting so that all were kept under observation. The audience, meanwhile, had entered the room and had chosen seats at random; the early comers getting the best as is usually the case.

As the meeting started, the typed reading was placed in Dr. Osty's hands. Not only was it applicable in large part to the occupant of the designated chair, but a number of the specific impressions were applicable only to that person. The experiment was repeated at several subsequent meetings and on each occasion partial success was achieved. The verbatim readings were analyzed and evaluated by Dr. Osty and published in the *Revue Métapsychique* for 1926. Impossible as it may seem, these experiments indicated without a doubt that Pascal Forthuny was able to receive impressions concerning an *unknown* and *undetermined* person with whom he would come into contact in the immediate future, providing some means was given him by which he was able to focus his psychic faculty.

I have already touched upon Dr. Osty's attitude. I am under the impression that he found the hypothesis of communication with the dead unsatisfactory both from a scientific and a philosophic point of view. How much this attitude was due to the influence of Richet, it would be impossible to say. It may also have been the result of the kind of mediumship with which he worked—the only kind available to him apparently—pure clairvoyance. He admits that

when Forthuny first came to the *Institut* he gave forth his psychic impressions as if given him by discarnate beings. He was soon dissuaded from this habit by Osty who told him that his own subconscious was responsible for the information. The basis for Dr. Osty's interest in paranormal phenomena may perhaps best be summarized in his own words:

"To consider the human being as a sentient body which proceeds through life responsive only to the rhythm of passing phenomena, feeling only the immediate present and knowing only what has been fulfilled, is to condemn oneself to failure to understand the interior life of the mind and the complex activity of thought working not only on the reports of the senses, but also on that which arises more or less dimly from a super rational gestation. Intuition and reason are in constant collaboration."\*

The contribution of such men as Myers, Lodge, Richet, Sidgwick and James has been their great vision. The contribution of Osty has been, on the other hand,—method. He was outstanding in his ability to apply modern scientific techniques to the study of psychical phenomena.

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\* *Supernormal Faculties of Man*, 1923.

## Book Review

\*THE PHYSICS OF THE DIVINING ROD, by J. Cecil Maby, B.Sc., A.R.C.S., F.R.A.S., and T. Bedford Franklin, M.A., F.R.S.E. London. G. Bell and Sons, Ltd. 1939. 21/-. Reprinted from *Light*, Dec. 21, 1939.

*Reviewed by H. F. Prevost Battersby.*

Dowsing has had a strange history. As a sound working proposition it has been known certainly for more than four centuries, yet quite a few years ago it was being derided, and perhaps still is to-day, by men of science, and its undeniable results explained as the operation of either chance or fraud.

It is amusing to remember that almost the first document we possess about it is its denunciation by Martin Luther in 1518, who was in tune with the Church to-day in regarding anything psychic outside his understanding as the work of the Devil, however beneficial its effects; and it is this same attribution of its agency to E. S. Production which has driven the shy scientist from the disputable area of underground streams.

Hence one welcomes warmly this volume by two men of science which essays to lift the psychic disguise from the divining rod. Not altogether, be it noted, for its authors are ready to admit that an appreciable amount of dowsing is done by the natural sensitive.

"Two main classes of divining appear to exist," they say, "that we shall call *divination* ('psychical' faculty) and *dowsing* ('physical' faculty) respectively," and they express a hope that "neither will physicists deny to dowsers the right to speak in physical terms, nor psychologists continue to obscure the major issues at stake by an impertinent insistence upon the 'psychical' nature of divining."

One begins to wonder whether, in such matters, psychical may not presently come to bear a somewhat altered interpretation, and the "extra" in sensory perceptions be only understood as implying intensification and not exteriority; in fact, if sense perceptions of varying penetration and intensity may not prove to be the only perceptions we possess.

In this matter of dowsing it has always been held that it was the dowser that mattered; that he had some sort of constitution which reacted to something, we knew not what, to be found in the neighborhood of running water, metallic deposits and other odds and ends.

We call him a diviner, but it was not so much his divination that

interested us, as what was responsible for his divining. What was the power which, passing through him, twisted his rod, or swung his pendulum?

It seems probable that, until a few years ago, no answer to that question would have been possible, for this simple business of dowsing is tied up with problems we cannot be said wholly to understand.

The entanglement involved can be illustrated by the mention of such names as Abrams, Lucas, Baraduc, Fortin, Joire, Reichenbach, Eeman, Boirac, Dobler, Reichel, von Pohl, Becquerel, Le Bon, Russell, Walters, Cazzamalli, H. Mager and Lakhovsky, all of whom may be said to have contributed, if not to the production of this volume, at least to its conviction and profound research.

As its title suggests, it is on the contribution of physics to dowsing that the book insists, and that such insistence should be necessary is somewhat of a surprise, since almost all the dowzers one has known have been aware that divination depended on the reaction of the tensed muscles of their arms to something, they knew not what, which operated independently of their expectancy or volition, and which often had extremely painful, if impermanent results.

The authors mention headaches, nausea, gastric disturbances, kidney pains, general neuritis, muscular or articular rheumatic pains, as well as spasmodic twitches and tremblings with fits of shivering and extreme mental depression, as by no means the exceptional consequences of a day's dowsing, for which one would have thought mere tensional reaction could hardly be held responsible. "They do not appear," say the authors, "to be inseparable from the dowsing reactions themselves, but probably result mainly from nervous and muscular overstrain." Yet one has known violent retching result from the first wholly unexpected movement of the rod in the hands of a novice.

Also it is difficult to imagine where in certain cases "tension" comes in; as instanced by an old gypsy woman, whose empty hands were loosely held but a few inches from her body, and showed no perceptible tremor as she cheerily announced of what bulk and at what depth was the water beneath her.

#### *Dowsing Fields and Reactions*

Before embarking on their quest of the physical factor, the authors admit that "it seems highly probable that in *some* instances—as, for example, where specific diagnoses are claimed to be made by what are called 'samples,' 'serial numbers' and 'coloured detectors,' or when dowsing is performed at a distance over a map, say, or when lost persons or corpses are traced by diviners—a cryptopsychic faculty,

allied to clairvoyance and telepathy in Psychic Science, may be used." But, they add, "from all such achievements we completely dissociate ourselves in this book, since their physical basis is extremely questionable, if not out of the question altogether."

The quest which the inquirers kept before them was for "some sort of physical radiation, operating physiologically on the dowser, and they examined a large number of instruments with a view to detecting and measuring supposed radiations of *non-vital* origin; but though they were satisfied that such implements and methods did yield positive results on occasions, they realized that the interpretation of the results was the real problem.

Their investigations led them to review the work of men who had dealt with cognate inquiries from Mesmer via Reichenbach, Eeman, Crile, Watters, Gurwitsch, Maxwell, Boirac, Boyd, and the French hypnotists to Abrams, and it is very interesting to discover how the latter's medically-despised "electronic reactions" provide an entrance to various new lines of thought.

How the medical pundits jeered at his insistence on a western aspect for the "subject!"

This is what our authors say on that point:

"It is evident that Abrams hit upon a most important aspect of dowsing phenomena—namely, the significance of orientation with respect to the earth's field and also with regard to a radiating source, that we shall be able to show is bound up with the magnetic polarization of the radiations in question . . . We shall also see, with Abrams, that the nerves enter into the control of at least some of the dowsing phenomena; and that ionization—via indubitable effects on colloidal membranes of the neuro-muscular tissues, thus controlling nervous reaction and electrical conductivity—is fundamental to the whole situation."

They also express a belief that Abrams was dealing with the same electromagnetic fields and rays that they are concerned about, and that his reflex reactions were of the same class as those of the dowsers.

Having "suffered many things" at the hands of medical condescension over these same "electronic reactions," this appreciation of the part they are likely to play in extending our knowledge is very welcome, even though the authors still seem to have something to learn about their pathological competency.

Confirmation on the importance of "aspect," may, it is pointed out, be derived from holding a crow-bar at shoulder height and arm's length, facing in turn all points of the compass, when the bar will feel heavier when facing E. or W., and lighter when facing N. or S.

*The Physical Factor*

Various considerations are gone into at length by which the authors were persuaded to concentrate first on *magnetic* measurements, as being the simplest kind, second upon *electrostatic* measurements and third upon *earth currents*, or potential differences between one piece of ground or another; and it was apparent before very long that, whatever may have been the influences the dowser picked up, they were of extraordinary complexity, and the authors give as their conclusion that "the primary source of dowsing fields and dowsing reactions is a Hertzian radiation, probably originating in the upper atmosphere under excitation by cosmic rays and, perhaps, corpuscular bombardment from the Sun and the Moon, and of average wave-length nine to ten metres."

In addition to such Hertzian radiations, they tell us that there can be little doubt that very high-frequency electromagnetic radiations of the ultra-violet, x-ray, gamma-ray and possibly cosmic ray type may also cause dowsing reactions, which may be created as well by radioactive substances, such as radium and uranium ores and certain clays, by virtue of the direct ionizing action of the various corpuscles ejected when they pass through or are absorbed by the body tissues of living creatures sensitive to such effects.

"So," they conclude, "it is quite in order physiologically to assume that it is the high-frequency electrical oscillations induced in the nerves and muscles of a dowser that create the dowsing reactions when he passes through the field associated with some electrical conductor which has been either naturally or artificially energized by high-frequency oscillations."

*Cosmic Rays and Cancer*

There is, of course, much in this volume on which it would be impertinent for any but an expert to express an opinion; but it must be obvious to anyone that the "fields of force" which it offers for investigation are not those solely concerned with dowsing reaction bands.

It should be salutary for the scorners of dowsing to consider that "it was the dowser who, in fact, first discovered Hertzian ('wireless') waves some hundreds of years before they were appreciated by physicists," and that "dowsers may, likewise, be credited with the initial detection of ionizing corpuscular rays of various kinds."

There is another field in which the dowser's skill may be put to a practical purpose. Lakhovsky's "oscillators" have claimed to screen away the cosmic (ionizing) rays, and hence to be able to cure or

even to prevent disease, and Laberge and Maxia, carrying their experiments still further, have led to the consideration of the part cosmic rays and corpuscular bombardment may play in the promulgation of disease, some workers being inclined to attribute cancer, and even other constitutional ailments to "the penetrating and ionizing cosmic rays, and their secondary derivatives by atomic disruption."

Professor A. L. Tchijevsky found that positively charged air had a toxic effect on animals and plants, and since there tends to be an increase of positive electrification round streams and other conductors, the dowser might provide valuable information as to the suitability of ground for building sites or even for athletic stadia.

In spite of autocratic opposition to any but the official treatment of cancer, the authors say that "whatever medical prejudices may exist at present, we sincerely hope that the facts presented in this book may serve as a sound foundation to a new and stronger bridge across the fearful abysses of cancer, rheumatism, arthritis, asthma, tuberculosis and, possibly, other ravaging complaints of the real causes of which Medicine as yet knows so little."

That, despite the testimony of many distinguished members of the medical profession, may seem too much to expect for many years to come, but some day a more enlightened generation may look back on the indefatigable enterprise of this most opportune volume as having blazed the path to an enlarged and more profitable understanding of ourselves and the Cosmos.

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### Xenoglossy

BY THE EDITOR

Xenoglossy is a word given us by Professor Charles Richet meaning *speaking with tongues*. The term is composed of two Greek words—*xenos* (strange) and *glossa* (tongues).

In the twelfth chapter of the First Epistle to the Corinthians, St. Paul said: "Now concerning spiritual gifts, brethren, I would not have you ignorant . . . Now there are diversities of gifts, but the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues: and to another the interpretation of tongues; but all these worketh the one and the same Spirit, dividing to each one severally even as he will."

In the two most important modern instances of Xenoglossy—the Patience Worth Scripts and the Rosemary Case—a spiritual purpose of great magnitude is claimed by the source of the phenomenon. In our efforts to approach the scientific method in the study of psychical manifestations, we have developed a tendency to dismiss such purported spiritual messages and to look upon the phenomena purely objectively. This tendency has some merit. It helps us to keep ourselves from being emotionally involved in a subject which really effects us all and from allowing ourselves to be blinded by our desires and spiritual needs. However, if such spiritual messages are found to be valuable in the light of what we consider our highest morality, have we any right to dismiss them from consideration in a review of the supernormal manifestations which they accompany? For if Xenoglossy or any other psychical phenomenon for that matter proves to be supernormal and to manifest as claimed by the controlling force, then such purpose is not only worthy of consideration but is really the crux of the whole matter.

Most of the founders of religious sects and churches have been curious neurotic people in themselves but their religious messages have been at least in part fresh expressions of what we believe to be eternal truth and they have therefore won a following.\* There have been both saints and madmen who, though lighted by the fire of religious inspiration, have not been able to deliver a spiritual message either on account of their inability to interpret their own inner light or from too great a lack of mental balance and good judgment.

If the manifestations of mediumship are indeed spiritual gifts as St. Paul said, then the same degrees of usefulness and importance are likely to be attached to them as to the gifts of the intellect. All gifts are but tools, and their handiwork will be valuable in proportion to the heart, intelligence and skill behind them.

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\* See *Varieties of Religious Experience*—William James.

In the Xenoglossy of Mlle. Hélène Smith, so ably studied and analyzed in 1900 by Professor Theodore Flournoy, the Swiss psychologist,\* the tool was probably the same in principle as that which produced the Patience Worth Scripts and the Rosemary Egyptian Xenoglossy, but because of some imperfection of the subject's gift, or even more likely, the inferiority of the source of the communications, the productions of Hélène Smith are on an entirely different mental and spiritual level.

Mlle. Hélène Smith was of a highly emotional and imaginative type—unhappy in her environment and definitely hysterical. Through contact with a Spiritualist circle, she developed trance mediumship in which appeared several fantastic controls. Chief among these were "Cagliostro", "Marie Antoinette," a "Hindoo Princess" and a "Man from Mars". These characters alternated with great rapidity during Mlle. Smith's trance. Some genuine telepathy and clairvoyance were observed co-incident with these trance personalities.

The Martian character produced a strange language which he asserted was a Martian dialect. This seemed unlikely on the face of it, but it took Professor Flournoy five years to analyze and decipher it. He concluded that it was a pseudo-language based upon French—not unlike the pig latin that children speak to each other in play though infinitely more complex. It had a certain consistency—the whole being a transliteration from French based upon French grammar and syntax. There was also a language spoken by the "Hindoo Control" which contained smatterings of Sanskrit. These Sanskrit words could not be explained on a theory of subconscious origination like the Martian language, but they were so few that Professor Flournoy dismissed them as having crept in through Mlle. Smith's reading. Flournoy was quite convinced of Mlle. Smith's sincerity while in the waking state and therefore concluded that the whole mediumship was a series of sub-

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\* *From India to the Planet Mars*—Theodore Flournoy.

conscious impersonations and complex lingual systems developed by the subconscious of the medium's own mind.

The explanation of the "Martian Language" in particular put psychologists and physical researchers alike on their guard, and in fact inclined them to dismiss the phenomenon of Xenoglossy as non-existent. The result has been that cases of Xenoglossy have been ignored—particularly in their philosophical and religious aspects.

However, in 1913 a case of Xenoglossy appeared which caused considerable fresh speculation and shook the researchers who thought that this question had been settled once and for all. It was the case of Patience Worth. In the Hélène Smith case, the trance personalities had placed all the emphasis upon themselves and upon their medium. One romantic drama after another unfolded, strongly resembling the imaginative flights of adolescent day-dreaming. In the Patience Worth case the spiritual purpose of the communicator: the disseminating of eternal truth and the Glory of God was stressed above all else and the personal life and identity of the source rather brusquely passed over.

Mrs. Curran, the medium who produced the Patience Worth scripts, was a woman of almost no education—certainly intellectually inferior to Mlle. Smith. Yet her mediumship has created a vast amount of poetry and prose which critics agree stands on its own merits as a contribution to English literature. Furthermore, it is written for the most part in a curious old English vocabulary.

Mrs. Curran's scripts were produced in a remarkable manner. They were spoken aloud by her or spelled out at very high speed without apparently any comprehension of their meaning. A sentence was often left in the middle and started again at the exact same place after a lapse of several hours without reference to the previous manuscript.

One of Mrs. Curran's most interesting exhibits was a poem or idyll of 66,000 words which she composed before witnesses in thirty-five hours in spite of many conversa-

tional interruptions. This poem she produced in the same manner as her other works—spelling out each word with such lightning speed that only a very expert stenographer could take it down. The idyll, called *Telka*, is consistent and consecutive throughout and constructed according to the rules of dramatic composition. Furthermore, the vocabulary is over ninety per-cent pure Anglo-Saxon.

Dr. Walter Franklin Prince who made an exhaustive study of this case says that the consistent use of these words—many of them obsolete though once good English usage—is the most striking feature of the Curran mediumship.

Patience Worth claimed to have been a Dorsetshire woman of the seventeenth century and most of the words are appropriate to that locality and period. But there are other words to be found in the English literature of many periods. Patience Worth's language is a mixture of centuries of English colloquial expression.

It is impossible to suppose that anyone other than a great scholar endowed with an incredible gift for speed in creating archaic prose and poetry, could accomplish such a feat—and Mrs. Curran was anything but a scholar. Dr. Prince concluded that to explain this case, "either our concept of what we call the subconscious mind must be radically altered, so as to include potencies of which we hitherto have had no knowledge, or else some cause operating through but not originating in the subconscious of Mrs. Curran must be acknowledged."

Now we come to the most recent and perhaps the most interesting case of all—The Rosemary Case of Egyptian Xenoglossy. Three books have been published on this mediumship, *Ancient Egypt Speaks*, *After Thirty Centuries* and *This Egyptian Miracle* by Dr. Frederic Wood, the man who has developed the mediumship and kept records of the Xenoglossy. A review of *This Egyptian Miracle* appeared in the April issue of the JOURNAL.

Rosemary is a pseudonym for an English woman who

lives in Blackpool, England. She is well-educated and, as far as the records show, she is normal and well-balanced. In 1927, she began to exhibit signs of mediumship by producing automatic writing. She wasn't particularly impressed with the results and was very skeptical of the alleged source. She therefore consulted a friend whom she had known through a mutual interest in music and whom she knew to be interested in psychic matters—Dr. Frederic H. Wood of Blackpool. He suggested that they might experiment together.

There were several communicators to start with but they were soon supplanted by the present "control" who calls herself the "Lady Nona". She was described by the communicators who came before her as an "Egyptian lady of long ago".

This communicator, like Patience Worth, was not anxious to give details of her earth life or even to reveal her identity. She eventually gave a brief account of herself, but, presuming that she is the person she claims to have been, her reticence is understandable. For it was unlikely that she would at first have been believed even by her own medium. She claimed to be communicating for the express purpose of bringing spiritual revelation to the world to combat modern materialism and she said that she was one of many who had been chosen for a similar task in the present century. It will be remembered that Patience Worth avowed a similar mission.

After some months of writing on spiritual teachings, a few facts of "Lady Nona's" earth life began to emerge—distinctly incredible facts! She said that she had been the Babylonian wife of Amenhotep III, Pharaoh of Egypt during the 18th Dynasty, 1400 B.C.

Dr. Wood, knowing something of the "Cleopatras" that often profess to communicate, was deeply disappointed. "Lady Nona" told him that he would have to judge her by her deeds and not her words. And although a Pharaoh's Queen may appear at first more like a dramatic impersona-

tion of the subconscious than a likely reality, "Lady Nona" has proved herself to be a serious and systematic worker, always emphasizing evidence and an underlying spiritual purpose rather than her own or Rosemary's personality.

"Lady Nona's" return to communication with the earth contained a two-fold purpose—first, to revitalize the lost vocal language of Ancient Egypt and second, thereby to prove survival of bodily death. She promised to dictate phrases of this lost tongue to Rosemary and soon afterward Rosemary's form of mediumship changed from automatic writing to trance. In time she began to utter a jumble of strange sounds—sounds which she avowed in her trance voice were a reproduction of the lost language of Ancient Egypt.

These sounds Dr. Wood took down phonetically. After some months he wrote an article in a Spiritualist paper in which he told the story of "Lady Nona" in brief mentioning her by name. An Egyptologist, Mr. A. J. Howard Hulme of Brighton, read the article and was struck by the name, Nona, which in Ancient Egyptian means *no name*. This was unknown both to Rosemary and Dr. Wood. Mr. Hulme wrote to Dr. Wood and received a batch of phonetic phrases by return mail. Thus began the first laborious efforts to translate the Rosemary Egyptian Xenoglossy.

We now come to a most important aspect of the case—the lingual evidence, already briefly outlined in the recent review of *This Egyptian Miracle*. For however important the spiritual message, it is upon the lingual evidence that this case must finally rest.

The Egyptian language was lost for centuries until the discovery of the Rosetta Stone in 1799. The stone was inscribed with a decree in hieroglyphics, demotic and Greek. Champollion, the great French Egyptologist, was able by a comparison of these texts to discover the rudiments of the Egyptian alphabet.

The strange thing about hieroglyphics is that they only represent the consonant letters with the exception of a few

quasi-vowels like y. Egyptologists suppose that the Egyptians had no written vowels though they obviously must have used them in order to pronounce their language.

As a result, no living person knows positively how ancient Egyptian was spoken, though vocabularies have been made in which vowels are guessed at by comparison with Coptic words. Coptic is a development of ancient Egyptian but it is as far away from the original as modern English is from Chaucer—a good deal farther, in fact. And it is about as accurate to adopt Chaucerian pronunciation for modern English as it is to use Coptic pronunciation for ancient Egyptian.

Mr. Hulme's system of translation for Rosemary's trance utterances sounds easy. He takes the phonetically written word and compares the consonant sounds *only* with Egyptian dictionaries. As a matter of fact, the man who undertakes such a translation needs a lifelong familiarity with ancient Egyptian as I speedily found out when I attempted to do some myself. The reason that the translation is so difficult is that no two Egyptian dictionaries ever agree on the number and arrangement of the Egyptian alphabet. And each word may have several different meanings. The original vowel sounds, not shown in the hieroglyphics, make all the difference in the meaning of the word. If, for example, English were written without vowels, we might find it difficult to translate the consonant sounds, PT. They might stand for pit—pat—put—pot—pet—pout—or peat. Unless the context gave us a clue, we wouldn't know which word was intended.

Here is an example from the Xenoglossy. At one séance, Rosemary protested as if in pain. She was apparently addressing her psychic guide, "Lady Nona" and the word she used was Zakee—Zakee. As she came out of trance she protested again in English. "Oh, why do you pull at me suddenly, like that."

The translator must now look for a word of protest suitable to this context. He discards the vowels A and E.

He has left Z and K. He looks up ZK in one dictionary and there are no Zs at all. He looks in another and finds many meanings for ZK with various guesses at pronunciation and missing vowels made by the compiler of the dictionary. Thus he may find Zok—Zook—Zuck—Zak—Zaka etc. None of these mean anything resembling a protest "please stop pulling me". The amateur translator is here obliged to give up. But the Egyptologist may know that there is a word meaning literally *bring to an end*, which is represented in hieroglyphics by SK and spelled in Budge's dictionary S—E—K—I.

S-E-K-I may not seem at first much like Z-A-K-E-E, but it must be remembered that Zakee was taken down phonetically. The vowel sound E used by Budge is arbitrary and represents his guess. Z is simply another value of s used frequently in English in words like *rose*.

I asked a well-known Egyptologist if he considered the pronunciation of Seki as Zakee permissible. He told me that I could pronounce the word just about as I liked as no one knew the vowel sounds or the value of the consonant sounds.

In Egyptian translation, R is interchangeable with L and F is another value for V. So you can readily see how easy it is to ring the changes on Egyptian pronunciation.

The elasticity of translation might make it easier to fit phonetic sounds to appropriate Egyptian equivalents and if it were not for the consistency of use and pronunciation and for the fact that "Lady Nona" sometimes gives a translation herself for the Egyptian words which proves to be correct, we might have to dismiss the evidence as too vague.

"Lady Nona" has stated that Rosemary is herself a reincarnation of a young Syrian captive whom she knew in Ancient Egypt in the 18th Dynasty. And recently, Rosemary, or Vola as she is called in connection with her former Egyptian life, has begun to recapture scenes from her Egyptian incarnation.

In describing these scenes, she sometimes gives the Egyptian words for common objects. Thus she says:

"There was also a drinking vessel with two handles, both of which we held when drinking. It was made of earthenware, but the handles were elaborate, and made of metal. 'Lekhee'."

Dr. Wood gives a reference in connection with this word in Budge's dictionary. I looked up this reference and found the word "Rekher"—a milk pot. At first I thought this very far-fetched, but then I noticed that the hieroglyphic word shown in Budge for Rekher began with the lion sign and Budge himself usually translates the lion sign as L and not R. So Dr. Wood is as correct as Budge on this point. The word is then the same as that shown in Budge with the exception of the final R and it is impossible to say whether the Egyptians pronounced the final R or not. The French do not in such words as *arranger*, *parler* etc. *Lekhee* may indeed have been the correct pronunciation for this word meaning drinking vessel as Dr. Wood contends. The essential features of the *Xenoglossy* word and the Dictionary word are the same and the same meaning is given.

There are better examples than this one but it would take a lifetime to follow up all Dr. Wood's references in Budge's and Gardner's dictionaries.

To return to the question of consistency in pronunciation and meaning—Dr. Wood gives as an example the phrase, *aeta—m-ad*, which translated to mean "What is vexing", was used in a sitting on October 27, 1931. On April 22nd, 1936 it was used again in quite a different connection and then again on July 2nd, 1938. It was not used in between. It was always pronounced in exactly the same way and it always bore exactly the same meaning.

Now it might well be argued that supposing this strange tongue to be ancient Egyptian or some lingual system approximating it, what was there to prevent Rosemary from

making a study of Egyptian hieroglyphics and adding her own vowels, inventing each day a number of short sentences or phrases?

The answer to this question is the speed with which she is able to reply to spontaneous questions. As I have said, no one can speak ancient Egyptian, and furthermore, no one can read it right off the bat. The process of translation is not unlike a cryptogram. Each word must be compared with several others and the one fitting the context adopted—the others discarded. No one could possibly reply spontaneously to a sentence prepared in Egyptian. Yet "Lady Nona" gave Mr. Hulme sixty-six phrases in Egyptian during the course of a sitting of one hour and a half in reply to twelve questions he had taken 20 hours to prepare. Moreover, when analyzed, these sixty-six phrases proved to be accurate in accordance with ancient Egyptian grammar and syntax.

"Lady Nona's" spontaniety and rapidity seem to rule out the possibility of prepared material and also of telepathy—for no living mind has the ability to reply so quickly. Certainly, Mr. Hulme and Dr. Wood, the sitters, are exonerated as telepathic agents for they assert that they could not possibly formulate a reply in ancient Egyptian without a paper and pencil and probably a dictionary too.

Mr. Hulme has said of the *Xenoglossy*:

"It is difficult to show and explain to the ordinary reader the purely technical and most convincing features: such as period characteristics, survival of archaisms, grammatical accuracy, peculiar popular terms, ordinary elisions, and figures of speech to be found in the Rosemary trance utterances, but they are very evidential."

Unfortunately, not being an Egyptologist, I am obliged to take Mr. Hulme's word that all the grammatical details which I have just enumerated in quoting him, are actually to be found in the *Xenoglossy*. It is important that other Egyptologists should confirm Mr. Hulme's and Dr. Wood's

translations. However, I have taken the trouble to run down some of Dr. Wood's references in Egyptian dictionaries to check up on his accuracy. Although he may occasionally take unwarrantable liberties in comparing a word of the Xenoglossy with a word in an Egyptian dictionary, on the whole, he maintains a high standard of accuracy and precision. This point is an important one for we are dependent for the present at least upon the research of these two men in our consideration of this case.

It is no easy matter to get Egyptologists to examine the Rosemary Xenoglossy. Although it is easy to condemn scientists for the narrowness of their views, it is really up to psychical researchers to present their evidence with tact and not to press the acceptance of their own deductions upon the academic world. There is still a very great chasm between the evidence and the explanations for it—an abyss which logic cannot jump. Therefore, it is foolish to insist on any one explanation to the exclusion of all others just because of a personal conviction. It is likewise foolish to ignore the contentions of "Lady Nona" or whatever intelligent source is behind the Xenoglossy.

Professor Battiscombe Gunn of Oxford, one of the leading experts on Egyptian grammar and syntax, has taken exception to quite a number of the usages in the Rosemary Xenoglossy—for example, the use of V for the letter F in a large number of cases. And undoubtedly in many instances he is justified. However, I do not think, from our point of view, Dr. Gunn's criticisms are as devastating as they seem at first. It would be more than a miracle if a lost language produced through mediumship were technically perfect. If the language shows consistency and faithful adherence to the basic system of ancient Egyptian and furthermore can be spoken very rapidly without losing this system, then some process is indicated beyond a subconscious origination such as that of Flournoy's Mlle. Hélène Smith.

In fact, this is one of the few cases of psychical manifes-

tation which seems to be more easily explicable in terms of discarnate participation—in other words communication from the dead—than on any other hypothesis.

For telepathy in the usual sense of the term—the transmission of thought from conscious mind to conscious mind—has been ruled out. No one can speak or think in the ancient Egyptian language to-day.

Whether or not the Xenoglossy is actually ancient Egyptian as it was once pronounced, the structural features of it and ancient Egyptian are strikingly similar.

There is another possible hypothesis—that of tapping a cosmic reservoir of knowledge through use of the psychic faculties. Such a theory makes the assumption of survival unnecessary. And some researchers feel that any theory that does not postulate survival of personality is preferable. The cosmic reservoir theory, however, is just as speculative as the survival theory and involves just as many intellectual and scientific barriers to acceptance.

“Lady Nona” may herself throw some light on the subject of the subconscious. She claims that it is only because Rosemary was once incarnated in Ancient Egypt and has latent memories in her subconscious of the language, that she, “Lady Nona”, is able to manipulate the psychic process by which these lost locutions have been recovered. This case is one of the very few that contains evidence for reincarnation. That evidence is however far from conclusive.

## Carey Wilson and the "What Do You Think?" Series

BY HALSEY RAINES

EDITOR'S NOTE: People in the United States who have never been attracted to the literature of psychical research have suddenly become aware of the existence of the psychic faculties through viewing a series of cinematic representations of psychic happenings in moving picture theatres. These "shorts" have been produced by Mr. Carey Wilson of the Metro-Goldwyn-Mayer Studios in Hollywood.

Heretofore publicity has appeared to be a hindrance to the general public's understanding and serious consideration of the psychic faculties. But Mr. Wilson's knowledge of the subject, intelligent approach and consummate skill in putting over pictorially ideas of considerable philosophical complexity, has created a new and intelligent interest in the mind of the ordinary movie-goer. It is probable that if this series continues, it will have considerable effect upon the public mind in respect to psychical research. The pictures are so well put together that they win respect and recognition for the psychic aspect of man's nature while at the same time providing light entertainment.

Because of the probable influence of these pictures, we feel that the readers of the JOURNAL will be interested to know more about them and their creator, Mr. Wilson. Those who saw the film which was made about Nostradamus, the great French seer of the 16th century, will appreciate Mr. Wilson's courageous effort to spread interest and knowledge about the psychic faculties of man.

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Motion picture producers have frequently been accused of imitativeness and lack of moral courage. No one can possibly pin such labels on Carey Wilson, who has opened the granite-hewn doors of the film colony to the subject of psychic research.

To say that Mr. Wilson had made psychic research "respectable" in Hollywood would perhaps be an exaggeration; to infer that he had sent his peers and compeers scurrying through English and American Society journals in search of further enlightenment would be over-optimistic. But he has at least cast a modest amount of yeast into the

leaven of Hollywood's closed-shop oven. He has blazed a new trail in a community and within an industry that must have a leader for each venture off the beaten track.

All his life Mr. Wilson has had an intense interest in the odd and unexplainable—anything that challenged the faculties of deduction and analysis. He read the literature of psychic exploration with avid appetite, and is one of the few executives in the entertainment field to have maintained and kept up such an interest, despite physical demands of a high pressure business schedule. There were two reasons—three really—why he felt problems of psychic research might be incorporated into a movie series. First, it would enable him to translate an avocational study into terms of his daily life. Second, it would give him a chance to develop a new short subject series along his self-ordained lines of informing as well as entertaining the public. In the third place, and most important of all from the standpoint of cementing the deal, he was convinced that such films would prove commercially successful. Round table discussions with fellow workers at the Metro-Goldwyn-Mayer studios, who pointed out the supposed perils of tight-ropeing into the domain of metaphysics, failed to curb his energy. He said he was going to try one or two pictures, and see what happened.

After making a picture dealing with the life of Nostradamus, which was more of an orthodox famous person's case-history than an opening-up of the opaque byways of psychics, Mr. Wilson made his first film in the series titled "What Do You Think?" It narrated the case, based on a personal episode with which the producer was familiar, of a young actor in California who was saved from death in a motor crash in a very strange manner. Mr. Wilson, with cautious impartiality, left it up to his movie audiences to determine whether the explanation lay in a lucky hunch, telepathy, or coincidental imagination. In theatres where a card-index check-up was kept of patrons' reactions, the largest number of those with definite opinions felt that

some extra-sensory factor was involved, although a great many said frankly they had no idea what the explanation could be. These results would serve to indicate that Hollywood wasn't being utterly and startlingly iconoclastic in making a psychic film, and that the national barrage of press, radio and fictional psychic material of recent years has made more than a slight dent.

After "What Do You Think" No. 1, which, happily, made back its cost and showed a profit, Mr. Wilson was encouraged to produce other releases under the same title. He sought so far as possible to gather material that had some first-hand basis of fact. On the screen, however, every incident was presented as sheer fiction, usually in the guise of a "drawing room story" that had been told to the producer. Narration in every case was contributed by Mr. Wilson, whose voice is particularly well suited for the task of incorporating dramatic and emotional values into a script.

Although Mr. Wilson's own paranormal experiences and study of psychic literature have brought him a conviction of personal survival and communication after death, he has zealously kept any individual interpretation of his screen episodes from his narrative text. The problem there, he feels, is to present the greatest amount of mentally stimulating entertainment in the most unbiased fashion.

In a recent letter to the writer, Mr. Wilson explained that he had rigidly avoided presenting any dramatization of contemporary persons with marked psychic prowess because of a fear of public misinterpretation of motive, and consequent injury to the series as a whole.

"Nostradamus," he wrote, "was romantically out of the past to a degree of fairy story, and was for just this reason acceptable to all kinds of people who might resent presentation of some living person with implication of supernormal abilities. We have been concentrating heavily on another

Nostradamus short, and have found some predictions about the present war which are startling—almost shocking—in the light of current events.

"When we tell an apparently fictitious story, like 'A Door Will Open' (one of the 'What Do You Think' releases), the basis of which actually occurred and which has been dramatized out of actuality for the screen, I feel that we have a controversial subject which appears sufficiently factual not to annoy those practical persons who don't believe in anything psychic."

Favorable public response to the "What Do You Think?" series has grown with releases of later productions, and has been greater in volume than the producer had hoped. Of course, there has been negative criticism too, directed chiefly against Wilson's alleged injection of religion or mysticism into the realm of popular entertainment. The "fan mail" has exceeded that attracted by any other short subject series, with hundreds of letters relating psychic experiences. Mr. Wilson, however, has made it a hard-and-fast rule to use only material on the screen possessing some aspect of personal knowledge or investigation.

The film producer's keen interest in psychic adventure matches the varied and rapidly paced adventures of his own career. He is said to have traveled more extensively than any except a handful of men in the motion picture business; the total distance was recently estimated at more than 500,000 miles. He has been actor, writer, salesman and producer, throwing into each one of these activities the prodigious energy and drive which enable him to weather his present back-breaking Hollywood schedule.

During his writing career, Mr. Wilson has received screen credit on more than seventy features, ranging from "Ben-Hur" to "Mutiny on the Bounty." His fastest writing job was turned out in sixty-eight consecutive hours when he whipped out a full-length shooting script to meet a studio emergency. From the time of his initial interest in the

short subject field years ago, he has been a trail-blazer in this often overlooked branch of the movies. His short feature, "Hollywood Extra", has been pointed to as one of the few genuine classics, in the best O. Henry tradition, ever turned out in the screen capital. He made one series of one-reel pictures called "Historical Mysteries", dealing with such enigmas as whether John Wilkes Booth was killed by the pursuing posse or whether Marie Antoinette's son escaped death and was brought up in the United States.

During the past three years Mr. Wilson has been the "key man", a never-resting clearing-house for production and story ideas of two of Hollywood's outstanding series pictures, the Hardy family narratives and the Dr. Kildare stories. Indefatigably he follows through on the million-and-one details involved in compilation of each of these stories, creating story episodes, picking actors, editing, writing, watching production on the set, but modestly keeping in the background in matters relating to publicity. Despite the extensive demands on his time, he has of his own initiative developed and produced the "What Do You Think?" short series, which became in perspective a sort of labor of love. He intends to keep up this series and to explore new phases of screen treatment of psychological subjects. The word "taboo" is one that he never accepted in his vocabulary.

## Test Machines for ESP Research

BY ERNEST TAVES

*Columbia University*

In most laboratory situations in research in extra-sensory perception there exist two components of prime importance. The first of these is the subject (percipient), or person who is being experimented upon; the second is the material which is being used in testing the subject. It is the purpose of this paper to discuss this material and the various methods by which such material may satisfactorily be prepared, with particular emphasis upon mechanical preparation.

The requirements for ESP test material are principally (1) that the material be unknown to the percipient, and (2) that the selection of material is such that the choice of any particular object (playing-card, die, drawing, symbol, etc.) for any particular experiment be *random*. The first of these requirements is satisfactorily met if the experimenter makes the conditions of the laboratory situation sufficiently rigid, but the second requirement is somewhat more difficult of achievement.

Many kinds of test material have been used in ESP research. In the well-known work of Rhine\* in the Duke University Parapsychology laboratory, cards were used in most of the work. The deck consisted of five each of five symbols—star, wavy lines, circle, square and cross. This deck has since become known as the "standard" ESP deck.

One objection to the use of such material as the ESP deck of cards is that, after the cards are shuffled and cut, they may not afford a properly random distribution. The necessity of proper randomization of test material should be at once evident to the reader, and will not be considered at length here. A brief example may suffice to illustrate the situation.

Suppose a percipient is making guesses as to which card

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\* J. B. Rhine, *Extra-sensory perception*, Boston, B.S.P.R., 1934.

is to be cut in a deck of cards after a number of dovetail shuffles. Suppose further that one card is, for some reason, smoother than the others, so that it slides back and forth in a manner different from the other cards. The effect of this differential friction may be to cause this card to be cut more frequently than the others. The percipient may become aware of this tendency, either consciously or on a subconscious level, and may make use of this information, producing a spuriously positive result.

If, on the other hand, the shuffling and cutting of the cards was a random procedure, each card in the deck would be as likely to be cut as each other card, and there would be no normal way of predicting, beyond the limits of chance expectation, which card would be cut next. In this case, all other conditions of the experiment being satisfactorily rigid, any obtained deviation from chance expectation would be attributable to paranormal perception on the part of the percipient, and would be subject to the proper statistical analysis.

It must not, however, be assumed that the use of cards is not at times desirable, even essential. Many empirical controls of shuffling have been performed by various experimenters in the field with satisfactory results, *i.e.*, results which indicate that the shuffling was adequate to produce a random distribution of cards in the deck.

Another and perhaps more important objection to the use of cards as test material is that the recording of the order of cards in the deck must be performed by hand, whereas an automatic method of recording would be of much value, both from the standpoint of speed and accuracy. It is desirable, that is, that the order of cards in the deck be recorded without the operation of a direct human agency. This would eliminate any errors due to such human failings as wishful thinking. It has been shown by Kennedy\* that motivated ESP recorders may make enough unnoticed errors to produce significant deviations from

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\* J. L. Kennedy, The recording error criticism of extra-chance scores. *Jour. Parapsychol.*, 1939, 226-245.

chance expectation. Kennedy has also shown that unmotivated recorders also make errors, predominantly in the direction of increasing the hit score.

While it is admitted that such errors are regrettable, it has been suggested by Murphy\* that the recording error criticism is likely to be less valid than appears at first sight. The net error discovered by Kennedy, for example, is very small with respect to the net positive deviations reported by Riess, Martin and Rhine.

The above discussion does not bear directly upon the problem of this paper, but is presented to give to the reader an idea of the importance of automatic recording, with respect to which more will be said later.

It is essential, then, that the test material used in ESP research be prepared in such a manner that random selections are made. Researchers in parapsychology are well aware of this fact, and considerable literature is being written on the subject. Rhine† particularly has written a concise summary of the general requirements for an adequate ESP test machine, to which the interested reader is referred.

As Rhine says, the general requirements for such a machine demand that the device be extraordinarily stable, of simple design, not subject to tampering, and capable of rapid operation. More specifically, the machine should make mechanical selections, at random, of test material, and should provide ready means of recording results as the experiment proceeds.

Since most of the parapsychological research in American university laboratories has been done using the standard ESP cards as materials, most of the suggestions for a new machine embody a mechanical selection system which will select one of five compartments in which are placed the five ESP symbols previously mentioned. The percipient, through some mechanism or another, is required to indicate which compartment he thinks has been selected by the machine.

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\* The ESP symposium at the A.P.A., *Jour. Parapsychol.*, 1938, 2, 262-266.

† J. B. Rhine, Requirements and suggestions for an ESP test machine, *Jour. Parapsychol.*, 1939, 3, 3-10.

The machine may make the selection of the compartment in a number of different ways; it may illuminate the interior of a compartment, for example, or it may expose a card within the compartment.

What is needed in the parapsychological laboratory, then, is a device which produces a random selection of material, prepared in the absence of any direct human agency. One such machine has recently been constructed by the writer\* and has been installed in the offices of the A.S.P.R.

The machine consists essentially of a large tray divided into 150 different small compartments, so that there are six rows of twenty-five. The entire tray is covered with a glass lid. Each compartment can contain a disc numbered in one way on one side, in another way on the other side, or any regular solid polygon, such as a die. The tray is electrically rotated on its longitudinal axis, causing the objects, each in an individual compartment, to bounce about. When the tray is brought to rest in a horizontal position, with the glass lid on top, the various objects in the tray are displayed, and it is the task of the percipient, of course, to "guess" the arrangement of the objects.

The operation of this machine is entirely by remote control, so that the machine, when in use in an experiment, is completely isolated from the percipients. The arrangement of objects is photographed after the tray has been brought to a stop, furnishing a check on the hand record made at the completion of an experiment. Using this machine, the usual procedure has been as follows:

The door of the room in which the machine is placed is closed, as well as the door of the room in which are the percipients and the experimenter. The tray is rotated by remote control, and brought to a stop in a horizontal position, whereupon the percipients make their guesses as to the arrangement of the objects in the tray. The percipients make their records in duplicate.

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\*E. Taves, A machine for research in extra-sensory perception, *Jour. Parapsychol.*, 1939, 3, 11-17.

When the percipients have finished, the originals of their calls are gathered by the experimenter, who then photographs the objects in the tray. For purposes of an immediate check-up, which is generally desirable, the experimenter makes a record of the objects in the tray, which he reads to the percipients, while they note their successes and failures on their duplicate record sheets. This first scoring is not, of course, official. The official scoring comes later, after the experimenter's hand record has been verified by the photograph.

One of the advantages of this particular type of ESP machine is that it makes it possible to use varying "odds," or chances of guessing correctly. If round discs are used, they may, for example, have a circle on one side and a cross on the other, so that when the disc is lying flat on the bottom of the tray either the circle or cross is facing up. The percipient, then, is confronted with a situation in which the chances of a correct guess exactly equal the chances of a wrong guess—a "fifty-fifty" situation.

If dice are used, however, any of the six sides of the die may be up, and here the chances of success are five to one. By chance alone, that is, the percipient may expect to get one guess correct in every six attempts. There is some evidence that the different attitudes engendered by the different chance expectations are variables of importance in ESP research.

It is apparent, for example, that the subject's feeling about guessing correctly is considerably different when the odds are even from when the odds are quite long.

With this machine, as with all ESP machines, it is of course necessary that empirical controls indicate that the selections made by the machine afford no basis for the prediction of future selections by the same machine—in other words, that the machine reveal no bias. Were this the case, the machine could not be used for ESP research.

There are two obvious methods of making this type of control with the machine just described. First, succeeding

targets (arrangements of objects in the tray, at which the percipients *aim*) could be checked against each other, each target against the next one. The number of correspondences thus obtained should fall within chance expectation. If the machine did not bounce the objects about sufficiently, for example, the arrangement might be much the same all the time, never changing much, in this case the check of succeeding targets would result in a larger number of correspondences than expected, and the machine would have to be discarded.

Another check would be to observe a number of individual compartments, to determine whether the selections within each compartment are unbiased, and are distributed according to the laws of chance probability.

Both of these checks have, in fact, been performed with the present machine, and these preliminary data indicate that dice and chips are sufficiently "shuffled" by the machine to be acceptable for research in ESP. The dice and discs, in other words, behave in a manner not normally predictable.

Another advantage of automatic machine preparation, such as is afforded with the machine just described, is that it makes it possible to study pure clairvoyance, with no question of telepathy entering into the situation. If the machine is placed in a locked room and controlled entirely from a distance, no one normally knows what the target arrangement is. If significant deviations from chance expectation are thus obtained, they may be attributed to clairvoyance.

The above described machine is, of course, readily adaptable to experiments in the field of precognition as well. The percipients simply record their guesses as to the arrangement of objects in the tray before the tray is rotated.

An ESP machine of considerable complexity has been constructed by Tyrrell.\* This machine is a mechanical

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\* G. N. M. Tyrrell, The Tyrrell apparatus for testing extra-sensory perception, *Jour. Parapsychol.*, 1938, 2, 107-118.

device which presents to the percipient a series of choices, in a random order, the probability for correctness of each choice being one in five. With the Tyrrell apparatus, the percipient's task is to determine which of five boxes before him contains a light, an electric lamp being lit in one of the boxes, and not in the others.

One advantage of this machine is that the result of each experiment is automatically and permanently recorded, an advantage of considerable importance. The Tyrrell machine also allows the use of a motor response on the part of the percipient. Using this apparatus, the percipient indicates his choice by depressing one of five keys before him. The percipient's choices are automatically recorded, as well as the actual selection made by the machine; there is also a separate counter for the successes obtained.

Further, the experimenter may change from one condition to another without the percipient's knowledge of any change. The experimenter may change from a condition known to the subject, clairvoyance, for example, to a condition unknown to the subject, such as precognition.

Recently Manley\*, a physicist, has come forward with an interesting and promising suggestion. The essential requirement, he notes, is that the distribution of choices be a random one, essentially infinite in extent. As a source of such a random distribution, Manley proposes atomic disintegration, or cosmic ray phenomena. "It is indeed surprising that no one has used in statistical investigations what is undoubtedly the best available source of a random distribution, the processes of disintegration of atomic nuclei or the occurrence of cosmic rays. That these processes are purely statistical has been amply demonstrated by experiment."

Manley's suggestion is for the construction of apparatus, consisting essentially of a Geiger-Mueller tube, a few micrograms of radium, and an amplifying circuit. The random impulses resulting from the disintegration of the radium

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\* J. H. Manley, A method for ESP testing. *Jour. Parapsychol.*, 1939, 3, 159-162.

nuclei could then be used to make selections, as of lighting one box of five, or one of two, or, theoretically, one of a hundred or more.

Also described by Manley is a recording system which provides a continuous self-check on the proper functioning of the apparatus, as well as a record of experimentation.

It will be noted that in the various machines described above, recording of stimulus selection is completely automatic. This is a fact of considerable importance, since, as we have mentioned, many of the current criticisms of ESP research are based upon the recording error.\*

Thus it is apparent that various kinds of machines may prove to be of considerable use in the parapsychology laboratory. But there are, as Tyrrell indicates, a number of objections which will probably apply to all kinds of machines designed to produce random selections.

First, it is obvious that machines, particularly of the complexity of the Tyrrell apparatus, are more expensive than decks of cards. Also, the machine, though it may not be particularly large, cannot be portable in the way in which a deck of cards is portable. Lastly, there is always the danger of mechanical imperfection—some part of the mechanism may go wrong, although this possibility is quite well taken care of by the automatic self-check devices and the empirical controls.

It seems apparent to the writer that the advantages of machine preparation of stimulus material for research in extra-sensory perception vastly outweigh the disadvantages, and that certain of the criticisms presently directed at parapsychological research will be avoided when mechanically prepared material comes into wide use.

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\* In this connection the reader is referred to J. L. Kennedy, a critical review of "Discrimination shown between experimenters by subjects," by J. D. MacFarland, *Jour. Parapsychol.*, 1939, 213-225.

## Book Reviews

THE NEW IMMORTALITY, by J. W. Dunne. New York: Harper and Brothers, 1939. \$2.00.

J. W. Dunne, the author of *The New Immortality*, is not a professional philosopher. He is, rather, an engineer and aeronaut. Yet he has developed and brought to maturity, and propagated with considerable success, a new and vital philosophy—that of Serialism—a philosophy of such originality and genuine daring as to be indeed revolutionary. The philosophy of Serialism has to do with Time, principally, and such is Mr. Dunne's exposition of the subject that J. B. Priestly calls him "the boldest, most original and most persuasive of Time theorists."

Readers who have read and puzzled over, and probably not quite understood, Mr. Dunne's two previous publications (*An Experiment with Time* and *The Serial Universe*) should be glad to witness the publication of this latest book, since here is the exceedingly complex theory of Serialism made as lucid as such an abstruse subject matter could possibly be. Not that the present book is an easy book to read, for it is not; but the exposition is as popular as such writing can be made.

Those who have read Mr. Dunne's first two volumes will remember that the philosophy of Serialism affords, in the opinion of the author, the first scientific demonstration of the immortality of the human soul. Now this is a large order indeed, and yet the magnificent dialectic which forms the matrix of the present book compels the reader to go along with the author all the way—or to find flaws in the author's reasoning, which he will find difficult to do. As Priestly indicates in the preface to *The New Immortality*, a number of professional philosophers have disposed of Dunne's theory with considerable elaboration; the fact is, however, that "Dunne's theory remains in the mind, still alive and kicking, when all these refutations of it are forgotten."

What, then, is the actual theory of Serialism? This is by no means a question to be answered within the scope of a book review; in addition, the reviewer is not quite certain that he grasps the theory in its entirety. Yet, perhaps enough can be outlined to at least incite others to read the book—more than which a mere reviewer could scarcely hope for.

Mr. Dunne does not spare the reader's sensibilities; on beginning

the book, the reader is presented with some fairly strong matter for thought. The first statement is that we (all of us, including even the professional philosophers) mistake "time" for something which is not really time at all. In making this mistake, we conclude that everything in the universe is transient and rushing to destruction. In real time, however, in Mr. Dunne's time, the exact contrary is the case, which is to say that anything which has ever existed remains in existence forever.

Thus man, and everything else which has come into existence, is immortal, but it is, as the title of the book indicates, a new kind of immortality, quite unlike anything the reader has thought of before. It is so different, for example, and is of such implications that, in the words of the author, "it is sufficient to convert into so much waste paper the greater part of the world's more serious books . . . it is sufficient to reduce to complete nonsense every discussion which has ever taken place concerning the question of survival." If, after this, the reader wishes to continue, the remainder of the book lies before him.

Mr. Dunne's theory of Serialism had its beginning when he noticed, a good many years ago, that certain of his dreams had the peculiar attribute of applying to the future. He had many dreams, as most of us do, of events which had happened in the past, but occasionally he would have a dream which was entirely "normal" except that it referred to an event which had *not yet happened!* He dreamed once, for example, of a terrible volcano eruption, entailing much loss of life. The papers a few days later carried stories of a major volcano disaster in Martinique, one of the most terrible disasters in the annals of the world. Such dreams (he has had quite a number) first gave Dunne the idea that what we generally refer to as "time" probably does not adequately describe the true situation at all. This was brought forth in the first book, *An Experiment with Time*, the basic idea of which, I believe, is that "real time" is composed of a vast *Now*, and what we consider to be past and future are simply small artificial segments of the larger panorama.

To understand Dunne's theory, one must first understand the idea of the *regress to infinity*, a familiar mathematical concept. Suppose an artist is painting a picture of a field in which he stands, and wants to be certain that his reproduction of the scene is perfect in the sense that it includes everything in it. When he finishes painting, he notes that his picture is not complete—something is missing, for he has left himself out. Thereupon he paints himself and his canvass into the picture. Then, to make the representation

correct, he must paint himself and another picture into the smaller canvass, and so it goes, a regress to infinity, for the representation can never be complete—except at infinity. This regress to infinity is like the Chinese boxes—each box is in a larger box which is in a larger box, and so on. And the entire family of boxes forms a *series*.

In Dunne's theory of Serialism, then, "every Time-travelling field of presentation is contained within a field one dimension larger, travelling in another dimension of Time, the larger field covering events which are 'past' and 'future,' as well as 'present,' to the smaller field." This is Dunne's first law, and leads directly to the second, wherein is indicated the nature of the new immortality:

"The serialism of the fields of presentation involves the existence of a serial observer. In this respect every time-travelling field is the field apparent to a similarly travelling and similarly dimensioned conscious observer. Observation by any such observer is observation by all the conscious observers pertaining to the dimensionally larger fields, and is, ultimately, observation by a conscious observer at infinity."

Once the content of these two laws is grasped, the reader is well on the way to coming to terms with the theory of Serialism. It all sounds rather complicated, and indeed such it is, but in his new book Dunne proceeds by easy stages, employing simple physics, mathematics, and even psychology to bolster the theory of Serialism. The theory seems to boil down eventually to an infinite number of time dimensions, through which infinite observers live—and observe. Just now you are observer 1 in time 1. When you "die" you will be observer 2 in time 2, and so on to infinity. And occasionally you have a glimpse of time 2, while still existing in time 1. This is during dreams,—at least during some dreams. We do not, in other words, have to wait until "death" to have a look at the next dimension in the series. And the vistas of time 2 and all the times to follow are so vast and full of promise as to approach the incomprehensible, for here all sensory phenomena, to use the words of the author, blend together in a perfect symphony.

Most readers, in the opinion of this reviewer, will, upon finishing the book, conclude one of two things: either that Dunne is completely irrational, irresponsible, and possibly a bit "touched," and certainly not to be taken seriously, or that he is the one man in the history of the world who has achieved a really good grasp of the age-old problems of time and space, life and death. The present reviewer reserves judgment on this point, but warns the reader that Mr. Dunne's powers of persuasion are of no small magnitude.

EXTRA-SENSORY PERCEPTION AFTER SIXTY YEARS,  
by J. G. Pratt, J. B. Rhine, Burke M. Smith, Charles E. Stuart  
and Joseph A. Greenwood. New York: Henry Holt and Com-  
pany, 1940. \$2.75.

This latest publication from the parapsychology laboratory at Duke University is intended, as the authors state in the preface, to afford a complete review of recent research in extra-sensory perception, in the light of all the criticism it has drawn. So it is natural that the first section of the book deals with the question of the actual occurrence of ESP. The origin and formulation of the problems of ESP are considered rather thoroughly, and then a complete survey of the results of ESP tests is offered. This survey is of considerable value, for here for the first time are brought together most of the significant experiments in this particular field.

Along with the results of ESP research are presented the counter-hypotheses—hypotheses which have been proposed by critics of ESP research to account for the results without the introduction of any paranormal phenomena. These hypotheses are presented one by one, and consist of such propositions as the following: "The data must have been tampered with," "the results are explainable by the subject's use of cues . . .," and "the results are due to loose conditions and poor observation by the experimenter." The line-up of counter-hypotheses is impressive, there are thirty-five of them, and they are considered one by one and matched against such evidence as is available in published reports of ESP research.

The most effective treatment of these counter-hypotheses, however, is in the chapter in which they are considered jointly—in which the entire weight of the thirty-five hypotheses is levelled against the results of six major experiments (Pratt and Woodruff, Warner, Pearce-Pratt, Rhine and Ownbey, Riess, and Murphy and Taves). In this section the relevant counter-hypotheses are presented along with comments indicating the validity or lack of validity of each application of the hypothesis. The end-result is that the six independent research series meet all the counter-hypotheses and remain inexplicable except by the ESP hypothesis.

The next section of the book includes a survey of the published criticism of ESP research, and a chapter devoted to critical comments invited expressly for inclusion in this volume. All the criticisms, and there are many of them, are given due consideration; but the authors indicate that, in their opinion, all of these criticisms have been met in the section dealing with counter-hypotheses, and that,

therefore, their previous conclusion is valid, *i.e.*, the conclusion that the results are inexplicable except by the ESP hypothesis.

The chapter intended for critical comments expressly for publication in this volume does not appear to have been a spectacular success, since of the seven leading critics to whom invitations to participate were sent, only three responded, the others begging off for reasons which are presented in their letters to the authors, which are included and make interesting reading. The authors do agree, however, that two issues worthy of attention were raised by the three responding critics. The first of these has to do with the question of "optional stopping". That is, is it proper to stop an ESP experiment at any point in the research, at a point, for instance, where a positive deviation of significance is reached? Or must the stopping point be predetermined? The second issue has to do with the future of ESP research if methods are further perfected, the idea being that with the use of completely perfected methods, results will presumably disappear. As the authors state, the relevance of this issue may be determined only by evidence of imperfections in procedures in use at the present time—lacking this evidence, the issue can scarcely be of significance, however.

The next section of the book has to do with the nature of ESP itself, considering such topics as the general relations of ESP to the individual subject, ESP as a psychological phenomenon, and test conditions that affect performance of subjects in ESP experiments. At the end of the chapter on test conditions is a valuable summary of the obtained results. Here we learn, for example, that it is established that individual tests are superior to group tests, that it is probable (indicated) that alcohol has a certain favorable effect upon ESP, and that sodium amytal has an unfavorable effect upon ESP, and that the relation between the subject and experimenter may be of considerable importance in determining the success of an ESP experiment.

Finally, the authors consider the present situation of ESP research today. Unsolved problems are mentioned, as well as methods of experimentation which are on trial and under contemplation. A considerable discussion is devoted to purely statistical problems, of which there are more than the average reader probably realizes.

On the whole, the authors appear to be more or less satisfied with the present status of ESP research, in spite of the tremendous criticism which has been directed against it. They indicate that they are not particularly concerned with the extent of belief or acceptance of the establishment of the ESP hypothesis, which is a proper attitude, and is to be desired in the laboratory. As they say, "as long

as a psychologist is willing to investigate . . . his belief should not be of importance."

The authors are, of course, strongly convinced as to the genuineness of the phenomena of ESP. They are reasonable, however, for they write, "The answer to the question, 'Does ESP occur?' therefore may be put somewhat as follows: the evidence is ample so far as present knowledge of alternative hypotheses goes—which means so far as the present group of critics and so far as the ESP investigators themselves have been able to formulate alternative possibilities. Like every conclusion to a research and like every decision, however judiciously made, the question may always be re-opened for new evidence or new hypotheses."

In the appendices at the end of the book is a vast amount of extremely usable material—statistical data, summaries of reported experiments, complete data from some experiments, and a considerable glossary of terms. There is in addition to this a bibliography of well over three hundred items, which should be of value to the student in the field. On the whole, the book is a very useful addition to the literature of an extremely controversial subject.

E. T.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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### Obituary—Sir Oliver Lodge

“A wilderness of facts must be known to all philosophers; the true philosopher is he who recognizes their underlying principle and sees the unity running through them all.”

—from Sir Oliver Lodge’s first Presidential Address to the Society for Psychical Research, 1901.

The death of Sir Oliver Lodge at his home at Amesbury, Wiltshire, England on August 22nd, has deprived the world not only of a great scientist but also of one of the greatest contributors to human progress that it has ever known. Few men have possessed so rare a combination of intellectual superiority and spiritual enlightenment.

The founders of the Society for Psychical Research were men of a particular type of scientific and philosophic mind that sustained interest in psychical phenomena and suited them to the task of their examination. They possessed the vision to see an underlying unity in nature; the curiosity to question established traditions and prejudices of their time and scientific discipline.

Sir Oliver Lodge possessed all these attributes and as a scientist he was of course far greater than the others. As a physicist, he received a training which tolerates no inac-

curacy,—brooks no compromise with truth. As a philosopher, he developed convictions for which he would willingly have sacrificed his great scientific reputation,—convictions based upon his knowledge of science and his observations of psychical phenomena.

In his paper, *On the Difficulty of Proving Individual Survival*,\* which he wrote in reply to an earlier one on the same topic by Mr. Saltmarsh, he briefly set forth these convictions:

“An extensive faculty of clairvoyance can hardly be attributed to an extension of the normal faculty of the medium without the intervention of some other intelligence of whose activity many phenomena contain more than an indication: and I think Mr. Saltmarsh would agree that the amount of evidence available for establishing the existence and activity of some intelligence other than that of incarnate humanity may be said to amount to proof.”

In the same article, he attacked the very difficult problem of devising a test to conclusively prove not only the existence of discarnate intelligences but the personal identity of the communicators. He unfolded a plan whereby the usual objections of telepathy and clairvoyance might be ruled out. He is said to have left a number of sealed documents with the S.P.R. for the purpose of carrying out some of these post mortem tests.

Sir Oliver was convinced that he had communicated with his son, Raymond, since his death in the World War and with his old friend and colleague, F. W. H. Myers. But he was thoroughly alive to the scientific and philosophic barriers to the acceptance of the survival hypothesis as an explanation of supernormally acquired knowledge.

Ignorant and antagonistic critics of Spiritualism have attempted to rationalize Sir Oliver's conviction of the life after death by claiming that the death of Raymond produced in him an unbalanced emotionalism. Anyone who has

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\* S.P.R. *Proceedings*, Vol. XL, p. 123.

read Sir Oliver's many contributions to the literature of psychical research knows how foolish and unfounded such an accusation is. In his autobiography, *Past Years*, Sir Oliver tells us that his introduction to psychical research took place in the middle seventies when Edmund Gurney happened to attend one of his classes in Mechanics at University College, London. Gurney was at that time much interested in scientific music and had written a book called *The Power of Sound*. Soon afterward Sir Oliver visited Gurney at his house in London and found him in his study surrounded by extracts and material for the preparation of *Phantasms of the Living*. At first, he thought Gurney's book a mere collection of meaningless ghost stories but gradually the possibility and the significance of telepathy began to dawn on him. He soon met Myers, Sidgwick and Barrett for whom he had a great respect and listened to them discuss their investigations of psychical phenomena.

In a year or two he began the investigation of telepathy himself when he supervised the Guthrie experiments at Liverpool, reported in Volume I of the S.P.R. *Proceedings*. But it was not until 1889, when the S.P.R. brought Mrs. Piper to England and Sir Oliver had a series of sittings with her at his own house in Liverpool that he became "convinced not only of human survival but of the power to communicate under certain conditions with those left behind on the earth."\*

In 1901, upon the death of Myers, Sir Oliver succeeded to the Presidency of the S.P.R. In 1906, Mrs. Piper was brought over to England a second time and visited him and his family at Mariemont, Edgbaston. A second series of communications were recorded which Sir Oliver affirms verified his former conclusions.† It was in this second series that the *cross correspondences* began, claiming to be the invention of Myers, Sidgwick and Gurney, who, under-

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\* Reported in S.P.R. *Proceedings*, Vol. VI.

† Reported in S.P.R. *Proceedings*, Vol. XXIII, pp. 127-180.

standing the problems involved in proving discarnate identity, had formed a sort of S.P.R. on the other side.

In 1894, Sir Oliver accompanied Myers to the south of France to visit Richet and there, on the Ile Ribaud, the famous sittings with Eusapia Palladino took place which Sir Oliver reported in the *S.P.R. Journal* (November, 1894). In these sittings phenomena took place which he concluded were above suspicion in spite of the later revelations of the Fielding, Baggallay, Carrington Committee.

\* \* \* \* \*

Sir Oliver wrote much about the vibrations in the ether in connection with psychic and mental phenomena. He believed that in the ether lay the explanation of the mind-body relation. In the introduction to his book, *Ether and Reality*,\* he points out the necessity of viewing the universe as a whole—the mental and the physical—matter and intelligence—and the necessity of grouping the various aspects of life as they are discovered by science into a cosmic scheme. He furthermore demonstrates his ability as a keen analyst in his terse definitions of philosophical systems quoted below:

“We can all recognize the very certain truth that to know all about any one thing we have to know about a great number of other things. Everything is interlocked: we cannot take a comprehensive survey before we look at things individually, and we cannot consider individual things fully and completely without a comprehensive survey. Thus there is a difficulty but it is unavoidable.

“In science, as a rule, we concentrate on one aspect, and try to get that clear. Hitherto science has mainly concentrated on the purely material aspect of the Universe; while the philosopher is left to group all aspects together if he can. But there are gaps which he must depend on science to fill up. And sometimes he has to wait, not knowing

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\* Hodder & Stoughton Ltd., 1925.

what he is waiting for; not always knowing that there is a great deal to wait for . . .

“Progress (in philosophy) can be made, but always tentatively, and with a sense of incompleteness. Everything excluded is a weakness. To exclude the ether is a weakness; an effort to understand the connexion between mind and matter is hopeless if we exclude the *tertium quid*, the essential intermediary. To exclude life and mind is another weakness; it is the basis of a materialistic system. To exclude matter is another but less common error,—the basis of a narrow idealism. To over-emphasize conduct as a test of truth is the basis of Pragmatism. To under-estimate conduct and practical affairs is Mysticism. The positive side of all these systems may be strong; the negative side is feeble and misleading.”

The reconciliation of science and religion has long been recognized as the essential task of philosophy. But no such reconciliation had been achieved at the turn of the century or appears to be nearer accomplishment today. The great thinkers of the nineteenth century were greatly perturbed by the lack of harmony between these two great subjects. The old philosophies were outworn and the materialistic doctrine offered by science in their stead was not only spiritually unsatisfying but it did not bear the ring of truth. When the significance of the psychic faculties was finally glimpsed, it suddenly offered a possible bridge between these two most important aspects of human life. No wonder that men like Lodge, Myers, Sidgwick and Gurney were fascinated by the phenomena which they realized might prove to be a key to the nature of life and mind. It is much more extraordinary that many fine scientists of their day and ours have failed to see the significance of these manifestations and appear to be too handicapped by their one-sided development to seek beyond a purely mechanistic explanation of mind.

Sir Oliver Lodge is well known the world over as a scientist and therefore little need be said of his great

achievements here. It is sufficient to remind the reader that he made investigations into all types of electrical phenomena—lightning, the seat of the electromotive force in the voltaic cell, the phenomenon of electrolysis, the speed of the ion, wireless telegraphy, the motion of the ether near the earth and the application of electricity in the dispersement of fog and smoke. He kept reiterating that we were only at the beginning of things and hardly civilized yet.

In conclusion, it is only fitting to speak of his fine character. He possessed the humility of a very great man. He was a true Christian and the progress and enlightenment of mankind were very dear to his heart. Toward the end of his life he became, like his friend Charles Richet, more and more interested in the psychical faculties and the study of the mind. Unlike Richet, he was most interested in proving survival of personality. To the thousands of people—most of them of very limited intelligence—who wrote to him for knowledge or for comfort, he replied with patience and sympathy. To those who asked the benefit of his brilliant mind, he gave freely of his time and effort. He always had a word of encouragement for those who were embarking on psychical research.

People who are apt to dismiss psychical phenomena lightly as unworthy of attention might do well to remember that one of the greatest minds and the finest characters of all time devoted sixty years of his life to this study and came to the conclusion that personality survives death and can communicate with this world under certain conditions.

It would indeed be a tragedy if so tireless a worker and so great a soul were to pass into oblivion. We wish for Sir Oliver Lodge what he wished for his friend, Myers—a renewal of strength to undertake fresh effort:

“Say, could aught else content thee? which were best,  
After so brief a battle an endless rest,  
Or the ancient conflict rather to renew,  
By the old deeds strengthened mightier deeds to do?”

—from his memorial address on Myers.

## An Account of Some Extraordinary Psychic Experiences with Alice Belle Kirby

BY ERIC E. MONTGOMERY

(EDITOR'S NOTE: Mr. Montgomery of Natchez, Mississippi, is a life-long friend of the Kirby family. The Editor recently interviewed him in Natchez and was impressed by his intelligent point of view and his obvious sincerity. Much of a misleading nature has appeared in the press concerning the little fourteen-year-old medium of Jonesville, Louisiana, whose remarkable psychic powers developed about two and a half years ago. Readers of the JOURNAL who have read of the case in the newspapers will be interested in a first-hand account from a man who has watched the development of the mediumship.)

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In November, 1938, little less than national interest was aroused through press and radio in the mediumship of Miss Alice Belle Kirby, the thirteen-year-old daughter of Mr. Leon Kirby of Jonesville, Louisiana. At that time, she was invited to New York to speak on the "We the People" radio program and received considerable ignorant criticism from a skeptical press. Inasmuch as I have been sincerely interested in Alice Belle's mediumship and have perhaps witnessed more of her amazing phenomena than anyone else in this entire section, others may be interested in an account of a few of my experiences.

To begin with, I would like to state that as a boy I lived in the country; our family plantation home is situated in Catahoula Parish, Louisiana, twelve miles south of Jonesville, on the bank of the Ouachita River. The Leon Kirbys live very near our old home and their family and mine have been friends for more than thirty years.

I first heard of Alice Belle's astounding ability early in the year 1938 but remembering my past and none too exciting experiences with so-called professional mediums, I determined that I had had a lifetime's worth of séances

already. As a result, it was not until the middle of May on Mother's Day that I decided to go over to Jonesville and thoroughly investigate Alice Belle and these astonishing and oft-repeated rumors.

As it so happened, on this date my father, J. E. Montgomery of Vicksburg, Miss., was visiting Natchez. I had written him on several occasions concerning the amazing ability of Alice Belle and as he was an old friend of the Kirby family, he was most anxious to witness the phenomena. He therefore suggested that we drive over to their plantation home on Sunday evening.

We arrived at their residence about seven o'clock and were most cordially received by the family. It was nearly ten o'clock before we could see Alice Belle because there were several other visitors at the home ahead of us. A certain man and his wife from Los Angeles, members of the Brotherhood of Light, an occult organization, had been waiting in Jonesville most of the week for an interview and as they came out of the séance room, they smilingly reported that their investigation had been satisfactory and that they had received some very surprising phenomena.

Then my father and I were asked to come into the séance room. There were other persons present besides Alice Belle. They were Mr. and Mrs. Clyde Webber of Jonesville and Miss Rowena Kirby, Alice Belle's sister. We sat in groups around a table. The lights were extinguished as is the custom for table tipping. After several minutes of waiting, we asked a number of questions and these were correctly answered by means of table taps. Alice Belle then said that she would try to be *levitated* or raised bodily on to the top of the table.

At this declaration I was frankly astounded. I had heard of levitations but had concluded that "they were trickery" only performed by professionals or magicians (with the aid of considerable apparatus) and I could not conceive of a little thirteen-year-old country girl knowing such magic!

I was therefore in a skeptical and doubting frame of

mind, even though the Kirbys were my friends and I trusted them implicitly. As to my father's attitude, he was equally bewildered and incredulous for I dare say he had never even heard of such an accomplishment before. His only previous experience with mediums had been demonstrations of automatic writing and phenomena of the mental type.

Well, to go on with the story, Alice Belle suggested that we all stand around the table and that my father hold her left hand and I hold her right. After a lapse of about one minute she said, "If there be any spirits present, let it be known by lifting me up on to the top of the table." Almost immediately there was a gentle but steady and continuous pull on my left hand and Alice Belle was bodily raised into the air by some "unseen force" on to the top of the table which was three feet from the floor. The lights were then turned on with Alice Belle standing on top of the table in full view and my father and myself holding her hands.

I asked Alice Belle if she had ever been lifted higher than this and she replied "that on several occasions she had been lifted up to the ceiling." To prove it, another small table was procured and placed on top of the first one—the total height of the two being now about six feet from the floor. Again the levitating phenomenon was repeated. This time I determined that I was going to resist thoroughly the lifting force to discover the origin or extent of the power. I held Alice Belle's wrist in a vise-like grip. The force started to lift Alice Belle's body again. It rose and swayed in the air but I held on with all my might. At that moment a hand of tremendous strength clasped the wrist of my hand which was holding Alice Belle and she spoke: "*It* does not want you here!" With my free right hand I felt of this hand that held my left wrist in so strong a grasp and could distinctly distinguish a wrist and forearm. The hand was large and the arm sinewy and expressive of great strength—quite unlike that of anyone present in the room. There was no one present at the table but Alice Belle, my father and myself—the other ladies were on the opposite side of

the table across the room and Mr. Clyde Webber was out of the room during the second levitation. Was this the materialized hand of a spirit? Or was it the hand of someone present which the combined power of fear and suggestion made me imagine to be of great strength? I do not think it was the latter because I was greatly astonished but not afraid.

In any case, the hand did not appear to come from any particular angle as it would have done if it had belonged to one of the sitters. I was now convinced of the futility of resistance and, not wishing to spoil the demonstration, I released my hold upon Alice Belle and at Alice Belle's command the light was again turned on. Alice Belle was standing on the top of the higher table and my father was still holding her hand.

As some may contend that Alice Belle could not perform the same feat away from home or with another table, I will relate another surprising instance about which I have been told although I was not present. It occurred at the home of Mrs. Chris James in St. Joseph, La. during July, 1939.

There were a number of persons present—Mrs. Chris James, Mrs. John Schuchs, Mr. and Mrs. Reeves Louis, Mr. Harold Biggs, John Schuchs Jr. and Alice Belle. When they had all gathered together around a small table, much phenomena began to manifest. But strangest of all was the levitation not only of Alice Belle but also of Mrs. John Schuchs' little boy, James, who is ten years old and weighs eighty-five pounds. Alice Belle took hold of his hand and lifted him up together with herself to the top of the table.

The last séance that I attended at the Kirby home was on January 25, 1940. A Mr. C. E. Phillips of Baton Rouge, La., was present for an appointment. Mr. Phillips carefully blindfolded Alice Belle and then watched her rewrite and correctly answer about a dozen questions which he asked her. She told him his correct age, the number of

children in his family, the number of boys and girls and their correct ages. She told him the number of his wife's brothers and sisters, their ages and whether living or dead, etc.

Alice Belle asked everyone else to leave the room upon this occasion with the exception of herself and Mr. Phillips and while he held her hands, she was raised into the air on to the top of the table. Mr. Phillips reported this as the strangest phenomenon that he had ever experienced and added his conviction that Alice Belle possessed remarkable occult powers.

After Mr. Phillips had left, the family decided to hold a séance of their own. Those present were Mr. W. H. Wright, the Superintendent of the Catahoula Parish Schools, and his wife and daughter, Mrs. Clarence Richard, Mr. and Mrs. Curtis Stroud of Jonesville, Mrs. Leon Kirby, Miss Louise Kirby, Alice Belle's sister, Alice Belle and myself.

We assembled and proceeded in the usual manner. The first thing that happened: the table slid all the way across the room against the wall, raised itself into the air as high as anyone could reach it, appeared to float and to be pulled by some magnetic force back across the room and then came down again. There was a small "what not" in the corner of the room covered with various small objects and a number of them were apported or transferred without visible means and placed in the sitters' hands. I was thinking at the time that all this might be true but nothing had ever been placed in my hands. Almost instantly following the thought, I felt something nudging against my hands on the table and lo and behold, when I picked it up, it proved to be the largest vase in the room.

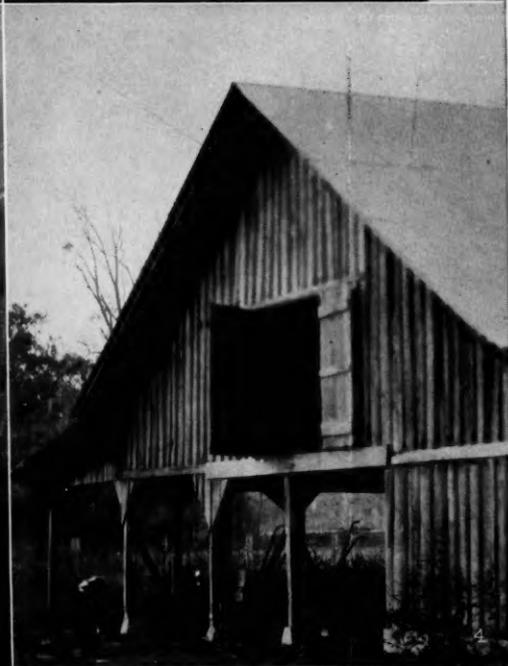
Mr. Wright now took his watch from his pocket stating that it had almost run down as he was accustomed to winding it at bedtime. Saying that he wished to make a test, he deliberately changed the time of the watch and placed it upon the table. All of us held our hands around the table to prove that no one present was "tricking" in the dark.

Alice Belle commanded: "Wind and correctly reset Mr. Wright's watch." Almost immediately we could distinctly hear the watch being re-wound and upon close examination afterwards the watch had been correctly reset to the exact time and fully wound.

I did not see all the phenomena at this séance as it was necessary for me to leave early. But upon bidding the group goodnight, as I walked toward the door, I remarked: "Alice Belle, you promised to do something special for me at tonight's séance. Won't you do something else before I leave?" Immediately the table was lifted from the group over their heads in the air and catapulted to my very feet. If this was saying goodnight it was a surprising "adios" and there is no need to state that I left rather hurriedly.

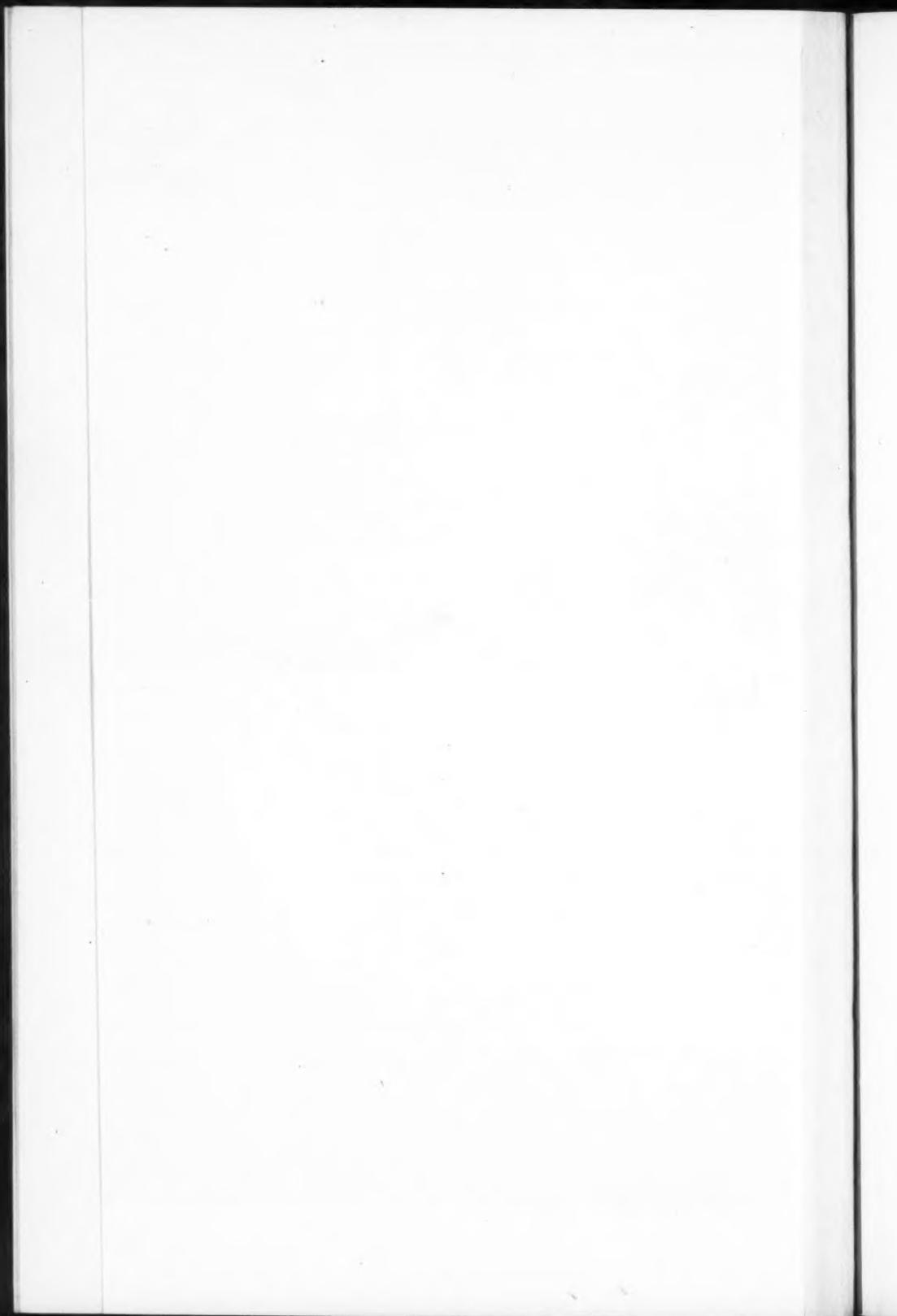
In March, 1938, a most astounding séance took place—astounding because it was held in full daylight. The following persons were present: Mr. and Mrs. Shelby Kirby of Jonesville, Miss Mildred Grayson and Mrs. George Cotton of Winnsboro, La., Mr. and Mrs. Elvin Watson and Mrs. Grier Coleman of Jena, La.

Alice Belle was entertaining the above gathering of people at her home when the following extraordinary thing happened. The table which she was using walked or bounced out on the screen porch to the door and down the steps, across the lawn back of the house. It went two hundred yards across a meadow to the cow barn (with only Alice Belle's hands upon it.) At this time, there was a run or sloping drive up into the second story of the barn and the table bounced along with everyone following it up this ramp into the barn. It then continued across the floor to the farthest corner and stopped. Alice Belle was by this time somewhat fatigued with this most unusual and strenuous manifestation and said: "Sit me down." Whereupon, in full view and in daylight, the spectators saw her levitated or lifted up more than two feet from the floor, turned around and seated gently on the table and then it went



1. Alice Belle Kirby. 2. Eric Montgomery. 3. Alice Belle and her nurse, Aunt Margaret. 4. The barn in which the daylight levitation took place. The ramp up which the table bounced has since been removed.





bouncing again across the floor with Alice Belle seated thereon.

In conclusion, I will tell you a little about Alice Belle herself. The Kirby family are among the most prominent in their community. They are all highly respected and greatly beloved by everyone, all being members of the Baptist Church in Jonesville in which Mrs. Leon Kirby teaches a Sunday School Class.

Alice Belle's faithful old nurse, old Aunt Margaret Cotton, who is a beloved old slave-time servant now ninety years old and who has lived on the Kirby plantation for generations and nursed all the Kirby children, prophesied at Alice Belle's birth:

"Mis Kirby, dis chile will be able to see and tock wif de spayits. De Lord shore done bless you, yes Mam."

Alice Belle is the seventh of Mr. and Mrs. Kirby's eight daughters and was born with the reported "caul" or veil. She has always been Aunt Margaret's favorite. She speaks of her in fond devotion as "my honey chile".

Professor F. H. Shiel of the Block High School, Jonesville, La., where Alice Belle is a student, is very fond of her and says she is especially brilliant, far above the average for her age in intelligence. Some time ago, Professor Shiel wrote to a Professor Louis F. Ragout of Los Angeles, who has developed a system by which to test individuals for their electromagnetic radiations or "human aura". Professor Shiel received some instructions and equipment from Professor Ragout and made tests as suggested on both himself and Alice Belle. The results of such tests are determined in units—125 being average for an adult woman and 135 for an adult man. Professor Shiel's tests produced the result of 155 units of radiation for his own aura and 300 for Alice Belle's. Professor Ragout, the inventor, stated that this was the highest result ever obtained. The highest previous to that time was 225 units obtained in testing a hypnotist in Paris.

Alice Belle has also made successful prophecies. For example, she told me and several friends in July 1938 that a bridge would be built across the Mississippi River at Natchez; that it would be assured in three months' time and that the actual construction of the bridge would not begin until January 1939. The election which assured the construction was held in Natchez in October, 1938 and construction was begun in January as Alice Belle had foreseen.

Alice Belle has impressed me very much by her youth and sincerity. She can have had no previous knowledge of occult science and she uses her powers simply to entertain her friends and admirers in her own home. She has often written biblical passages and quotations in automatic writing of which I am convinced she has no previous knowledge, even giving the correct chapter and verse. In reply to the usual question of the curious and skeptical "Why can't you do these things in full light?" the following has been received in automatic writing.

"The time has not yet come. When Alice Belle is sixteen years old, she will manifest to all the world and everything—even more—that she now does in darkness shall then be done in full light."

Meanwhile her powers continue to be strong. It will be most interesting to watch the development of this most unusual and attractive little girl during the next few years. The Kirby family believe that this strange power was given their daughter by the Divine for some useful mission in life and trust that it will continue to express and manifest itself "to the enlightenment of science, good to mankind and Glory to God." I can only add that in all truth and sincerity I am convinced that there is not a magician on earth that could produce the same wonders (without the aid of apparatus and trickery) that Alice Belle Kirby performs in her country home.

*Testimony*

Feb. 23rd, 1939.

TO WHOM IT MAY CONCERN:

This is to certify that I did visit the Leon Kirby Plantation Home in Louisiana, located near the town of Jonesville, La. on Jan. 19th and did witness the following Psychic demonstration by his thirteen year old daughter Alice Belle—to-wit:

—1—She did automatic writing while blindfolded—correctly re-writing several questions in my presence without having previous knowledge of same.

—2—She produced levitation of herself—even to raising her body several feet off the floor. This was done with only myself and Alice Belle present in the room, and while I was holding both of her hands.

I further certify that no evidence of trickery or hypnotism was noticeable on close observation.

SIGNED: HENRY V. ZIZZI,  
Natchez, Miss.

SIGNED: S. L. SHON, J., P  
Notary

FEB. 24th, 1939—NATCHEZ, MISS.

(SEAL)

\* \* \* \*

AFFIDAVIT:  
CITY OF NATCHEZ,  
COUNTY OF ADAMS,  
STATE OF MISSISSIPPI.

March 4, 1939

I hereby solemnly swear that on the evening of October twelfth, 1938 that myself and a party of several persons—namely, Mrs. Hugh Junkin and Mr. S. F. Neal of Natchez, Miss., did motor over to the Leon Kirby Plantation Home in Louisiana, and that we did together witness the following amazing and most mysterious psychic phenomena manifested by Alice Belle Kirby, thirteen year old daughter of Mr. and Mrs. Leon Kirby of Jonesville, La.

—1—Alice Belle caused the entire room to vibrate most decidedly at her command—even to rattling the furniture in the same room—.

—2—Alice Belle caused “cool breezes” to blow at her command in a closed room—this could be distinctly felt on the face and hands of all present.

—3—After being carefully blindfolded by me—Alice Belle would re-write exactly, word for word—of any question or questions written by the members of our party and also answering same questions accurately.

—4—Alice Belle did cause herself to be "levitated" or raised up into the air on top of a table—without any physical aid—*while we held both of her hands.*

I also solemnly swear that upon close and careful inspection that there was no evidence of any trickery whatsoever—nor powers of hypnotism used to aid Alice Belle in performing the above mentioned Psychic Feats.

SIGNED: ERIC E. MONTGOMERY.

SIGNED: JOHN C. HODGE,

*Notary*

March 4, 1939—Natchez, Miss.

(SEAL)

\* \* \* \*

This is to certify that on one Sunday afternoon during the month of March, 1938, when visiting the Leon Kirby plantation home I did personally witness the following psychic phenomenon as performed by Alice Belle Kirby, 13 year old daughter of Mr. & Mrs. Leon Kirby:

(1) She caused a small table to follow her out of the house and travel a distance of fully 200 yards, bouncing along with only one of her hands resting lightly on top of it all the while.

(2) She produced levitations of herself and the table on several occasions.

(3) That the above seance was conducted in day-light without any question of tricking, deception, or apparatus of any kind being used whatsoever.

SIGNED: SHELBY E. KIRBY.

Jonesville, La.

July 28, 1940.

## Suggested Independent Variables for Parapsychological Research

BY ERNEST TAVES

*Columbia University*

An experiment in any scientific laboratory is generally nothing more than an artificially constructed situation in which all, or most, factors are held constant, while the effect of one or a few variable conditions upon the rest of the situation is observed.

The condition which is varied is known as the *independent variable*. The parts of the laboratory situation which vary because of the variation of the independent variable are known as *dependent variables*.

In the psychological laboratory, for example, it may be desired to determine the relation between oxygen deprivation and proficiency in the performance of simple arithmetic problems. The procedure would then involve holding as many factors as possible (such as time of day, physical laboratory conditions, etc.) as nearly constant as possible, while varying the amount of oxygen the subject is allowed to breathe. The subject's performance in arithmetic would then be noted as a function of the amount of oxygen consumed. In this case the amount of oxygen consumed by the subject would be the independent variable, and the subject's performance in arithmetic would be the dependent variable.

It is the purpose of this paper, then, briefly to indicate what appear to be some of the more important independent variables in the field of parapsychological research. Many of the promising independent variables have already been subjected to considerable scrutiny; others have been observed in a somewhat incomplete fashion, so that further work is required; some have not yet been brought within the walls of the parapsychological laboratory.

The list which follows is not intended to exhaust the subject. A number of topics are considered in a fashion principally intended to throw general light on the entire field of parapsychology, and to acquaint the reader with some of the factors which are investigated in the laboratory.

*Tempo.* One of the more interesting independent variables in parapsychological research, in the field concerned primarily with extra-sensory perception, is the rate of calling employed by the subject. In the usual type of ESP experiment a subject is required to make guesses as to the order of cards in a deck, without, of course, having any normal knowledge of the actual card order. In a study by Stuart\* it has been demonstrated that the rate at which the subject makes his calls is an independent variable of importance.

In this study, the only one to the writer's knowledge directly concerned with tempo, the normal tapping rate of the subject was first ascertained; the normal tapping rate was taken simply as the easiest, most natural rate at which the subject tapped out a three-quarter rhythm. The subjects were then asked to guess cards at the natural tempo, and at speeds both faster and slower than the natural tempo.

The obtained results indicate that scores are most positive at the natural tempo, falling off as the speed becomes either too fast or too slow for the subject. Stuart suggests that this is due to the distraction of attention from the primary task of guessing cards (actually, *matching* cards in this experiment). The non-tempo rate, that is, requires considerable effort to keep in time whereas this is not the case with the natural tempo.

This suggestion could be tested rather easily by using other means of causing a comparable distraction. If the same results were obtained, we could say that the difference in performance on the part of the subject is due to distraction; if different results were obtained, there would be good

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\* C. E. Stuart, The effect of rate of movement in card matching tests of extra-sensory perception, *Jour. Parapsychol.*, 1938, 2, 3, 171-183.

presumptive evidence that the tempo itself was responsible for the differential between scoring at tempo and non-tempo rates.

*Distance between percipient and target.* This is one independent variable of which it might be well to dispose immediately, for this is apparently one variable which offers little in the way of possible results. All the evidence is in the nature of indicating that such distances as are possible to achieve terrestrially are of no importance with respect to the manifestation of parapsychological phenomena.

This is, in a sense, unfortunate, for it would be a great step forward if it could be demonstrated, for example, that extra-sensory perception was influenced by some such law as that of the inverse square. It is, as Hoffmann\* has indicated, impossible to determine on the basis of available data whether or not extra-sensory perception is actually affected by the inverse square law, but if such distances could be achieved as would produce noticeable effects upon extra-sensory perception, the door would at least be opened for speculation. This would, it is hoped, lead to further research. The eventual result might be the acquisition of real knowledge concerning the nature of the transmission of telepathic and allied types of paranormal energy.

Such research would, at least, throw light upon the problem of the actual nature of the transmission of telepathic messages. If it could be demonstrated that such transmission was governed by the inverse square law, or by some other such law, there would be good reason to hypothecate a *physical* theory of telepathy. If, on the other hand, no evidence of the operation of such laws could be discovered, there would be no reason for favoring physical over non-physical theory.

*Drugs.* This problem has been considered in detail by other writers, and it is not the present writer's purpose to present again this familiar material, with one exception. It

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\* B. Hoffmann, ESP and the inverse square law, *Jour. Parapsychol.*, 1940, 4, 1, 149-152.

seems apparent, from the literature of the subject, that there is a good chance that basal metabolism may be of some importance with respect to parapsychological phenomena. The famous high-scoring subject reported by Riess\*, for example, was abnormal with respect to thyroid function (this subject was markedly hyperthyroid). Other cases have pointed in the same direction. At the present time no work, to the writer's knowledge, is being done in which administration of thyroid, in small quantities, is one of the experimentally controlled variables. Such research should be done. It would, of course, require medical supervision. Or perhaps interested physicians could be induced to refer hyper- and hypothyroid patients to competent parapsychological researchers for cooperative experimentation. It would appear, to say the least, that the possibilities of this independent variable should be more fully investigated.

*Relation between experimenter and subject.* That the experimenter-subject relationship is a variable of importance has long been suspected by researchers in the field, but it was not until the work of Pratt and Price† that definite light was cast upon the problem. In their study, Pratt and Price found that positive results were achieved when the relation between experimenter and subject was "favorable," whereas chance scores were obtained when this relationship was "unfavorable."

This work should be repeated, for if it is indeed true that the experimenter-subject relationship is a variable of importance, it might well explain negative or pure chance results obtained by a number of investigators. Pratt and Price, in fact, conclude that failure of some experimenters to find evidence of extra-sensory perception in card tests may be due to just such an unfavorable experimenter-subject relationship as produced chance scores in their own experiment.

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\* Bernard F. Riess, A case of high scores in card guessing at a distance, *Jour. Parapsychol.*, 1937, 1, 4, 260-263.

† J. G. Pratt and M. M. Price, The experimenter-subject relationship in tests for ESP, *Jour. Parapsychol.*, 1938, 2, 2, 84-94.

1. might be of value briefly to consider here the difference between Pratt and Price's favorable and unfavorable conditions. The favorable approach, utilized by Miss Price, involved congenial conversation with the subject, whereby the subject's attention was directed away from the immediate task at hand, that is, the guessing of cards.

The unfavorable approach, utilized by Dr. Pratt, involved direction of the subject's attention upon the task of guessing cards, generally making the experiment seem quite serious.

*Size of stimulus symbols.* If extra-sensory perception is to any great extent analogous to sensory perception, it would definitely be expected that stimulus distortion would produce corresponding distortion in perception. It should be easier, for example, to perceive that a card has a circle when the circle is large than when the circle is small. Such is not the case, however; Pratt and Woodruff\* as well as MacFarland and George† have obtained data indicating that size of the stimulus is not of importance.

Apparently, then, extra-sensory perception is not, in this respect, analogous to sensory perception. This independent variable does not appear to offer much promise for further research.

*Group vs. individual work.* Some of the research conducted by the writer, results of which are as yet unpublished, indicates that possibly this may be a variable of importance. Here, however, caution must be exercised, since it would be easy here to confuse the issue by mistaking the apparent variable for the real one. It might be, for example, that a shy subject would work well alone, whereas the same subject might become uneasy in a group of any size, with the result that his scoring would drop to the chance level.

Nevertheless, in the opinion of the writer, this may well be an independent variable worthy of serious study. The

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\* J. G. Pratt and J. L. Woodruff. Size of stimulus symbols in extra-sensory perception, *Jour. Parapsychol.*, 1939, 3, 2, 121-158.

† J. D. MacFarland and R. W. George, Extra-sensory perception of normal and distorted symbols, *Jour. Parapsychol.*, 1937, 1, 2, 93-101.

evidence at present in hand is that for some subjects the group situation is most favorable, while for others the solitary situation is most conducive to extra-chance performance.

*Knowledge of results.* There is a certain amount of evidence that this is a rather important condition of experimentation, particularly in the case of some subjects. When a subject achieves a spectacularly high score, for example, it definitely does affect his attitude toward the task on his next attempt. Or, if a subject scores below chance for a time, and is kept informed as to his scores, another definite attitude toward the task develops. When a subject scores high, he wants to repeat the performance. When he scores low, he wants to improve. Or, if he scores low for a considerable period, he may become completely bored with the entire situation, with the result that his mind becomes occupied elsewhere—in which case his score may again rise.

The present writer has noticed, in data obtained by asking subjects to guess various types of objects, that certain extra-chance effects make their appearance in the data when the subject is informed as to his scores, whereas this particular effect is not in evidence when the subject works without knowledge of results. These data are as yet incomplete, and this finding is cited only as an indication that knowledge of results may be an independent variable of hitherto unsuspected importance.

*Color of stimuli.* In some research conducted by Murphy and the writer\*, it has been found that where color is the attribute of the stimulus which is being guessed, particular colors may be of importance. In the work reported, for example, subjects scored considerably below chance when calling a deck which consisted only of red and white cards. Many other kinds of cards were used, such as red and black, blue and yellow, and black and white. In none of these cases, however, were the scores of extra-chance nature.

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\*G. Murphy and E. Taves, Tests of extra-sensory perception among ASPR members, *Proceedings of the ASPR*, Vol. XXIII, 1940.

The suggestion of the authors is that perhaps the different affective values of the different colors produce attitudes toward the experiment which are of sufficient importance as to alter the obtained result. Here again further research is clearly indicated.

The above list is sufficient for the purposes of the present paper. As previously stated, it is not intended to exhaust the subject, but it does present some of the more promising lines of attack in parapsychological research. When the complete effects of the independent variables listed above are established, our knowledge of extra-sensory perception will be considerably advanced.

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### The Trinity College Studentship

In our Survey and Comment notes for March, 1940 we hailed the establishment of a studentship in Physical Research at Trinity College, Cambridge. This studentship which was founded by the late Mr. F. D. Perrott in memory of F. W. H. Myers, has been awarded to Mr. Whately Carington whose most recent experimental research is reviewed by Mr. Ernest Taves in this issue.

Mr. Carington has contributed another important piece of research in recent years entitled *The Quantitative Study of Trance Personalities* which was published in four parts in the *Proceedings* of the S.P.R. (Vol. XLII, p. 173; Vol. XLIII, p. 319; Vol. XLIV, p. 189 and Vol. XLV, p. 223).

Mr. Carington is a man of many years experience in psychical research. He possesses unusually sound judgment and has proved himself a notably unbiased investigator. We congratulate him on receiving the studentship.

## Book Reviews

EXPERIMENTS ON THE PARANORMAL COGNITION OF DRAWINGS, by W. Whately Carington. *Journal of Parapsychology*, 1940, IV, 1, 1-117.

In the current issue of the *Journal of Parapsychology*, as well as in the current *Proceedings* of the Society for Psychical Research (London), appears a comprehensive report of considerable research in extra-sensory perception conducted by Mr. W. Whately Carington, of Cambridge, England. The principal conclusion presented by the author and supported by the obtained data is of such importance as to merit further exposition in these pages.

The basic procedure of the experiment was as follows: Simple free-hand drawings in ink were exposed in Mr. Carington's study during certain stated intervals, during which percipients were to attempt to reproduce the drawings, in the absence of any normal knowledge concerning them. The percipient's drawings were then matched by impartial judges with the drawings actually exposed by the experimenter during the time the percipient's drawing was made. The judges were ignorant of any facts which might have enabled them to produce a spuriously positive result, had they been of a mind to do so.

Also, the drawings were made just a few minutes before the time of exposure. The method of selecting a subject for a drawing involved the use of an unabridged dictionary, a page of which was selected at random. The first "drawable" word on this page was then sketched. This was the "target" for that experiment. Thus no one, not even the experimenters, had any knowledge whatever of what the drawing was to be previous to the time of the actual experiment.

The problem of the judges, then, when they were supplied with all of the original drawings and all of the percipient's drawings, was to determine the number of "hits", the number of instances in which a percipient's drawing was similar to an original drawing to such a degree as to suggest a palpable correspondence. The various possible methods of assessing such drawings are considered in detail by Mr. Carington, and reasons for the final selection of the method used are presented.

It must be remembered that the judges did not know which original drawings were exposed at which times, and likewise did not know in which order the percipient's drawings were made. The judge had, in other words, simply two batches of drawings, and his

task was simply to see in how many cases a correspondence was in evidence.

The principal result is indeed of interest. It was found, first of all, that there were more correspondences, correct correspondences (*i.e.*, correspondences between an original drawing of a certain time and a percipient's drawing made at the same time) than would be expected by the operation of nothing more than chance. But the most interesting fact was concerned with the way in which the correspondences distributed themselves in time. This main result is shown in Figure 1.

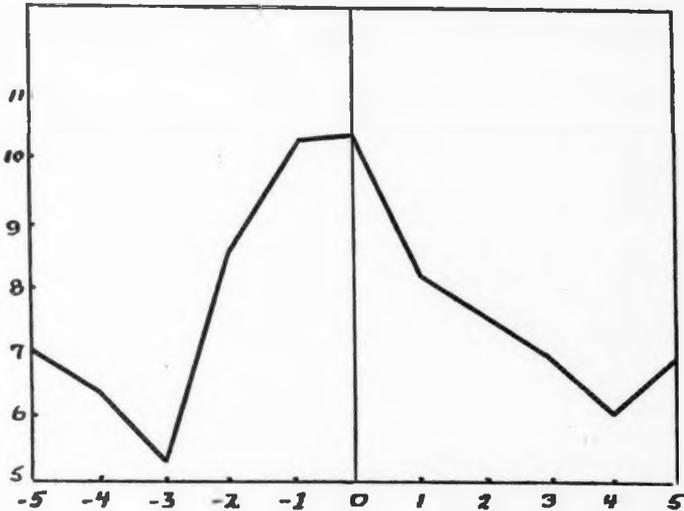


Figure 1. On the horizontal axis is measured the displacement in time between the exposure of the original drawing and the percipient's drawing. On the vertical axis is measured the degree of correspondence between the original drawing and the percipient's drawing.

It is apparent that what happens is as follows: During a period of experimentation, as the time for the exposure of drawing A approaches, the percipient's drawings do not strongly approximate it. As the time for the actual exposure of drawing A comes nearer, however, correspondences increase, reaching a maximum degree of correspondence at the precise time drawing A is exposed. Then, as the experiment continues, with drawings B, C, and D, the degree of correspondence between percipient's drawings and drawing A decreases in almost the same ratio in which it increased previous to its exposure.

This, perhaps, is not easy to follow, but what it means simply is that there is a displacement in time of both the precognitive and retrocognitive senses, and this, as Mr. Carington indicates, is far from a trivial conclusion. The author's final statement is, "The main conclusions indicated by the facts are, first that there is a real cognitive relation of some kind (direct or indirect) between percipients and originals, second, that this may be either of precognitive or retrocognitive form."

Mr. Carington goes to considerable lengths in his paper to meet in advance most of the probable criticism of his research, and although he does a good job of it, there are some criticisms which are not satisfactorily disposed of. If precognition and retrocognition are of such importance within an experiment as to produce the curve shown in Figure 1, may these senses not be just as important in coloring the results obtained from experiment to experiment? This possibility apparently never occurred to the author; actually, it might be of considerable importance.

One fact of more than usual interest is reported in Mr. Carington's paper. One group of percipients in the research was composed of a number of the workers from the Duke University Parapsychology Laboratory. This particular group, mobilized by Dr. Rhine, consisted of six men and six women, and was outstandingly successful in Mr. Carington's experiment. This is a fact of great interest, and concerning this the author writes, "In view of the great amount and intensity of criticism to which Dr. Rhine's work has been subjected, I think it is only fair that these very remarkable facts should be noted at the earliest practicable moment. They in no way invalidate, of course, the considerable legitimate criticisms which might be, but usually have not been, brought against the work in question; still less do they guarantee that all the results reported by Dr. Rhine and his colleagues or followers, or even any particular example thereof, are veridical. But they do go a long way towards substantiating Dr. Rhine's main contentions in a general fashion."

In conclusion, as noted by the Board of Review of the *Journal of Parapsychology*, the experiment ought to be repeated. The obtained result is of undoubted importance, and if the experiment were to be repeated in this country with similar results, a good step forward would have been taken. For, as the author realizes, the ultimate test of this particular method of research must lie in its repeatability by other investigators.

ERNEST TAVES.

PSYCHOLOGY IN THE LIGHT OF PSYCHIC PHENOMENA, by Hereward Carrington. Philadelphia: David McKay Company, 1940. 214 pp. \$2.00.

The scope of Mr. Carrington's latest book is an ambitious one. One of the author's objectives, for example, is to indicate the way in which the entire science of modern psychology will have to be revised if the reality of psychic phenomena is ever accepted by psychologists. That a thorough revision of the existing science would be necessary will, I believe, be granted by all. The first section of Mr. Carrington's book is concerned primarily with the question, "What sort of changes would be necessitated?"

Such topics as memory, emotion, sleep, dreams, and the mind-body problem are discussed. With respect to the mind-body problem the author indicates, then, that whereas present-day psychologists are principally of the opinion that brain and mind are inseparable, proof of the independence of the mind and brain would necessitate abandonment of all current theories based upon mind-body inseparability.

Considering the subject of memory, Mr. Carrington points out some of the grave difficulties with present mechanistic theories. "Our conceptions as to the underlying mechanism of memory would have to be radically altered—once psychic phenomena were accepted as factual occurrences."

The writer indicates in discussing emotion that it is apparently of importance in nearly all mental phenomena, and that emotion has been demonstrated to be of importance in the transmission and reception of psychic messages. From this it is argued that "once the reality of these phenomena be accepted, the Chapters dealing with Emotion are among the first which will have to be rewritten in our academic psychologies." The writer proceeds further to state that emotion "is by no means the mere glandular activity or bodily stirring which our physiologists assume it to be."

It is obvious, in the mind of the present reviewer, that, if the reality of psychic phenomena were established to the satisfaction of modern psychologists, the modern psychologists would be the first to agree that academic psychology would have to be rewritten. But this is simply a statement of fact which no serious student would contest. What could have been a very real purpose, namely, to describe what kind of changes would be necessitated, is not, in the present reviewer's opinion, achieved in the first part of the book.

Further, it is not wise to pass over too superficially the work of modern physiology, as does Mr. Carrington. Physiologists are not

arm-chair theorists in the main; they are bound to the laboratory. When, after years of research, they reach the more or less general conclusion that emotion is actually to be explained principally, if not entirely, in terms of "mere glandular activity," this is not simply a likely assumption, but is a carefully thought out hypothesis, based upon as much factual knowledge as is available at the time. This, of course, is the procedure required by the application of the scientific method.

The second part of Mr. Carrington's publication is devoted to a practically verbatim record of a number of sittings obtained by Mr. Carrington with the famous medium, Mrs. Leonore E. Piper. The records are presented almost without comment. They represent, as the author indicates, a number of relatively poor sittings. In view of the "undoubted" supernormal information obtained, however, the author believes them to be of sufficient importance to merit publication. This will be a matter for each reader to decide for himself. In the opinion of this reviewer the records are of value principally in so far as they render available a complete record of the work done by this first-rate psychic.

The third part of Mr. Carrington's book is devoted to a problem of considerable psychological substance—the mechanism of the acquisition of supernormal knowledge. A number of psychics (Leonard, Hughes, Thompson, Brittain, Garrett) are quoted in this section, with the intention of presenting pertinent data concerning the subjective sensations obtaining during the actual acquisition of supernormal knowledge. The picture is by no means complete, but there are apparently a number of characteristics which distinguish between normal and supernormal impressions.

The list is not long, containing ten items. Briefly, supernormal impressions are, in the opinion of Mr. Carrington and the psychics which he cites, exceptionally vivid, sensible (normal and logical, as opposed to dream-like), strongly emotional, impressive, disconnected from daily life, nearly always tragic, nearly always accompanied by fear, of such a nature as to affect the "Solar Plexus," and are apparently directed by another personality. Beyond stating these characteristics of supernormal impressions, the author, with whom the reviewer sympathizes in view of the magnitude of the problem under consideration, does not proceed far.

In this section of the book, however, are some of the most interesting pages. These deal with an account of the experiences in telepathy of one John R. Cooper. This account is presented in the same form as it was originally presented by Mr. Cooper to Mr. Carrington, and it furnishes a remarkable illustration of a "normal"

person who is, at the same time, "psychic." This Mr. Cooper had a large number of experiences which were extremely vivid. He was able successfully to carry out telepathic experiments with a sympathetic percipient, and beyond any shadow of doubt became convinced of the existence of telepathy and allied phenomena—through personal experience, perhaps the only way in which many may be convinced of the reality of psychic phenomena.

The account is presented without undue fanfare and embellishment, and somehow carries a considerable impact. It is a simple story of a man who had inexplicable experiences, one after the other, until the conclusion was inevitable.

In addition to these three sections, the book contains an appendix in which some problems of philosophy are viewed in the light of psychical research. These problems are minor, and need not be considered here.

Generally, it is the opinion of this reviewer that Mr. Carrington's book, while not a bad one, could have been a much better one. The problems skirted by the author are really of consequence, but it seems to this reviewer that they have not received in this volume their proper consideration. Mr. Carrington is aware of this, however, since he states in the conclusion that he has not attempted to "answer" the problems, "but merely to propound them and to offer certain tentative suggestions which may serve to throw light upon them."

This is regrettable, in a sense. The problems are admittedly difficult, but there is not much to be lost in attempting to answer them. It might, in fact, be a worthwhile project to construct a new psychology, taking for granted the reality of psychic phenomena, just to see with what kind of structure one would emerge. This would be a task of considerable magnitude, however, and it is understandable that it has not yet been attempted.

As a final evaluation of Mr. Carrington's book, then, the present reviewer felt, after he had read the volume, that while he had not learned much about psychology in the light of psychic phenomena, he had been exposed briefly and in a tentative fashion to some of the problems which may, perhaps, some day confront modern psychologists.

ERNEST TAVES.

NEWS FROM THE OTHER WORLD, by Charles L. Tweedale, Vicar of Weston, Ottley, Yorks, author of *Man's Survival After Death*. Werner Laurie Ltd.

The value of this book is difficult to assess. The only thing a reviewer can do is to introduce it in such a way to readers as to assist them to form their own estimate when they read it; it is well worth reading. It is a record of experiences by an entirely sincere and intelligent author, whose previous work went through two or three editions and was translated into various languages. To the author the religious aspect of his experiences is of paramount importance; but he is also qualified by his scientific studies to realize the value of evidence. As an astronomer he has acquired the habit of accurate observation. When phenomena occur spontaneously within the walls of a private house and the witnesses are generally members of the author's family, it is inevitable that the effect upon him must be greater than it will be on one who reads his record; and many details which to him are of great interest may fail to impress a critical reader. The latter will probably consider that the author has a bias in the direction of credulity. The critic obviously also has a bias in the opposite direction. His bias is towards incredulity. To try to estimate a work of this kind fairly is an education in the exercise of fair judgment and discrimination.

The author is quite aware that he is making a big demand on the judgment of his readers; and whenever possible he supplies corroborative evidence in support of his experiences.

The book might have been more impressive if it had been more condensed, and if the author had imposed on himself a self-denying ordinance and eliminated matter dealing with side issues or incapable of corroboration. He evidently considered that as many facts as possible should be included, trusting to the weight of the whole mass of them to influence the conviction of the readers. It is doubtful whether his decision was wise; especially as this involves a work running into 400 pages and a selling price which will put it out of the reach of many busy persons with small means and less leisure.

It is impossible to quote an incident which would be indicative of the character of the psychic manifestations described because the more important ones are too elaborate for quotation in a brief review and the lesser incidents would not fairly represent the quality of the work.

In order to test the effect of the book on a critical and far from credulous student, I lent the volume to a friend who is accustomed to review books on these lines. In spite of the drawback of exces-

sive detail and the introduction of irrelevant matter, she pronounced it to be "a very interesting book".

The first incidents which drew the author's attention to psychic experiences are related in the opening pages and at once arouse interest in the reader. Their spontaneity and persistence seem indicative of deliberate purpose. Mr. Tweedale was then, though only a curate, occupying an old Rectory. He writes, "This experience at the Rectory was our preliminary introduction to psychic manifestation. . . . I found it rather disconcerting. . . . I had yet to learn that men chiefly fear what they do not understand. It was the beginning of a psychic education which was to enlarge my outlook on life, and to transform my ideas almost from top to bottom."

Subsequently Mr. and Mrs. Tweedale vacated the house in which these manifestations had so much disturbed them, and nothing further occurred until some years later when Mr. Tweedale became Rector of Weston, Yorks. The experiences which occupy the bulk of this volume began in August, 1905, and careful records were kept which, the author tells us, fill more than 4,500 pages.

Those who would act on the advice given by Sir William Crookes in regard to perusing facts regardless of preconceptions as to the limit of the possible or impossible, would do well to read this book carefully and critically, undeterred by certain drawbacks to which reference has been already made.

HELEN ALEX. DALLAS.

\* \* \*

THE MEDIUMSHIP OF JACK WEBBER by Harry Edwards.  
Rider & Co., London 12/6.

Jack Webber was a Welsh miner who developed extraordinary powers of physical mediumship a few years ago and practiced them until his death last February at the age of 33.

This reviewer had the opportunity of attending a sitting with Mr. Webber at the Balham Psychic Research Society through the kindness of Mr. Edwards, author of the present volume. This sitting took place in the summer of 1939. As the séance was not held for test purposes and as it took place in total darkness, it is impossible for this reviewer to assert that the manifestations were genuine but she was much impressed by the sincerity of Mr. Edwards whose faith in Webber after several years of close association with him was unquestioned.

Physical effects of all kinds took place: the movement of trumpets; independent voices; and the movement of luminously painted objects.

The most spectacular manifestation, however, was the removal of the medium's coat after he had been roped into a chair and after a new sitter had stitched it down the front with white thread. This reviewer tied and fastened the ropes. Knowing the uselessness of attempting to tie them so they could not be unfastened by a skilled hand, she arranged them loosely but above the elbows and knees and so tied the knots that she could identify them afterwards and ascertain if they had been left undisturbed. After a few minutes' wait in the dark, Mr. Webber's coat was removed and both stitching and knots appeared to be intact.

Mr. Edwards describes this phenomenon in the present book and gives others even more remarkable. The book also contains the testimonies of quite a number of witnesses, in many instances journalists who came to scoff and remained to marvel. Mr. Edwards publishes photographs which he states were taken by press photographers with their own cameras. Flashlight bulbs inside the light-proof cabinet equipped with an infra-red filter were used.

Mr. Webber's death at the height of his power and at a time when he was in the middle of a number of investigations is most unfortunate. Physical mediumship is far too rare today. All those who are interested in physical mediumship and in techniques for séance room photography should certainly read this book.

THE EDITOR.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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## Some Messages and Music Obtained by Means of Trance and Ouija Board

BY N. LINDSAY NORDEN

**EDITOR'S NOTE:** This article on messages and music purporting to come from Felix Mendelssohn and others is an account of the personal experiences of Mr. N. Lindsay Norden, the organist, and his wife. Mr. Norden is also a composer and his musical compositions and arrangements have been published to the number of 400,000 copies.

Like most automatic writing, the early communications were irrelevant, untrustworthy and more like proverbs than messages. But the appearance of a communicator who is able to give themes and arrangements of original music by a laborious method of taps, symbols and letters promises to make this mediumship a unique one.

During the summer of 1939 while on Cape Cod for a vacation, my wife and I discovered that we could easily operate the well-known ouija board. The movements were rapid and the words were practically always spelled correctly. Some of the names that were given were strange to us, some were familiar. With those that were unfamiliar we generally asked the questions,—where did you live? how old were you? what caused your passing? what business were you in? when did you pass? etc. There never seemed to be any hesitancy about replies. We never verified any of these names though we did look unsuccessfully in

the Yarmouth churchyard for one grave mentioned. To some of the questions asked there were definitely false replies. Some of our friends who had had experience in this work advised us that these answers were given by spirits of low degree—probably those who falsified in life and so carried on after death.

To write all this material would require considerable space. I therefore give a few pertinent examples of several types. They did not come consecutively, but were given at different times.

The first type we might call "philosophical." Here are some examples. "Genoa was such a strange place for such monumental things to begin." "I can open no doors but my own, however, it is very interesting to observe man and the mess he is making of the once so beautiful earth. However, all will soon be much better due to sudden unexpected turn of affairs. People will have no more cause to suddenly take themselves hastily from places. This will cause everything to be much steadier." "Wars are settled before they start." "Are the people of the world never going to learn the futility of arms. Question is strong in my mind whether one or more leaders should not be thrown to the bulls." "George should follow only advice of younger men: older ones too set" (evidently referring to the King of England).

"About the same time that we all went over many were united with one cause in strange wars questioning whether policies could not be changed for the better; no voice raised." "Henry the eighth wasn't so bad."

When we returned to our city home, we continued the experiments, and I give a few quips from these. "Some people won't average three lemon drops a day, others a year." "Nude souls are sometimes helpful." "Voiced opinions are better than hidden ones." "Petitioning creates enemies." "Ridicule does not accept human fancies." "Truth, while not always kindest, will be most appreciated by those to whom most hurtful." "Youth is often older than age." "References to Pauline teachings are frequently without

humor." "Love is cruel not kind. It demands always. Pity all lovers. Courtliness sometimes rescues impoliteness." "Utterances are futile; acts alone speak." "Webs frequently catch the spinner." "Ruts are deepest on little used roads." "Graded fields produce better grain. Valleys take the best of the heights." "Europe will lay long in darkness. People will forget that others ever were. Patriots will no longer exist. Culture will be built anew." "Fireworks often bring strange results, also crash is often needed to awaken the slumbering ones." "Facts are the best works and weapons."

On New Year's day, 1940, a new phase began. The first sentences were of no particular interest, then the board spelled "Jacob," followed by "Felix is here and will assist." We asked "what Felix?" and were told "Mendelssohn." He said, "I want you to write three pieces for small orchestra. I will give the themes." We asked whether manuscript paper should be used. "I will give the pitches in the first set of numbers and the time in the second set."

The ouija table then moved very rapidly to the numbers on the board and we called them out while a third person wrote them down. From these numbers alone no one could possibly predict the character of the tune, since it would vary with the note values of the different pitches, and, again with the time signature, and the possibility of being either in the major or the minor mode.

Following this, the key and the time signatures were given and then we assembled all the elements on a piece of manuscript paper. The melody was a very good one. "Mendelssohn" then wrote "I will place  $x$  after the numbers in the upper octave and  $y$  after those in the lower octave." The number of beats on each note was indicated by the movement of the ouija table,—one complete movement one beat, two complete movements two beats, half a movement half a beat, etc.

I have composed music which is published and in use as well as pieces for orchestra, which are in manuscript, and have been performed a number of times. My wife is

musical,—sings, plays and understands the theory of music to a large degree, though she has never composed. The interesting phase of this Mendelssohn matter is that neither of us had been talking about Mendelssohn, nor had I been doing any of his music. Further, we had no idea of any such scheme for writing music; it all came out of a clear sky, following, as I have mentioned, what appeared to be a stupid and uninteresting start with the board. Since any change in the elements (pitch number, beats on note, high octave with  $x$ , low octave with  $y$ , time, or key) would have quite decidedly changed the character of the music, it was necessary for us, with our four hands on the table, to agree on everything. None of the melodies are of the type of my compositions. I defy any composer to write a good tune by working this way. In actual composition the form and general texture of a melody are conceived as a whole, — in a flash, or a spurt of inspiration. The pitches, the pulses on the tones, the phrasing, etc., are all interwoven in the whole conception.

On later dates additional themes were given in the same sectional manner and assembled on manuscript paper. The second theme came on an evening when a musician friend was present. For many years he had been third chair in the first violin section of the Philadelphia Orchestra. The melody suddenly came out after some information of a general character. The third theme came to us alone, and the fourth when a well-known musical educator was present. After the first time there was never any warning when a theme was to appear.

We were told that the first theme was for strings and woodwind. We asked whether there was to be any timpani, and the answer was "that is understood." An inquiry as to horns was answered "they are uncertain." Later we were told "call when you have some work." We were also instructed to write three separate pieces, or a suite of three. "The first two can be called 'A Holiday.' Group them as one, sonata form. The first and the last (themes) to be

the first movement. The fourth theme can be used in a suite with the first two if you wish." In answer to the question as to whether all were to be orchestra pieces, the reply was, "all except (No.) three—you can do as you wish about that. Keep it down" (meaning in the low register).

We called attention to the fact that the third melody had an irregular phrase in it with a bar too many. The reply was "Who cares?"

One evening we heard from "Chopin" via the board. "Polish dances are torn, many others burned, but enough survive to give their greatness to the world. We travel together (Mendelssohn and Chopin) here. When you finish his music, I will try to help—come often. F. C."

Due to interfering circumstances the music has not been orchestrated (Sept. 1940) but there was a start made on the first theme, and it is my intention to do some of this during the autumn. We have held many sittings since these themes were given, and as will be observed later on, the board was dropped. We now work through a trance condition in which the medium (my wife) does not know what transpires. Since the trance came into being, I suppose it is safe to say that we have held at least fifty sittings. On Sept. 26, 1940 one of the controls, (A. B.), said that there was a musical friend present and I asked if it were R. H. W. who sometimes comes.

A. B.: "No, but he has been here before."\*

N. L. N.: "What is his name?"

A. B.: "*Felix.*"

N. L. N.: "He is welcome, but I don't think he'll like the fact that I have not finished his music."

Felix Mendelssohn: "*I haven't finished: I have more music for you to write. Will you write the other soon?*"

N. L. N.: "Yes, I will get at it this fall. There have been a lot of things to keep me from doing it."

\* The trance utterances are in italics.

Felix Mendelssohn: "*You do not have to offer an excuse: sometimes we wait for years for such things. I want you to write more. I have a new tune.*"

N. L. N.: "Well, don't give it to-night: I am too tired. Keep it for some other time. If you can sing it loud enough, I can transcribe it directly on manuscript paper."

Felix Mendelssohn: "*Yes, the other way was crude.*"

N. L. N.: "Is there any way you can identify yourself so that people will believe it is really you?"

Felix Mendelssohn: "*No, only through the characteristics of the music. I will try to guide your hand. You must do it here. I cannot travel. I will stay here. It is necessary to do it here—*" (my house).

N. L. N.: "When there are so many great musicians—much greater than I—in the world, why did you pick on me to write for you?"

Felix Mendelssohn: "*The channel was open and you were interested. I have tried others before, but unsuccessfully. It is very pleasant to talk with you. (The voice had a slight German accent.) I am enjoying myself. I was warned that it was difficult at first—it is not. Work as soon as you can and relax. You must relax: it is much easier. Good night!*"

On March 10, 1940, before the trance phase began, we had a visit from "Robert Louis Stevenson." He said "She must write, articles and short stories." To the question "Were you here before?" the answer was "Have tried before." Then we asked how he found things in *his* world, "World is much the same." Then we asked a number of questions as to whether he was in the room, and whether we could see him, etc. In reply to a request for some verse he said, "Let us to the garden to watch the spring appear, where crocuses and daffodils and magnolias will tear themselves from winter's clasp, with joyousness at sun's warm kiss." Then he said, "Leave out 'magnolias,' children rarely know their name." When we asked if there was anything else, we received "The flames around the hearth-logs are

much amused to see me here, a-watching them a-dancing. To them I seem a funny lad, as every flamelet can plainly see." After this the comment was, "The first three lines are good." Later, "She (my wife) will grow. There is little she cannot accomplish if she tries. I have watched often." We asked him when he died and the answer was "1884" and his age was given as "43", also "don't know birth year." His actual dates are 1850-94. We might have slipped up in reading "8" for "9".

Many other names and dates were given us at different times. Some names and places were foreign, and the business occupations given as shoe merchant, sheep herder, sea captain, cheese merchant, minister, fisherman, etc. Then there were messages coming from those we had known, friends and relatives. These were pertinent but never startling.

Humor appeared from time to time. One day a message appeared signed by W. B.\*, who in life was a tart person, interested in psychic matters. He said, "Honor takes strange means to assert itself." After we had welcomed him, we asked him for a message and he said we would talk of "cabbages and kings." Then, "O the pig and the farmer chased each other 'round and 'round and never caught up with each other 'til the farmer stumbled." To the question "What does that mean" the answer came, "As one pig to another, why try to say?" This was May 30, 1940. On June 16th he wrote again. "Two horse hairs plus three of your very best sneezes taken before turning upside down will cure dandruff."

May 9th, 1940, marked the beginning of more profound psychic events. The board had written: "Has B. tried going from your place?" We asked what this meant and the answer was "trance. Try it."

We had noticed that on many occasions my wife seemed very sleepy after we had been at the board a few moments. So we decided to try the trance without the board. She

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\* Dr. Weston Bayley of Philadelphia.

went "off" very easily holding the "power" at first only a few minutes, three or four. Lately we have held it as long as fifteen and the power seems to grow each time. All experiments have been carried on in the light, some outdoors.

These vibrations, powers, spirits, personalities, or whatever you choose to call them do not seem to be merely subconscious activities, for they frequently bring with them (though not always) a strong feeling of the affliction with which they passed on,—a pain in the heart, a pneumonia condition, a throat condition, or the like. Several have appeared who said that they did not know either of us in life. They have come to help they say. Recently I have taken to recording them on my sound recording machine and some excellent results have been obtained. The medium does not know what she has said when she returns to normal. Several times she has seen a very bright light. This is interesting, for when we were using the ouija board and asked what brought certain persons (or forces) to the board the reply was often "I saw the light."

The other evening the medium said "*He is here*" and later "*Go and preach the truth*" (this with the arm raised like a preacher's arm). There has been some so-called "transfiguration," too, when I can see her face change to the face of another, though so far I have not recognized the changed face. When she "came back" after an old lady had been present through her, her hands were old and withered, but that soon passed away and normalcy returned. This phase will doubtless grow.

All these things are happening in our living room. We have had no visitors so far, though we may have later. We use no wires or mirrors! We are not deceiving ourselves! Whatever the causes are, the results are actually transpiring, without question. We are serious investigators, not easily convinced against our wills, but we do feel that we are on the track of some interesting and instructive phenomena. Who knows?

## Robert Schumann Communicates

BY H. F. PREVOST BATTERSBY

EDITOR'S NOTE: The report of a new case of communications purporting to be from a world famous composer which is contributed to this issue by a member of the A.S.P.R., the organist, Mr. N. Lindsay Norden, prompts us to reprint a summary of a somewhat similar case for purposes of comparison. The outline given below is taken from a review of Baron Palmstierna's book, *Horizons of Immortality*, by Mr. Prevost Battersby which was published in *Light* for September 30, 1937.

Perhaps it was not only on earth that an announcement made last week by the B.B.C. was heard with a certain grim amusement, and one trusts that the joy on the Other Side over a sinner that repenteth may not be damped by any further refusal of that great Corporation to accept the Light.

We were told that the spirit of Robert Schumann, the composer, had communicated to a Medium the existence of a violin Concerto, the score of which had been buried somewhere, he did not know where, among his other manuscripts. That the score had been found and would shortly be performed by the B.B.C. orchestra.

That told but a very small part of the story which had been derived for the most part from a volume, *Horizons of Immortality*.\*

It had been written, or, perhaps one should say, put together by Baron Erik Palmstierna, the Swedish Minister in London, and the account which so stirred the B.B.C. was by no means the most important part of it—had, indeed, been relegated to a concluding chapter.

A group of some thirty people, presided over by the author, had for some years been receiving messages of a high spiritual import, chiefly through the mediumship of Adila Fachiri and her sister, Jelly d'Aranyi, who is to play the Concerto at the B.B.C. Symphony concert next month (October 20th).

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\**Horizons of Immortality. A Quest for Reality*, by Erik Palmstierna. London. Constable and Co., Ltd. 1937. 10/-.

The method of communication had been the most laborious possible—the letters of the alphabet in a circle and a moving glass controlled by two or three hands; but it was preferred by the communicators to any other.

By accident it was discovered that Adila Fachiri, the famous violinist, "possessed the rare gift of transmitting spiritual waves in a waking state and fully conscious, never falling into a trance," and it was through her interest and devotion to the task that the messages were received, replies being frequently given to mental questions; and it was found that the communicators were to some extent dependent on the spiritual qualities of the people present in the room.

Music and art figured largely in the messages, and the prelude to the Schumann announcement was a piece of advice tendered to Miss Jelly d'Arányi as to her playing of Bach's violin Sonata in E minor.

This provoked the reminder that Bach had made use of Vivaldi's melodies, and led to a search at the Royal College of Music, which produced a copy of the Sonata, elucidating all the points on which the spirit-communicator had insisted, thus revealing not only an intimate knowledge of the music, but of the technique of the instrument.

Then in March, 1933, the first message from Robert Schumann was received. It declared his anxiety that Miss d'Arányi should find and ultimately play a posthumous work of his own for the violin.

It was not, he admitted, one of his best, but he was very keen to hear it, and it was probably in D minor.

No one had heard of such a work in London; but, a fortnight later, the direction came: "Tell Tovey, Museum Weimar."

Miss d'Arányi wrote to Professor Sir Donald Tovey in Edinburgh, who replied that, though he thought he had heard of such a Concerto, he knew nothing about it and it might have been destroyed.

That was the first deadlock.

On 30th May, 1933, came a further urge, suggesting an enquiry of Mendelssohn; and, a few days later, the spirit of Joachim mentioned the Hochschule Museum as a likely place. When asked why Schumann had spoken of "Weimar," he replied with characteristic gentleness, "My dear Kind (child), we do not know everything." On 9th July, 1933, came a fresh reminder, explaining that the letter which had been sent to the *Hochschule für Musik* had not been delivered as the Principal was on holiday.

On 22nd August, 1933, a message was received by Mrs. Fachiri, who was in Scotland with her family: "Remember to write to Palmstierna" (the Baron was in Sweden) "to go and look up in Berlin the work of Schumann, he is so anxious for you to find it."

And to a request for help:

"We do not know where it is. There are several places where it may be. Do not think we know everything!"

The Baron, enquiring in Berlin, found that the Schumann manuscripts had been moved elsewhere; but from a helpful hint, a search made in the archives of the *Preussische Staatsbibliothek* revealed the Concerto, but, as the daughter of Schumann had forbidden the publication of the work, it could not be handed over. Furthermore, it was marked "*Unfertig*" (unfinished).

So ended the first chapter.

On the Other Side they were elated; and announced that Joachim (the Concerto was dedicated to him) had left no conditions, and far from being *unfertig* it was quite finished; indeed, the mere finding of it had greatly assisted Schumann's memory as to its completeness.

Then came a direction to consult Herr Strecker, the managing director of B. Schott's Söhne in Mainz, and an apology for not having thought of him before.

Strecker did not know that the Staatsbibliothek possessed a posthumous Concerto by Schumann, but promised to set to work.

Somewhat gloomy forebodings came from Schumann as to the difficulties ahead, which were confirmed by an enclo-

sure from Herr Strecker of two letters from Professor Altmann, showing that the Concerto was "*gesperrt*" for another twenty-two years, and that there was "*nichts zu machen.*" That, thought Strecker, precluded any further effort.

But a more hopeful message was received suggesting that Joachim's daughter should be approached as to her father's conditions; or that the manuscript might be bought: with apologies for mis-direction, giving as an excuse the impossibility on the Other Side of following the action of the human brain.

"We see," they concluded, "the ultimate result and you will play it; but all the little intermediate happenings are not registered, as only the big lines matter."

That ended the second chapter, and there followed a protracted struggle for the right to see the Concerto and photograph it without acquiring any right to perform it in public.

But every effort ended in failure, and no way out of the legal dilemma came in view.

On 16th April, 1934, the circle was told to consult a musician, Herr W., who was on his way from Berlin to England; but, though he made an effort it was not very successful, and he wrote on 1st July, 1934, that the wish of the depositor, Johannes Joachim (Joseph Joachim's son), that nobody should see the Concerto before the hundred years' anniversary of Schumann's death was to be strictly adhered to. Even Professor Altmann was not permitted to take it home.

On 30th May, 1934, a communication had been received from its composer defending the Concerto from the aspersions cast on it as being unbalanced, which was only due to its being ahead of its time.

The composer's mental collapse, and possibly his claim to have received a theme from Schubert and Mendelssohn on which he wrote five variations for the piano, the last work of his life, may have been responsible for the misgivings of his friends.

On 11th August, 1934, the circle was urged to reveal the source of the communications, a very desperate expedient, and one which, if acted on, would probably have jettisoned the whole business; but its members, who had been told to keep the spirit-agency secret, were somewhat nettled, and objected that the advice so far given had not always been good.

At last, however, Herr Johannes Joachim, in September, 1934, gave permission to Miss Jelly d'Arányi to have a copy made, but not for the purpose of public performance. However, in October, 1934, he wrote that the librarian of the Staatsbibliothek, after consulting his superiors, refused to allow "the depositor's condition to be broken," in spite of the expressed wish of the depositor himself.

Here, a friend of Miss d'Arányi, Mrs. Reginald McKenna, comes into the story. She failed to obtain a copy of the Concerto, but reported that it really was unfinished and had been sold to the German authorities.

Schumann replied: "That is nonsense. The work is finished. We hear that Joachim played it through. It is possible the Bibliothek has not got the right copy. We shall enquire more closely."

The enquiry revealed that the work was complete.

That ended the third chapter.

On 5th and again on 24th November, 1936, further pressing appeals were received from Schumann to continue the quest, and, a month later, Herr Strecker met the new librarian of the Staatsbibliothek, and was told by him that the decision of his predecessor had been altered, and that the Concerto was to be published, owing entirely to the efforts the circle had made on its behalf.

On 24th February, 1937, Herr Strecker wrote that a small mistake had been made in describing the Concerto as unfinished; and, to explain the discrepant reports, he said in a further letter:

"Since writing I have heard from Professor Schünemann that there are several Mss. of the Schumann Concerto.

1. A copy by a copyist with heading and corrections by Schumann himself.
2. A copy of a piano score (not in Schumann's handwriting).
3. Schumann's own complete Ms. score, with piano score written below the orchestral score (complete).
4. Violin part."

It is interesting that the theme of the slow movement of the Concerto, which appears in the Brahms' op. 23. Schumann Variations, bears as a sub-title, *Geisterthema* (the spirits' theme).

Towards the end of his life Schumann heard voices; perhaps other ghost-themes came to him than the one Schubert supplied. Was it not César Franck who was taught by the Devas?

Well, there is the mere documentation of the affair. Had it not been for the publicity pressed on it by the B.B.C., it would have occupied but a small part in a review of Baron Palmstierna's book.

To receive information of facts unknown to anyone on earth is a comparative commonplace in a Spiritualist's experience.

This latest exhibition is only of value to the unconverted, and it is rather exceptionally staked out.

The unbeliever is not beyond asserting that of course the existence of this Concerto was known to someone, though it is impossible for him to say to whom.

Considering the denials that we have recounted, such an assertion would seem, at least, a somewhat stiff proposition; but even that would be less staggering than the sceptic's refuge of a pool of universal knowledge out of which anything can be hoisted.

Even that, however, would not account for the impulse to hoist out an unknown piece of music which had been buried for the greater part of a century. Who in either world could have desired such a consummation but the composer himself?

The musical knowledge behind the communications was strikingly illustrated in the dialogue over Miss d'Aranyi's playing of the Bach Sonata.

She was told to play the prelude very slowly, though it was marked *Allegro* in David's edition; to imagine it in octaves so as to get the majestic sound Bach wished for it.

With the instructions in David's edition before her, Miss d'Aranyi hesitated.

"David knew nothing of harmonization," said the spirit.

"What can I do then?"

"Do it yourself."

"How should the tremolo be played?"

"Use only the left hand and keep to a low register."

"But that cannot be done!"

"Of course it can be done. If your left hand gets tired you can use the right hand alternatively. The work is in the *Bach-Gesellschaft*."

"It is not so," objected the lady. "I have carefully looked for it there and could not find it."

"But where Vivaldi's themes are kept. This is what we remember and believe it to be correct."

It was correct. Miss d'Aranyi bought a small volume of works by Bach, built on themes by Vivaldi, a study of which revealed, as has been mentioned, the entire accuracy of the instruction which had been given her.

That in its way is almost as secure from terrestrial explanation as is the finding of the Concerto.

## Gustave Geley (1868-1924)

BY THE EDITOR

In the June and July issues, vignettes were published of the two great French Psychical Researchers, Professor Charles Richet and Dr. Eugène Osty. The article which follows is a brief account of another great contributor to Psychical Research, Dr. Gustave Geley, first Research Director of the Institut Métapsychique in Paris.

Dr. Gustave Geley, a medical practitioner of Annecy\* was made director of the Institut Métapsychique of Paris upon its foundation in 1920. Although a man of transparent honesty and sincerity, his work does not carry as much weight as that of his successor, Dr. Eugène Osty, chiefly on account of the confession of fraudulence made by the physical medium, Eva C. with whom he experimented for some years and in whose genuineness he believed implicitly. Eva C.'s confession also detracted from the prestige of Professor Richet and Baron von Schrenk-Notzing who likewise investigated her powers.

It is becoming increasingly evident that many physical mediumships are "mixed cases" and that a confession of fraudulence though undoubtedly nullifying experiments which were not conducted under foolproof conditions, is not necessarily based upon the whole truth. Psychics, especially those producing powerful physical phenomena, are not as a rule outstandingly well balanced. They may commit fraud intentionally of course and they are even more likely to commit it unconsciously while in trance. They are furthermore quite capable of declaring themselves to be frauds as the Fox sisters did if any immediate purpose is to be served. The personal grudges that develop between them and investigators frequently offer a motive.

It is probable that Dr. Geley was inferior to Dr. Osty as an observer and that he was taken in by trickery. He was not the expert technician that Osty was and depended too

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\* House Surgeon at the Hospital of Lyons, Laureate (first prize man) of the Faculty of medicine.

much upon personal observation rather than mechanical recorders. Furthermore, instrumental techniques had not been much developed for use in psychical investigations up to the time of his death in 1924. It is quite likely that Eva C. practiced fraud at times. The pictures of some of her ectoplasmic materializations are in themselves suspicious. Nevertheless, how can we credit Dr. Geley, an experienced physician, with such incompetence as the fraudulent explanation of the following account of Eva C.'s ectoplasmic emanations would imply:

"The substance . . . emanates from the whole body . . . It issues most frequently from the mouth, and this is the easiest to observe; it can then be seen exuding from the inner surface of the cheeks, from the arch of the palate, and from the gums. It takes on different aspects—sometimes (and this is the most characteristic) it may resemble cords of different thicknesses like narrow, rigid rods; or a wide band; or again like thin tissue with an undefined and irregular outline. The most curious of these appearances is that of a widely spread membrane with fringes and swellings, reminding one of the epiploon (caul). In fine, the substance is amorphous or rather polymorphous.

"Many times, . . . I have seen the substance emanate from the medium's fingers, linking the fingers of each hand together; then, as she separated her hands, it would stretch, form thick cords, spread out into fringes, and finally in the midst of these fringes there would gradually develop perfectly organized fingers, a hand or a face. In other cases I have witnessed similar growths in substance that issued from the mouth. . . .

"It is sensitive even to rays of light. A bright and unexpected light perturbs the medium but this effect of light is also very variable; in certain cases even daylight is endured."\*

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\* *Clairvoyance and Materialization* by Gustave Geley—translated by Stanley de Brath, 1927.

It seems hardly possible that such manifestations as those just quoted could be produced entirely by trickery. Dr. Geley saw these effects dozens of times in company with his fellow experimenters, Von Schrenk-Notzing, Charles Richet and Madame Bisson, all of whom were equally satisfied that at least a part of the phenomena were genuine. Probably Eva C. was as much self-deceived as deceiving. Certainly her case is infinitely more complex than a pure case of fraud would be.

Geley was fortunate in having the opportunity to study three other powerful mediums. These three were all Poles by birth, Ossowiecki, Kluski and Guzik. The first of these, Stephan Ossowiecki, was an engineer whose particular gift was one of clairvoyance. His ability to read material in sealed envelopes and to give accurate descriptions and details about the writers was truly remarkable. Dr. Geley's study of Ossowiecki's gift indicates that it was neither mind reading, seeing through opaque objects or telepathy. The case is as clear a demonstration of clairvoyance—in other words, a psychic faculty capable of acquiring exact knowledge by other than physical means—as is to be found in the literature of psychical investigation.

But Dr. Geley's most renowned work was the development of plaster casts with the non-professional medium, Kluski. The medium was of course controlled. Using specially prepared wax to prevent substitution, the sitters saw ectoplasmic hands and feet form; coat themselves with the wax and then disintegrate from within leaving a perfectly formed mold of a hand or foot. Some of these were of children. In a private letter to Monsieur René Johannet dated 1928 which was printed in full in an article by M. Johannet in the *JOURNAL* for December 1938, Dr. Osty wrote apropos of the Kluski paraffin gloves:

"I have seen, in the light of a luminous screen, a glove, made by a hand plunged only once into a basin of hot paraffin—paraffin brought by me and containing, unknown to anyone, phenolphtaleine. The hand, covered with paraffin

by one rapid dip, placed itself under our eyes, resting on the luminous side of the screen, and bending, let the glove slide off, fragile and hot, onto one of my hands. At the end of the attempts made by Dr. Menagez, we have become convinced that fraud in this case would only be possible by the importation of a glove already made into the séance room; a possibility which is excluded by the phenomenon taking place entirely before our eyes, and by the phenolphthaleine content of the paraffin and the sudden disengagement of the glove from the bent hand, which is impossible to do by normal means, above all when it is a question of the coating of fine paraffin that one single and rapid emersion would produce.

“So that I stand ready henceforth to corroborate the affirmations of Geley in regard to Kluski’s capacity to produce paraffin gloves by supernormal means.”

The experiments with Guzik which took place at the Institut Métapsychique in 1922 and 1923 are chiefly remarkable in that they were witnessed by a large number of prominent people. There were eighty sittings in all under Dr. Geley’s supervision. They were held over a two-year period. A document affirming the supernormality of certain of the phenomena witnessed by all the sitters was signed by them. These sitters included Dr. Cunéo, Professor of the Faculty of Medicine, Dr. Bour, Director of the Asylum of Malmaison, Count de Gramont D.Sc., member of the Institut de France, Dr. Lasseblière, Chief of the Laboratory of the Faculty of Medicine, Sir Oliver Lodge, Dr. Osty, Dr. Moutier of the Paris Hospitals, Marcel Prevost, Member of the Academy of France, Professor Richet, Dr. Jean Charles-Roux of the Paris Hospitals and M. Bayle, Chief of the Service of Identification at the Prefecture of Police. There were many other distinguished men besides these.

The sittings, unlike those of Eva C. and Kluski, which were held in red light, required complete darkness. Lights

and levitations, telekinesis and partial materialization were noted.

But perhaps in the final analysis, Dr. Geley's most enduring contribution is his philosophical material published in his book *From the Unconscious to the Conscious*. In this book which appeared before the foundation of the Institut, Geley postulated "an essential dynamo-psychism, objectified in representations and passing by those representations from unconscious to consciousness, sufficing to explain everything with no other limitations than those natural to the faculties we now actually possess."

In his translator's note to this book, Mr. Stanley de Brath says: "In the opening chapter of the *Origin of the Species*, Darwin states that the variability on which selection and adaptation have to work, 'is governed by many unknown laws.' In translating a book which fills this gap in the Evolutionary Theory by assigning a psychic cause as the origin of variation (thus traversing the arguments of later biologists who refer that origin to chance or to the pressure of the environment); a book which modifies the conclusions of many schools of thought, both new and old; which replaces Bergson's *élan vital* by a concrete energy, and defines that energy as an influence forming all the varieties of cellular tissue out of one primordial substance, and moulding those tissues into organic form under the impulsion of a Directing Idea, the translator has a most responsible task."

In other words, the book is an attempt to set forth a new scientific philosophy based on observations of paranormal manifestations. It was succeeded much later by Dr. Geley's book on his experimental work, *Clairvoyance and Materialization*, which was intended to be followed up by a third volume, *The Genesis and Meaning of Psychical Phenomena*. This last book was never written owing to Dr. Geley's accidental death in 1924.

In conclusion it is worth noting that Dr. Geley's death in an aeroplane disaster while flying between Warsaw and

Paris was the subject of one of the most accurate and conclusive prophecies ever made.\*

On March 18th, 1922, Dr. Osty, sitting with Madame Peyroutét, received the following: "You attend a dinner regularly at which only men are present. One of them will undertake a journey and will have an accident followed by death".

The dinner referred to was held each month on the thirteenth and was attended by the friends and collaborators of Charles Richet, most of them members of the Institut Métapsychique. These dinners developed into the Society of the Friends of Charles Richet after the great scientist's death. Dr. Geley was one of the regular attendants at these dinners.

In thirteen sittings with the same medium held between March 1922 and July 1924, Dr. Osty recorded further references to this accident. The death was variously described as an accident; a catastrophe to a scientific friend of Dr. Osty which would involve two deaths; and an accident giving rise to an offer being made to Dr. Osty which would change his professional career.

The following are a few of these predictions:

February 17th, 1923: "Always an accident and the death of a scientist whom you know well. Accident and death during a departure."

March 17th, 1923: "Oh! You will hear of an accident—death from a fractured skull. I see a death which will be the cause of something like a new undertaking for you . . ."

April 21st, 1923: "Oh! This death of a scientist is always near you. Surely, Doctor, you have no intention of going in an aeroplane?"

March 22nd, 1924: "Before long you will learn of the death of a scientist whom you know well. A doctor will fall. A motor accident or something else, far, far away, during a journey."

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\* *Discarnate Influence on Human Life*. Ernesto Bozzano. Published by the Institute for Psychic Investigation, London.

On July 14th, 1924, Dr. Geley left Warsaw by plane and immediately afterwards the machine crashed and he and the pilot were both instantly killed. Dr. Osty was offered the directorship of the Institut Métapsychique which he accepted, abandoning his medical practice.

The famous clairvoyant, Pascal Forthuny, also foresaw an accident to a French doctor in Poland about three months before Geley's death. He was impressed to abandon the literary work that he was preparing in the country and hasten to Paris to tell Dr. Geley of this psychic warning. This he did but when Dr. Geley asked him to whom the prophecy referred, he was unable to tell until finally attempting to force his precognitive faculty he gave a wrong name. Dr. Geley had no intention of going to Poland at the time so the incident was forgotten until after the fatal accident had occurred. Members of Dr. Geley's family were present at the time M. Forthuny's prophecy was made so they were able to corroborate it.

## Survey and Comment

When the individual is faced with the kind of barbarity that accompanies a world war, his mind turns away from everyday details seeking an explanation for the meaning of life and death. Many people have found an explanation which is personally satisfying to them through a study of psychical research. But most normal, intelligent and mature people have an instinctive belief in God and the divinity of man. And this instinctive belief carries them through crises that their logic alone could not do.

Miss Helen A. Dallas who so often contributes book reviews to the JOURNAL, has sent us a reprint from *The Times* (London) for June 18, 1940 which contains a letter written by a young man in the Royal Air Force to his mother. It is a letter from a man who believes in the triumph of right over might and in the divine purpose of mankind. Without knowing why, this man looks forward to the adventure called death. The letter was found among his personal belongings by his commanding officer after he was reported "missing believed killed". It was published in *The Times* anonymously with the permission of the writer's mother.

### *Text of the Letter*

Dearest Mother,—Though I feel no premonition at all, events are moving rapidly, and I have instructed that this letter be forwarded to you should I fail to return from one of the raids which we shall shortly be called upon to undertake. You must hope on for a month, but at the end of that time you must accept the fact that I have handed my task over to the extremely capable hands of my comrades of the Royal Air Force, as so many splendid fellows have already done.

First, it will comfort you to know that my role in this war has been of the greatest importance. Our patrols far out over the North Sea have helped to keep the trade routes clear for our convoys and supply ships, and on one occasion our information was instrumental in saving the lives of the men in a crippled lighthouse relief ship. Though it will be difficult for you, you will disappoint me if you do not at least try to accept the facts dispassionately, for I shall have done my duty to the utmost of my ability. No man can do more, and no one calling himself a man could do less.

I have always admired your amazing courage in the face of continual setbacks; in the way you have given me as good an education and background as anyone in the country; and always kept up appearances without ever losing faith in the future. My death would

not mean that your struggle has been in vain. Far from it. It means that your sacrifice is as great as mine. Those who serve England must expect nothing from her; we debase ourselves if we regard our country as merely a place in which to eat and sleep.

History resounds with illustrious names who have given all, yet their sacrifice has resulted in the British Empire, where there is a measure of peace, justice, and freedom for all, and where a higher standard of civilization has evolved, and is still evolving, than anywhere else. But this is not only concerning our own land. To-day we are faced with the greatest organized challenge to Christianity and civilization that the world has ever seen, and I count myself lucky and honoured to be the right age and fully trained to throw my full weight into the scale. For this I have to thank you. Yet there is more work for you to do. The home front will still have to stand united for years after the war is won. For all that can be said against it, I still maintain that this war is a very good thing; every individual is having the chance to give and dare all for his principle like the martyrs of old. However long time may be, one thing can never be altered—I shall have lived and died an Englishman. Nothing else matters one jot, nor can anything ever change it.

You must not grieve for me, for if you really believe in religion and all that it entails that would be hypocrisy. I have no fear of death; only a queer elation. . . . I would have it no other way. The universe is so vast and so ageless that the life of one man can only be justified by the measure of his sacrifice. We are sent to this world to acquire a personality and a character to take with us that can never be taken from us. Those who just eat and sleep, prosper and procreate, are no better than animals if all their lives they are at peace.

I firmly and absolutely believe that evil things are sent into the world to try us; they are sent deliberately by our Creator to test our mettle because He knows what is good for us. The Bible is full of cases where the easy way out has been discarded for moral principles.

I count myself fortunate in that I have seen the whole country and known men of every calling. But with the final test of war I consider my character fully developed. Thus at my early age my earthly mission is already fulfilled and I am prepared to die with just one regret, and one only—that I could not devote myself to making your declining years more happy by being with you; but you will live in peace and freedom and I shall have directly contributed to that, so here again my life will not have been in vain.

Your loving son,

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In the July issue of the *JOURNAL*, we published an article on the war prophecies of professional mediums in Paris by Monsieur René Johannet. Those who read the article will remember these paragraphs:

"Jeanne Laplace . . . categorically prophesied a war for the summer of 1939. Actually she foresaw in agreement with logical predictions a long, painful and ruinous war, crowned by the defeat of Germany. Another rather curious clairvoyant, M. Giacone, whose method of prevision entails long symbolic panoramas, envisaged a war without battles, waged chiefly in the economic field, while Jeanne Laplace foresaw military operations of increasing importance accompanied by aerial bombardments of particular violence over Paris.

"An extremely well-known clairvoyant, Madame Mazuet, agreed entirely on these points with Mlle. Laplace, but another one, equally celebrated, assured me in March that the war would be terminated in May. I observed to her that she risked covering herself with ridicule in maintaining such an absurdity, to which she replied that she was so sure that she would not hesitate to sign a declaration to that effect. I am keeping this document in my possession but Christian charity impels me to throw about it a mantle of anonymity. I had a long conversation with this clairvoyant and I set forth the reasons why this war could not be other than an extremely long one. She replied that an unforeseen event would soon transpire which would change everything. She added that perhaps she was misled by optimism, but that the summer would not pass without the restoration of peace."

The first of these paragraphs inclines us to despair of general prophecy. However, it adds weight by contrast to our conviction that the second paragraph contains a genuine prediction obtained by means of clairvoyance. The article in which these paragraphs appeared was mailed from Paris on the 27th of May,—the same day on which the King of the Belgians capitulated to the Germans. This fact was unknown to M. Johannet when he mailed the manuscript. It is undoubtedly the event which permitted the Germans to progress into France with such rapidity and which caused the defeat of the French armies.

The final cessation of hostilities between the French and the Germans took place on the 25th of June. On the 27th of May it still appeared to M. Johannet so unlikely that the war would soon come to an end, that he sent us his article containing the above statement to the medium (to the effect that her prophecy was absurd) without comment. We hope some day to publish a facsimile of M. Johannet's document though we have certain proof that the

prediction was most emphatically made long before the events transpired. The value of the prophecy is enhanced by the medium's insistence upon it in spite of M. Johannet's strong opposition, and the general unlikelihood of such a turn of events in the light of the war situation in March.

In the same article, M. Johannet quoted a prediction given him by Madame Mazuet on the 21st of January, 1940: "I see you leaving Paris on account of a bombardment."

M. Johannet added to this statement the following comment:

"At this hour that I write these lines (May 24th, 1940) I hear the cannons of the D.C.A. re-echoing loudly—an occurrence which has become so frequent that we no longer pay any attention to them. But we cannot talk yet of bombardments and I have no intention of leaving Paris before my customary time in July."

In a recent letter, written from a district in unoccupied France and dated July 14th, 1940, M. Johannet says:

"I have taken refuge here and am waiting the outcome of events. What events! I left Paris on the 11th of June by car—not to escape the bombardment which never took place but to escape the encirclement (of the Germans)."

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Astrological prophecies are rarely sufficiently precise to carry conviction but we do note one of interest by Mr. C. E. Mitchell, published in *Light* for August 1st which reads as follows:

"I adhere to my original forecast, made during the first week of the outbreak of war that cessation of hostilities is due for September, 1940, but not peace, only a truce in chaos for the time being. . . .

"Great events are pending in July, August and September, and I have never seen a more devastating and evil array of aspects in the heavens than those which will form up in the early days of September."

Whether a temporary peace or comparative calm will be achieved in the near future remains to be seen. But the first of the series of appalling air raids that have been suffered by London nightly for several consecutive weeks began on the night of September the seventh. Nor can the Germans be said to have found the early days of September particularly propitious. Bad weather and constant bombing of the French coast where invasion plans are in progress have apparently dislocated their plans considerably.

In conclusion, we might quote one of Nostradamus's stanzas which conceivably applies to the war situation in Europe today. The translation is from an article on Nostradamus by C. R. Cammell which appeared in a recent issue of *Light*.

*"Those in the isles long time besieged.  
Will take vigorous measures against their enemies;  
Those without will die of widespread hunger  
In the greatest famine that has ever been."*

*"Each nation will want to be the great empire,  
One above the others will come to obtain it;  
But a short time will be its reign and existence,  
For two years against the ships it will be able to hold out."*

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Students of psychical manifestations are apt to fall into the error of a fixed attitude. They early assign such phenomena to the influence and activities of discarnate men or possibly they prefer the explanation of a temporary psychic bridge between the subconscious and a cosmic reservoir of eternal memory. For some reason this latter hypothesis is more pleasing to philosophers as a rule than the theory of human survival and communication with the dead. Others again attribute supernormally acquired facts to the faculties of telepathy and clairvoyance potential in the subconscious. Certain psychologists and psychiatrists see only subconscious creations and elaborations combined with a happy coincidence in the trance phenomena and clairvoyant abilities of mediumship. Then, of course, there is a small group belonging to the fraternity of magicians who feel that conjuring and deceit explain the whole gamut of psychic manifestations.

It seems obvious that such a wide variety of phenomena is likely to result from a variety of causes. Yet psychical researchers are sometimes prone to insist upon a single explanation. A grave error is made for example by adherents to the Spiritualistic hypothesis in assuming a large proportion of psychical phenomena to be due solely to the influence and inspiration of spirits.

In looking over some old records belonging to Dr. Hyslop recently, we came across an admonition from a communicator concerning this error. The message which purported to come from F. W. H. Myers and was addressed to Dr. Hyslop, came through the hand of a non-professional medium, Mrs. S., who is personally known to us. This lady is well-educated and exceptionally straightforward. It is quite possible that the admonition came from her subconscious mind. But it contains something of Myers' common sense if not his way of speech and is an example of the almost infallible wisdom that comes from such sources through honest and intelligent channels.

The sitting from which the sentences below are quoted was held on March 18th, 1917. The automatic writing is printed below in

italics and Hyslop's recorded replies copied from his notes are given in quotation marks:

*This is Myers . . . The lecture this afternoon was attended by our circle. A few new statements were brought forth by you. Hyslop, I can see little progress in your methods of presenting the facts.*

"All right, did I lie about them?"

*No, but you were wrong in one instance. I allude to the affair—supererogation—subliminal influences.*

"In what respect?"

*In respect to the results obtained. You must distinguish between inspiration and intelligence.*

"Yes, make that clear."

*You are too prone to rely on spirit intercourse and too little on mere brain intelligence. You, yourself, use your own brain. You do not attribute all your processes to inspiration, I am sure. Some are your own creations and not spiritual.*

"I never believed any of mine was spiritual—but have thought all of it was my own."

*That is why you must not make such a point of it in your discourse. You are prone to place others on a lower plane of intelligence than yourself. There is a vast difference and I do not think you (understand) that all inspiration is not due to spirit causes.*

"What are the causes?"

*Give some credence to the individual brain.*

In quoting the above notes no criticism of Dr. Hyslop's views is intended. He deserves only praise for the great service that he did psychological research. But in this instance, the communicator has exhibited a balance quite worthy of Myers himself. Many quick minds have been repelled by the thought that some outside mind has been responsible for all the fruits of genius that have burst forth through the centuries.

Professor Hyslop's comment to the admonition was as follows:

"The amount of influence which I attributed to spirits in the lecture might well have suggested to Mrs. S. that I had attributed too much, though from what I know of her work and attitude of mind about it, this view would not comport with the facts. I had just delivered two lectures which she had heard and this remonstrance was very interesting. It represented perfectly characteristic views of Mr. Myers. He had always emphasized the influence of the subliminal and made it a very much larger part of the result than I had done."

## Book Review

THE ULTRA-PERCEPTIVE FACULTY, by J. Hettinger. Rider and Company. London. 198 pp. 12s. 6d.

Dr. Hettinger's publication is of particular interest because it tells of the first work in psychical research to be carried out within the confines of a British university. The book is, in fact, the author's thesis for the degree of Doctor of Philosophy. In view of this fact, one might expect that the book differs somewhat from the ordinary run of books encountered in this field, and this is indeed true.

The book is necessarily rather technical, and the reader with no desire to read through long statistical tables and charts had best keep away from Dr. Hettinger's thesis. The reader that is seriously interested, however, in the research currently being carried forth in the field will find here ample food for thought.

The actual subject matter of the book has to do with psychic phenomena of a mental character, principally psychometry. The author is, for reasons which are stated, not particularly concerned with physical phenomena, and the entire investigation which is reported was primarily directed upon psychometry, leaving out for example such other factors as telepathy and clairvoyance.

The author presents a rather good historical introduction to the subject of psychometry—a subject with which most readers already probably have a certain acquaintance. Yet the layman may take up the book, and even though he has previously had no acquaintance whatever with psychical science, he may receive in these chapters an adequate orientation to the general field of Dr. Hettinger's principal interest.

The book is particularly interesting in that it presents a number of new methods for treating, in a precise statistical manner, certain kinds of data which have previously been thought to be considerably removed from such treatment. The control methods presented in Part II (*The experiments*) are quite novel, and may prove to be of considerable importance. They will probably be utilized by other researchers in the same type of activity.

Dr. Hettinger's book is an interesting one to review in its own right, but is particularly so because of a certain amount of controversy which has already found its way into print concerning the volume. The book has been reviewed in *Light* (July, 1940) in a rather unfavorable fashion and the reviewer has been answered in a rebuttal by Dr. Hettinger. In the opinion of the present reviewer,

the controversy is of interest chiefly because it gives a clear indication of the difference between the scientific attitude of objective detachment, and the more subjective attitude usually to be found outside the academic laboratory.

The reviewer for *Light* (Mr. Battersby) takes issue, for example, with Dr. Hettinger's reference to "alleged" phenomena of a physical nature which had disappointed the latter in his early investigations. Mr. Battersby believes that this terminology is unfortunate, and on this basis launches into a considerable discussion of the actuality of psychical phenomena of a physical nature.

It is not the purpose of the present reviewer to discuss personalities, but it does seem that Mr. Battersby's review is a rather prejudiced one. It does, in fact, give a clear picture of the emotional approach to the situation, as opposed to Dr. Hettinger's objective approach.

Mr. Battersby also objects to Dr. Hettinger's use of material. He criticizes the objects which were chosen to be psychometrized. The objects used by Dr. Hettinger were personal possessions of various persons from which, of course, information as to the owners was expected to be obtained. Mr. Battersby's objection is that such objects, although belonging to one person, have "picked up" all kinds of alien impressions, which must necessarily confuse the issue. The principal difficulty with this criticism is that Mr. Battersby does not give any helpful suggestions as to what kind of material should be used in place of that used by Dr. Hettinger.

Dr. Hettinger indicates, in his reply to Mr. Battersby's review, that he leaves the final decision with the reader—although he also indicates that he has no doubt whatever as to what the decision will be. He further states that criticism is a good thing, but what is needed is constructive, not destructive criticism.

The moral of the controversy, if there is one, would seem to be that spiritualists and psychologists should not presume too much to criticize the other, when their knowledge of the other's field is not particularly extensive, and further that a certain amount of friendly tolerance would not be out of place among the various fields of psychical research.

To return to the actual publication in question, then, the primary objective of Dr. Hettinger's research, as stated in the latter part of the book, was to ascertain, by "recognized scientific methods," the true answer to the question of the occurrence of psychical phenomena. In other words, are there or are there not such phenomena? Do they or do they not exist?

That this should be the principal object of years of research points

once more to one of the strangest, most inexplicable facts chronicled anywhere in the general history of science—namely, that the existence of the phenomena in question *has already been proven* again and again, at least to the satisfaction of a great many students.

The future historian of the present course of psychical research will undoubtedly be mystified by the constant, never-ending necessity for yet another *proof*. Every experimenter, it seems, in starting to do work in this field cannot proceed unless he can first demonstrate to the world that the phenomena which he is investigating are real, and are not mere phantasms and will-o'-the-wisps.

To the present reviewer (who is an active researcher, and therefore perhaps entitled to the insertion here of a personal opinion) this seems to border upon the ridiculous. Why is it apparently impossible for one investigator to accept the proof of another, carrying on from there? After all, if there is nothing there, his data will indisputably reveal that fact. And if there is something there, he is only wasting his time in amassing yet another demonstration of the validity of the phenomena being investigated.

The title of Dr. Hettinger's work is interesting, for it reveals a little about what he considers to be the actual nature of the faculty or faculties involved in paranormal perception. He objects to the "extra-sensory perception" of Dr. Rhine, principally because he believes that the process involved is not simply "extra-sensory" but is something quite beyond perception itself—so different from perception, as we generally think of it, that "ultra" is used rather than the more conservative "extra-sensory." The exact meaning of the term, as used in the title, is simply "beyond the ordinary."

The distinction is, perhaps, a good one. This is admitted even by the belligerent Battersby. But the present reviewer doubts that "ultra perception" will, as a term, ever replace the extremely popular and well-known "extra-sensory perception" of Dr. Rhine.

The eventual findings of the study are, in a sense, disappointing. Dr. Hettinger has not found *proof* of the existence of psychometry. He has found a certain amount of suggestive evidence, it is true, but the case is none too clear. Dr. Hettinger does not believe that his time has been wasted, however, for his final conclusion is that the publication of such works as "The ultra-perceptive faculty" will hasten the day when "psychical research will be firmly established as a special branch, or as a sister science, of psychology."

Whether this is true or not remains, of course, to be seen. In the meanwhile, it is somewhat refreshing to see a serious study which does not produce remarkable, spectacularly positive results.

This is good, for it indicates that the scientific method is actually being applied to the field of psychical research.

In an earlier era, perhaps, such a work would never have seen the light of publication, since the obtained results were not as positive as they could have been. It is good, then, and encouraging to see a clear and concise presentation of considerable research, presented with a certain amount of restraint and objectivity. More of such publication is needed if psychical research is to gain for itself a legitimate place among the scientific pursuits. Dr. Hettinger is, in the opinion of this reviewer, to be congratulated.

ERNEST TAVES.

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## Professor James's Ingersoll Lecture and His Transmission Theory of the Brain

BY EUGENE ROLLIN CORSON, B.S., M.D.

EDITOR'S NOTE: In sending us this paper, Dr. Corson points out that Dr. Hereward Carrington's article in the April issue on the Problem of the Mind-Body Relation failed to consider Professor James's transmission theory. As this theory is one of the most important pertaining to this most vital question, we are glad that Dr. Corson has once more brought it to our attention.

Many years ago I first read Professor James's Ingersoll Lecture\* and was very much impressed by it. So much so, in fact, that I became convinced that his treatment of the transmission theory of the brain made it the only possible explanation that could cover all the facts—facts which were the result of Professor James's own scientific study as well as those which had been brought out by the English Society for Psychical Research.

In my second reading of this lecture recently, I saw a great deal which surprised me that I had previously missed. As a matter of fact, I have long realized that much of value is gained by a second reading. To begin with, I seemed to see the mental attitude of Professor James

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\**Human Immortality*—Two Supposed Objections to the Doctrine, by William James.

toward his audience as well as towards the great body of scientists who did not accept the *transmission* theory but only the *productive* theory.

In this latter theory which has developed from physiological science, the material brain is supposed to be the organ of the mind—the exclusive source of all memory, consciousness, thinking and all the possible characteristics which belong to the personality of the individual. If this theory were correct, as Professor James so well points out, the death of the material brain would mean the complete and absolute loss of consciousness, memory and thinking: the individual personality would have disappeared forever with no possibility of survival.

It is interesting to note how careful and cautious Professor James was in avoiding all possible criticism from the enemy's camp in developing his own transmission theory. He must have realized in the first place that for the present at least he could not carry it as far as the logical analysis of the facts would lead. He also realized that his theory did not specifically characterize the source of consciousness and thinking beyond death. Had he thought it wise to be as specific as his study of Psychological Research had inclined him to be generally, he would have indicated that this source was the spiritual body mentioned by Saint Paul in his Epistle to the Corinthians, accepted by the church but not even considered by science. His critics would have at once exclaimed: "You are begging the question!" Under the circumstances, I think, Professor James realized that he could only succeed in accomplishing his purpose by making the transmission theory only an opening wedge.

Professor James first asked his audience to tentatively accept the productive theory which has been given down through the years as the chief objection to the hypothesis of the survival of human personality. He then stated:

"The supposed impossibility of its (the mind) continuing comes from too superficial a look at the admitted fact of

functional dependence" (the dependence of thought upon the physical organism—the brain).

"The moment we inquire more closely into the notion of functional dependence," he continued, "and ask ourselves, for example, how many kinds of functional dependence there may be, we immediately perceive that there is one kind at least that does not exclude a life hereafter at all. The fatal conclusion of the physiologist flows from his assuming off-hand another kind of functional dependence, and treating it as the only imaginable kind.

"When the physiologist who thinks that his science cuts off all hope of immortality pronounces the phrase, 'Thought is a function of the brain,' he thinks of the matter just as he thinks when he says, 'Steam is a function of the tea-kettle,' 'Light is a function of the electric circuit,' 'Power is a function of the moving waterfall'. In these latter cases the several material objects have the function of inwardly creating or engendering their effects, and their function must be called *productive* function."

Professor James goes on to point out that if such productive function be the means by which thought is engendered, then, of course, when the organism perishes, so also must the soul. But, he continues, there are other types of function to be observed in nature besides productive function. There is *releasing* function, and there is *transmissive* function. This latter function he illustrates by means of a prism or refracting lens:

"The energy of light, no matter how produced, is by the glass sifted and limited in color, and by the lens or prism determined to a certain path or shape. . . . My thesis then is this: when we think of the law that thought is a function of the brain, we are not required to think of *productive* function only; *we are entitled also to consider permissive or transmissive function.*

"Suppose, for example, that the whole universe of material things—the furniture of earth and the choir of heaven—should turn out to be a mere surface-veil of

phenomena, hiding and keeping back the world of genuine realities. Such a supposition is foreign neither to common sense nor to philosophy. Common sense believes in the realities behind the veil even too superstitiously; and idealistic philosophy declares the whole world of natural experience, as we get it, to be but a time-mask, shattering or refracting the one infinite Thought which is the sole reality into those millions of finite streams of consciousness known to us as our private selves. . . .

“According to the state in which the brain finds itself, the barrier of its obstructiveness may also be supposed to rise and fall. It sinks so low, when the brain is in full activity, that a comparative flood of spiritual energy pours out. At other times, only such occasional waves of thought as heavy sleep permits get by. And when finally a brain stops acting altogether, or decays, that special stream of consciousness which it subserved will vanish entirely from this natural world. But the sphere of being that supplied the consciousness would still be intact; and in that more real world with which, even whilst here, it was continuous, the consciousness might, in ways unknown to us, continue still.”

In using the expression “sphere of being” it would have been impossible for Professor James to have found more vague and mysterious words. This expression demonstrates how wonderful was Professor James in his use of words. Perhaps no other psychologist of his day had this great gift. We see it all through his voluminous writings.

And now I must refer to the influence upon Professor James of his Psychical Research studies and his constant contact with all the eminent men who organized the Society for Psychical Research in England in 1882. He had been thus associated for fifteen years before he wrote the Ingersoll Lecture. An additional influence and a very strong one came from Mr. F. C. S. Schiller.

Mr. Schiller wrote:\* “Matter is an admirably calculated

\* *Riddles of the Sphinx*, London, 1891.

machinery for regulating, limiting and restraining the consciousness which it encases . . . If the material encasement be coarse and simple, as in the lower organisms, it permits only a little intelligence to permeate through it; if it is delicate and complex, it leaves more pores and exists as it were for the manifestations of consciousness . . . On this analogy, then, we may say that the lower animals are still entranced in the lower stage of brute *lethargy* while we have passed into the higher phase of *somnambulism*, which already permits us strange glimpses of a lucidity that divines the realities of a transcendent world. And this gives the final answer to Materialism; it consists in showing in detail . . . that Materialism is a *hysteron proteron*, a putting of the cart before the horse, which may be rectified by just inverting the connection between Matter and Consciousness. Matter is not that which *produces* consciousness but that which *limits* it, and confines its intensity within certain limits: material organization does not construct consciousness out of arrangements of atoms, but contracts its manifestation within the sphere which it permits. This explanation . . . admits the connection of Matter and Consciousness, but contends that the course of interpretation must proceed in the contrary direction. Thus it will fit the facts alleged in favor of Materialism equally well, besides enabling us to understand facts which Materialism rejected as 'supernatural'. It explains the lower by the higher, Matter by Spirit, instead of vice versa, and thereby attains to an explanation which is ultimately tenable, instead of one which is ultimately absurd. And it is an explanation the possibility of which no evidence in favor of Materialism can possibly effect. For if e.g., a man loses consciousness as soon as his brain is injured, it is clearly as good an explanation to say the injury to the brain destroyed the mechanism by which the manifestation of the consciousness was rendered possible, as to say that it destroyed the seat of consciousness. On the other hand there are facts which the former theory suits far better. If, e.g., as sometimes happens, the man, after a time, more or less, recovers the

faculties of which the injury to his brain had deprived him, and that not in consequence of the renewal of the injured part, but in consequence of the inhibited functions being performed by the vicarious action of other parts, the easiest explanation certainly is that, after a time, consciousness constitutes the remaining parts into a mechanism capable of acting as a substitute for the lost parts. And again, if the body is a mechanism for inhibiting consciousness, for preventing the full powers of the Ego from being prematurely actualized, it will be necessary to invert also our ordinary ideas on the subject of memory and to account for forgetfulness instead of for memory. It will be during life that we drink the bitter cup of Lethe, it will be with our brain that we are enabled to forget. And this will serve to explain not only the extraordinary memories of the drowning and the dying generally but also the curious hints which experimental psychology occasionally affords us that nothing is ever forgotten wholly and beyond recall."

The cogent reasoning of Mr. Schiller is so excellent that it will do us all good to read and reread what I have quoted. His *Riddles of the Sphinx* was published in 1891, eight years after the founding of the Society. He was always a very active member and everything he wrote was well worth reading. Thus I think that we are fully justified in believing that the S.P.R. had everything to do with Professor James's Ingersoll Lecture. Even in the body of his lecture he states emphatically that all the facts so elaborately brought out by the English Society could only be satisfactorily explained by the transmission theory. As we have seen, Mr. Schiller also states that the scientists and materialists, not being able to explain the psychic facts by the productive theory, conclude that these so-called facts can only come under the class of the supernatural in which nobody believes.

As I have mentioned already, Professor James carried the transmission theory just so far and stopped. It is most interesting that if from a logical standpoint we carry the

transmission theory further, we come to a most startling conclusion. While the brain may seem to be the most important part of the cerebral spinal system, the spinal cord itself is equally if not more necessary to carry us along. Now when we take the entire nervous system into consideration, including, of course, the great sympathetic system, we find that we are carried to the consideration of all the functions of the human body.

We thus have before us a complete totalitarian system with a dictator at the head of it but a dictator of love and loving watchfulness, and we can therefore say that, if we give this dictator a helping hand, he carries man to the complete attainment of all his supernatural powers.

And now for a slight digression. It still has a direct bearing on our theme. I shall refer to two incidents of great interest. In the first century, St. Paul tells us in the First Epistle to the Corinthians that we have a natural body and a spiritual body. He makes the blank statement and tells us nothing directly of this spiritual body's real function in the great scheme of things. However, by implication, we may assume that he means that this spiritual body can raise man above the life and promptings of his natural body and carry him to the full realization of his spiritual powers.

Sri Parānanda says (I quote the following from his *Eastern Exposition of the Gospel of Jesus*, page 222):

"St. Paul sometimes speaks of *psuchē* as *psuchikon sōma*, rendered both in the Authorized and Revised Versions as 'natural body', and of *pneuma* as *pneumatikon sōma*, rendered 'spiritual body' (1 Cor. xv, 44)."

These terms of St. Paul are accepted with their Greek equivalent both in the Authorized and Revised Versions. The term "spiritual body" is only found in the New Testament as given by St. Paul and does not occur elsewhere. This would seem indeed extraordinary were it not that the term "soul" is almost entirely used instead of "spiritual body", and we also have "etheric body" as always used by

Sir Oliver Lodge and "astral body" as used by the Theosophists.

If we now go forward to the latter half of the sixteenth century, we find the poetic description of the soul in these two lines:

"For of the soul the body form doth take,  
For soul is form and doth the body make."

They were written by the English poet, Edmund Spenser (1552-1598). It seems a great mystery that this great poet should give in two lines of poetry a complete description of the function of the spiritual body. Of course he could have obtained this information from a close study of the Eastern Philosophy of India, just as St. Paul could have received the same information from the Egyptian adepts.

It is interesting to note that, as we have logically pushed the transmission theory of the brain to its full limits, it shows us at the same time the great function of the spiritual body.

We have quoted James's and Schiller's theories of the mind-body relation. Another aspect of the relation between consciousness and matter is to be found in a book, *Our Unseen Guest*, published in 1920 under the anonymous names, "Darby and Joan." The guide who calls himself "Stephen" tells us that in his philosophy consciousness is the one reality and gives us at the same time a definition of matter:

"What you call 'matter' is but the form attribute of consciousness." Later he says, "Many unhappy things are on earth, many things that are negative. When consciousness is fully developed these things will not be."

We are startled by this definition of matter. It would seem an impossibility to give a definition. I have never come across one before. No matter how deeply we may go into the analysis of the atom, we can never arrive at a definition, but "Stephen" does not seem to have any trouble about it. What can we get out of "Stephen's" philosophy?

Carry this to its ultimate analysis; *consciousness is the creator of matter*. This amazes us indeed but on deep thought it does not seem to be an extravagant statement.

Mr. Schiller has a much simpler conception of the relation between consciousness and matter. In "Stephen's" philosophy the relationship is that of a parent to his child and it is impossible for consciousness to get along at all without a hand on the child. With Mr. Schiller the relationship is more independent.

I would now refer to some cases of prolonged *Somadhi*. It would be hard to find an experiment in physiology and psychics more revealing and more illuminating though the psychology is not of an academic type.

When the young neophyte starts out to practice Yoga, his goal is *Somadhi*, that deep trance which seems to dive into the very depths of the subconscious. He seems to pass into a land of great calm and bliss for he comes out of it smiling with a face of ecstasy. This is why all the Swami add Ananda to their names. When the Yogi attains to *Somadhi*, he experiences a trance of short duration, usually of a few minutes, perhaps even a half hour. It is very rare when this *Somadhi* is prolonged. Several years ago, a detailed description appeared in a number of books on Theosophy and Buddhism which created quite a stir. A Yogi gave instructions that, when he was deep in his trance, he was to be buried in a regular grave and that the earth over the grave was to be sown with wheat and, when the wheat was well above the ground, he was to be disinterred and brought back to life. The control in this case was absolutely complete for it was placed in the hands of the military who, with two changes in the guard a day, never left the grave without a witness. In addition to this, officials of the town and also of the police gave assurance that it was a *fait accompli*.

Now it stands to reason that under the circumstances in this case the ordeal is fraught with danger and, if there should prove to be a hitch in the progress of the case, it

might prove fatal. There is no doubt, I think, that some have lost their lives in undertaking the attempt. There was, for example, the famous Swami Vivakananda who passed out in Somadhi without giving any intimation that he was to pass from his body. As the beloved follower of Rama Krishna, a man of really transcendent powers, and as the exponent of the Vedanta Philosophy, his life was a precious one and he himself must have realized its value. After he had returned to India from the United States where he had lectured all over the country, he continued his lectures on the Vedanta. One morning, after holding a class in Sanscrit, he had his lunch and went into his room and passed into Somadhi and died. I do not think the mystery was ever cleared up.

Yeats-Brown, in his interesting book, *The Lancer at Large*, describes at length such a case of prolonged trance. While he was not himself present during that experiment, he got a full history of the case from the Yogi's teacher and guide named the "Black Blanket Father" who had long had charge of the young Yogi. His name is Ram Nath Bahalji. This young Yogi had attained Somadhi and, young as he was, was anxious to pass from this life while in his trance. His teacher and guide dissuaded him from any such effort, telling him that it was his duty, having attained Somadhi, to remain as a witness of the wisdom and the truth of the Vedas. The young man consented but he told his teacher that he was assured of his powers; that he wished to prolong his trance for forty-two days. His teacher consented to this. But this experiment demanded long preparation,—first, in regard to his diet which was to be reduced to rice, milk and fruit and complete abstention from food for two days before the fast. In addition to this, there must be a complete clearing out of the alimentary canal to help toughen the body, so they said. Besides the usual means of clearing out the alimentary canal, the Yogi swallows a cloth and by juggling the peristalsis of the bowels he succeeds in wiping out the canal. A hut by a rest house was

chosen and his teacher insisted that an opening should be made at the top of this hut for observation and watching. The entrance to the hut was bricked up. The young Yogi sat cross-legged on a leopard's skin, passed his tongue over the glottis and went into the trance.

The most amazing part of this experiment is apparently the complete suspension of all life in the natural body. There is not even a moisture of the skin to show that the sweat glands are active. There is no aeration of the blood. There is no exhalation of carbon dioxide. There is no movement of the heart. There is no lengthening of the nails or hair. Everything has come to a complete stop. The so-called "transmission switch" has been opened. This is an acid test, for unless there is a vital center in the body back of the material brain when that switch is opened, there follows immediate death. We must remember that when the life of the body has been temporarily suspended, the material brain is also suspended and therefore there is nothing to keep life in the body except the vital point supposedly connected with the spiritual body. This as a test shows the wonderful command of the spiritual body over the natural body. It is as though the spiritual body held the natural body in the palm of its hand.

On the morning of the forty-second day the transmission switch, so to speak, was closed and full life returned to the Yogi's body. He opened his eyes and pronounced the sacred word, "Om." He had no pain, no discomfort, only the absolute stiffness of all his limbs. He couldn't move. Before the trance his friends had rubbed his body with creosoted oil to prevent any inroads of the vicious white ants so ubiquitous in that climate. They had formed a trail over his thigh and had attacked his left hand. Sensitive as he was of the perfection of that body, he kept his hand concealed for some time. Eventually it healed without leaving any marks. After he was taken into the sunshine, his friends, by passive motion and massage, overcame the stiffness and in a short half hour he stood up and walked

to a reed hut on the bank of Mother Ganges telling his friends to leave him by himself.

Sometime after this wonderful experiment his teacher introduced him to Yeats-Brown. Yeats-Brown mentioned the thrill he got by simply looking at him. He found him talking with a friend, trying to find in a time-table what train he should take to reach his destination. He describes him as bearded, very young, with a face of great intelligence, deep chested, showing great virility and absolutely free from all self-consciousness. As Yeats-Brown came up to him, he said, "I see you are a seeker and are going on the same train with me. You must be careful in picking out your one *guru* to guide you for one should have but one teacher."

It is startling in a way to face these two theories leading to such different goals, one the *productive* theory which leaves nothing to survive and the other the *transmission* theory which leaves everything.

To the inspired mind of Frederick Myers, human immortality was simplicity itself, "simple comme bon jour" as he himself expressed it. Those of less inspiration may yet see that the barriers are down and the road is open and they may hear the song of the open road now increasing in volume and increasing in joyousness.

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## The Pre-Vision of a Fatal Accident

EDITOR'S NOTE: The following account of an accurate prediction of death made by Mr. Chester Grady, the clairvoyant, was prepared by the sitter, Mrs. B., from her original notes at the request of Mrs. Cannon of the San Francisco Society for Psychical Research.

On September 19, 1933, my mother passed away at my home. On September 27, 1933, one week later, I had my first sitting with Mr. Chester Grady. I did not know him nor had he ever seen me before. Purposely I wore a black dress with considerable white on it and did not appear to be in mourning. I made notes while Mr. Grady spoke and the sentences which follow in quotation marks are taken verbatim from his reading.

He began by saying, "Who is M—M comes, oh, Mother." He described her and after correctly stating several facts about her passing, he said that she sent me a message. She had come and was making a special effort to give me clear proofs of her identity "because of your need not far in the future—she knows you are in trouble." (I did not know it at that time except through an unexplained presentiment.)

"You are marking time; you are alone; there are those with you but you stand alone and she would comfort and prepare you." Mr. Grady continued: "I am looking at a man away from here; out of the state, East of here. Initial B.—he is away from here. The head—the head—here—the temple. It is hard to explain—from the throat up. It might be an accident with injury to the head, or it might be a mental darkness. It is hard to tell. The head—I see a complete void—gone. Your only hope now is courage and there is much of help and courage flowing to you in your time of need. Not long now—not long—not long. You are in a dark tunnel facing the light. You must go through it. No other way. You are sustained and directed."

More followed of a nature that I alone would understand but there was much recurrence of the word *crash*. Mr.

Grady said he heard a crash and it might be a crash all about me or a crash of my life's affairs.

Two weeks later, on October 11th, 1933, the crash came and with it somehow the courage and the help. My husband, the "B" of whom my mother spoke in her message, was killed in an automobile—a fearful crash—with death resulting from a blow on the head.

This occurred while Mr. Grady was out of town and he had seen none of the newspaper accounts. Upon his return, I made a second visit—on October 27th. I was dressed as before and made no mention of any change in my life's affairs saying only that after such a marvelous first reading I wanted to sit again.

The first thing Mr. Grady said was: "We are standing by you. We—we—we." Almost at once then began this extraordinary piece of evidence. "Ells—Ells—E-l-l-i-s: Ray L. Ellis. Ray Ellis found me and stood by me. Ray stood by me."

At once it came to me that the certified copy of the traffic officer's report requested by the insurance company had been signed R. L. Ellis. I thought it was R. H. Ellis but found L to be correct. I later wrote to the Traffic Department and obtained the information that the traffic officer's name was Ray L. Ellis. He was at the scene of the accident in three minutes and did indeed "stand by" him.

"Someone" continued Mr. Grady, "goes in a sudden death—quick—accident—out of doors—I hear a swish of air—see a great tree—whistle of wind—clothing—head—frightful impact—darkness."

Then Mr. Grady accurately described the scene of the accident which I had not seen but later verified.

"It was caused by a sleep—not a real sleep but a drowsiness, a lethargy as it were, thrown over him. A sort of sleep but at the last moment he tells me that he was aware that his number was up. There is a complete spiritual re-

lease of the one passed; he is grateful for something you did for him last week.”

What I did for him was to give him the assurance he craved for continuity of life after death. For some reason he passionately desired that assurance and due to the communications from my mother I was able to give it to him. He was greatly interested and really happy to have been convinced of this truth. He had two books on this subject in the car when he was taken.

Mr. Grady further said: “Death—eleven—eleven—L-a-u-r-e-n-c-e.” He died at 11 o’clock on the 11th of the month and Laurence was his name.

I will not go into the rest of the reading; it was very full and very comforting. It has given me an entirely different outlook on death.

Although I had never gone to a medium before or delved into things psychic, I have had since I was a child some outstanding experiences which can be explained in no other way. These “announcements” were at long intervals and played a very small part in my life until the year 1933, when I was definitely warned and prepared for what the fall months brought to pass. In January, 1933, I had a marvelous psychic experience that I did not understand at the time but which proved to be, it seems, part of a plan to warn and help me. In April, I had a presentiment that my husband would be taken by death at no great distance hence. I was in Seattle at the time and my son who was in Nevada likewise had a definite presentiment about his father during the same month. My husband was apparently in good health at the time.

In July, my son and I were driving from Chicago to Nevada. At intervals during several days, we both heard very distinctly the warning clang of a train bell when there was no train there. We also heard a bell tolling. The last day of our trip, I heard clairaudiently a man’s voice saying

very distinctly "asleep in the car—asleep in the car—asleep in the car." We felt that this message had been sent to us regarding my husband but upon arriving home we received no word regarding an accident to him and put this down as another inexplicable incident. Again in August I was spoken to clairaudiently but could not understand the words. In October, when the Coroner telephoned to tell us about the accident, he said over the long distance wire, "It looks as though the man was asleep." and Mr. Grady without knowing this said to me at my second sitting with him: "a sort of drowsiness—lethargy or sleep thrown over him." As it was eleven in the morning and my husband had been up until then both well and happy, he would not normally have fallen asleep but the warning and the message afterwards makes it look as though "a sort of sleep" was just his way to go. The warning train bell was vividly recalled by my son as he waited in the Coroner's office by sounds coming from an adjacent freight yard.

Both my son and I had presentiments—we both heard warning bells and I heard a warning voice—furthermore I received the warning message from my mother through Mr. Grady. What good were these if they did not help to avert the tragedy ahead? They did this: they made me realize that it was not a tragedy but a part of a plan and therefore must be right. In gratitude for the comfort that this assurance has given me, I have written down my experience for the comfort of others.

#### *Comment*

This account has some rather curious features. Mrs. B. has stated that before her first sitting with Mr. Grady, she had already experienced psychic warnings in regard to her husband. Her mind, therefore, contained a fear for his safety which Mr. Grady's clairvoyant faculty might conceivably have caught. However, Mr. Grady not only made a pronouncement in regard to Mr. B.'s imminent death but he described the manner of that death—a circumstance that

could not have been known to any living person at that time. The case therefore can be classed as a genuine precognition.

The giving of the name Ray L. Ellis is very curious. One would not expect the victim of sudden death to remember the name of a police officer that found his body, even presuming that his astral body had stood by and watched the proceedings. We suggested in comments on the case sent to Mrs. B. that she was aware of the officer's name and that Mr. Grady picked it up from her subconscious mind. We furthermore suggested that this did not exclude the hypothesis that the message came from Mr. B. for we have often been told by "communicators" that they use the vocabularies of psychics and sitters to send their messages. And Mrs. B. is herself a psychic. However, Mrs. B. has replied that the full name was not known to her at the time. Mrs. Cannon was consulted on the possibility of Mr. Grady having read the name in some newspaper account of the accident. Mr. Grady was not aware of the accident until after Mrs. B.'s second sitting. But the possibility of his having read of the case without recognizing it as connected with Mrs. B. and then having promptly forgotten it had to be taken into account. Mrs. Cannon replied that to the best of her knowledge the name Ellis did not appear in any newspaper accounts of the accident—a statement which is corroborated by Mrs. B. who is still in possession of the clippings pertaining to the accident and burial. The theory that Mr. Grady's clairvoyant faculty plucked the name from the insurance company files seems very far fetched. Mrs. B. in her reply to our comment on her case states that she does not think it unlikely that her husband would use this name as evidence of his identity.

Whether the train bells heard by Mrs. B.'s son on the trip to Nevada were also a precognitive glimpse of the scene in the Coroner's office, it is impossible to determine, but they add one more link to this chain of psychic events.

In the final analysis, this case seems best explained by the operation of the precognitive faculty plus a genuine communication.

*Mrs. B.'s letter to Mr. Grady*

October 9, 1940

Dear Mr. Grady:

I have read the comment which is with the account of my sitting with you in 1933. I wish to corroborate Mrs. Cannon's statement that there was no mention of Mr. Ellis's name in any newspaper account that is known to me. If you will check back you will find that you yourself were in Los Angeles at that time.

I wish to correct what seems to be an erroneous impression. I did not know the full name of the traffic officer previous to the sitting. The name "Ellis", as it was first spoken to me by you, meant nothing; when you spelled it however I vaguely remembered having seen, as I mistakenly thought, R. H. Ellis signed to some paper.

Upon the name of "Ray" being featured prominently in the communication, I wrote to the Chief of the Traffic Bureau to ascertain the officer's name. I have his reply stating that the name was Raymond L. Ellis.

As to the comment that it would be rather far fetched for the one on the other side to know the officer's name, it seems to me, after some thought, that it is just what would have occurred. Mr. B. had a considerable sum of money in his wallet, a fine watch and ring, and an excellent overcoat and baggage, and he seemed to feel a gratitude that these things were not lost but were taken care of and returned to me.

Moreover had he wished to find some way to assure me that it was indeed he speaking, he would naturally try to communicate some fact that was known neither to you nor myself and which could be proven as evidence. Also it was characteristic of him to use the given name. It seems, therefore, quite probable and natural that this "Ray" who "stood by" him was his last contact, as it were, with this earth and he seems to have felt an appreciation for service rendered.

Sincerely,

V. B.

## Notes on the Nature of Spontaneous Telepathy

BY ERNEST TAVES

*Columbia University*

It is probably apparent to most persons interested in the problem of thought transference, or telepathy, that the most startling and convincing manifestations of the phenomenon take place not in the laboratory but spontaneously in a real-life situation. Because of this, certain objections to laboratory research on the subject of thought transference have been raised. It has been said, for example, that we should investigate the real-life situation. It has been said that what we have in the laboratory is something quite different from spontaneous telepathy, and that our main efforts should be directed upon a study of the latter.

The general line of criticism may be summarized somewhat in the following terms: Spontaneous telepathy is one thing, laboratory phenomena another; spontaneous telepathy is stronger, more vital, than the laboratory variety; something which manifests itself strongly is easier to study than something which manifests itself only in a weak, unreliable fashion; therefore we should study spontaneous telepathy at the expense of the laboratory phenomena.

It is the purpose of this paper to consider this question in considerable detail. Can we, somehow, bring spontaneous telepathy into the laboratory? Can we duplicate in the laboratory the conditions which occur in spontaneous cases of thought transference? Can something as elusive as spontaneous telepathy be brought under control to any reasonable degree? Does spontaneous telepathy actually differ essentially from the laboratory phenomena? Is this difference a difference of kind, or quality, or is the difference simply one of degree? To these and other questions tentative answers, at least, may be of some value.

First, then, in order that there be no confusion, we must give a brief definition of terms. By spontaneous telepathy

we mean a transference of thought from one mind to another, through means other than those of the recognized "senses," in the complete absence of any design, plan, or forethought on the part of either the agent or the percipient. By experimental or laboratory telepathy we mean transference of thought resulting from an artificial situation specifically designed for that purpose. In a laboratory experiment both the agent and the percipient consciously and voluntarily take part, definitely attempting to determine what happens under certain precise conditions.

These are the two extremes with which this paper is particularly concerned. In between, however, is a transitional type of telepathy, half experimental, half spontaneous. This is, of course, the situation in which the agent consciously and voluntarily attempts to transfer thought to the mind of a percipient who is *unaware* of the agent's intention.

One example will suffice to indicate the general nature of spontaneous telepathy. This is a simple case, taken from *Phantasms of the Living*\*, an extremely important source for this kind of material.

A Mr. George Marchant, at 2 o'clock in the morning, was looking at a burning lamp on a washstand. A person came into the room, and was recognized as a friend. Mr. Marchant called out and the "person" disappeared. A few days later Mr. Marchant learned that his friend had died at the time of the appearance of the apparition. This is a rather typical example of a spontaneous case of telepathy.

If we are to attempt to produce "spontaneous" telepathy in the laboratory, one of the most obvious things to do is concerned with duplicating the conditions of spontaneous telepathy as nearly as we can in the laboratory. Consider this example, then, in more detail.

The percipient was lying in bed, but was definitely, we are assured, not asleep. He was, we learn in the account,

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\* E. Gurney, F. Myers, and F. Podmore, *Phantasms of the Living*, Abridged Edition, London, 1918, pp. 149-150.

“fully awake.” He was looking at a lamp. It was late at night, or rather early in the morning. It is apparent that the conditions of this particular case are not similar to usual laboratory conditions.

First of all, it was 2 o'clock in the morning. Most research in the laboratory takes place at more conventional hours, certainly. Also, the percipient was lying in bed, probably quite relaxed, although nothing is mentioned concerning this. He was looking at a lamp. These, then, are the essential conditions: A late hour, lying in bed and probable relaxation, and fixation on a lamp. And to a psychologist these conditions might well have a certain significance. They are, to a great degree, the optimum conditions for the psychological state of “dissociation,” a drowsy, relaxed condition of the organism, with all attention focussed upon some simple object—the lamp in this case.

The indicated attack on the problem, then, in this situation would be to reproduce these conditions with as much exactitude as possible, and then attempt to transmit thought to the percipient consciously and voluntarily. A single case, of course, will not give us enough data to enable us to set up our conditions. What we must first do, then, is examine a large number of spontaneous cases, making some kind of tabulation of the conditions which are found.

We might expect to find, for example, that although the conditions vary greatly from case to case, there is one factor which is found in all cases. Or we might expect to find a small number of factors which generally are in evidence in all spontaneous cases. Finally, we might expect to find no consistent tendencies whatever, in which case the problem would have to be attacked from some other front. What, then, is the actual finding?

In *Phantasms of the Living* is a chapter devoted entirely to the presentation of specimens of the various types of spontaneous telepathy. In this chapter are presented twenty spontaneous cases. This is not a very large sample, but it

furnishes at least enough material for a beginning. And what are the psychological conditions obtaining in these twenty cases? What does the analysis reveal?

First, with respect to the question of the sleeping vs. the waking state. Of the twenty cases, fifteen occurred while the percipient was awake, five while the percipient was asleep. This is a difference of some magnitude, but it is near enough an even "fifty-fifty" division as to necessitate caution in drawing conclusions from the data. However, on the basis of this much material we are justified in saying that apparently more cases of spontaneous telepathy occur when the percipient is awake than when asleep.

In the realization that twenty cases are a small sample, however, we should like to see if any other such tabulations have been made, using larger numbers of such cases. We find that this is the case, and we find also that the tentative conclusion based upon our small sample was false.

Warcollier\* reports such tabulations from the data in *Phantasms* (all the cases) and other publications. The complete data indicate that the sleeping state is slightly more favorable than the waking state. In some of these tabulations, however, waking intervals at night are classified as sleep, and this complicates the situation. A waking interval at night probably should be given a category all its own, for it is indeed difficult to label such a state as either "waking" or "asleep." Some measure of *degree* is needed.

We see, then, that the influence of the state of consciousness is not of extreme importance in spontaneous telepathy. There are many cases when the percipient was asleep, and many when the percipient was awake. For a really crucial condition we must certainly seek further.

In addition to the question of the conscious state of the percipient, we must also consider the state of the agent. These tabulations are also available, and the data indicate that the situation is no clearer here than in the case of the percipient. Various investigators report different figures,

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\* R. Warcollier. *Experimental Telepathy*, Boston, 1938, p. 13.

a fact which in itself indicates that this condition cannot be used as a limiting one—that is, spontaneous telepathy occurs when both agent and percipient are asleep, when both are awake, and when one is asleep and the other awake. Richet, for example, gives the percentages of the agent's state of consciousness as follows: Asleep, 51%; awake, 49%. Clearly, a meaningful limiting condition is not to be found here.

It is interesting to note, however, that an interval of consciousness sandwiched in between two intervals of sleep provides one of the better moments for spontaneous transmission of thought. It would seem at first glance that this is the most favorable time of all, but here we must be careful not to confuse cause and effect.

It is not easy to determine, for example, whether the person is awakened *by* the transmission or whether he awakens for some other reason, and is *then* in a state of extreme receptivity. In order to investigate this question in the laboratory we would have to waken subjects in the middle of their sleep, requiring them to do experiments in telepathy.

And this situation indicates very clearly the principal difficulty is transferring spontaneous telepathy into the laboratory. If we waken a person in the middle of the night, and ask him to guess cards or drawings, or such similar material, it is obvious that the condition is different from that in which he wakens himself and lies there quietly—all alone, perhaps, and in complete silence. In the one case the mind is not concerned with telepathy at all; in the other the percipient is definitely taking part in an experimental situation, and certainly a portion of his attention is directed upon that fact. It is impossible to achieve, in other words, in the laboratory the precise psychological conditions which obtain during spontaneous cases.

Another approach to the problem might be concerned with the kind of activity in which the person was occupied at the time the spontaneous manifestation took place. For

the present we shall consider only the role of the percipient. The role of the agent will be considered in more detail in a later section of this paper.

In reading through the reports of innumerable cases of spontaneous telepathy, one is struck by the great variety of behavior on the part of the percipient and the moment of the spontaneous manifestation. In many cases the percipient was reading a book, and glanced up to see an apparition. In a large number of other cases the percipient was outdoors, walking through the country-side. There are cases in which the percipient awoke with a start, the awakening being immediately followed by the appearance of an apparition, or simply by a feeling that something terrible had happened to a familiar friend.

There are a number of instances in which a rather specific condition is present, but it is not easy to find any *specific* condition which seems to be present to a suggestive degree in the spontaneous cases. As an example of the type of material one finds in this connection, it might be well to consider the case of something as simple as headache. There are a large number of cases in which the percipient was afflicted with a headache either before or during the thought transmission. Consider the following illustrations:

“. . . N. J. S., who had a headache, was sitting at home. He said to his wife that he was rather too warm; after making the remark he leaned back on the couch, and the next minute saw his friend . . . standing before him.” It was later determined that the friend had died at that exact moment.

“I was subject to violent neuralgic headaches . . . One evening . . . I had an unusually violent one . . . I went into my bedroom . . . and soon was asleep. I then had a singularly clear and vivid dream, all the incidents of which are still as clear to my memory as ever.” The account goes on to tell of the young man’s exceptionally vivid dream of a lady friend. He wrote to the lady the next day, and crossing his letter, not in answer to it, he received a letter

from the lady in question—in which she wondered “Were you thinking about me, very specially, last night, just about 10 o’clock? For as I was going upstairs to bed, I distinctly heard your footsteps on the stairs, and felt you put your arms round my waist.” This, exactly, had happened in the young man’s dream—at just that hour.

The general picture of an illness of some sort is found throughout the reported cases:

“I did not feel well, and retired to bed early. Some time after I . . . saw Joseph standing at the door, looking at me with great earnestness, his head bandaged up . . . he was much disfigured about the eyes and face . . . it made me quite uncomfortable for the rest of the night.” The fact was that her son had been killed violently at that time.

But then contrast the above cases with the following:

“I was sitting alone in the drawing-room, reading an interesting book, and feeling perfectly well, when suddenly . . .” and the account goes on to tell of another spontaneous case of telepathy.

“. . . Being in perfect health and having been awake for some considerable time, I heard myself called . . .”

Another picture, which impresses one with its constant recurrence, is that of a person *reading*, when suddenly he spontaneously receives a telepathic communication:

“One evening I suddenly laid down the book I was reading, with this thought so strong upon me I could scarcely refrain from putting it into words.”

“I had just taken down from the nearest bookcase a volume of ‘Macgillivray’s *British Birds*’ for reference, and was in the act of reading the passage . . . when I distinctly heard the front gate opened and shut . . . and footsteps advancing at a run up the drive.” This was followed by the appearance of an apparition of a person who had just died.

“I was sitting alone in the drawing-room, reading an interesting book . . . when suddenly . . .”

“. . . I was resting on the sofa reading. A slight drowsiness came over me and I distinctly saw the following: . . .” The account continues to describe a remarkable vision of an accident—which was later verified.

“In the train . . . I put down my book and shut my eyes, and presently the whole scene suddenly occurred before me . . .”

And so it goes, case after case in which the percipient was *reading* at the moment, or just before the moment, of the occurrence of the spontaneous case. This, apparently, is a rather better than average clue; the particular condition is found in a great many cases of spontaneous telepathy, and there are reasons why we might expect this condition to be a good one.

When a person is reading a book, and is interested in the subject matter, conscious attention is focussed rather completely upon one thing—the contents of the book. And this, as previously mentioned, seems to be a condition favorable to a dissociated state. It does not lie within the scope of this paper to enter into a complete discussion of this particular problem, however. The interested reader is referred in this connection to the excellent chapter in Warcollier—“The relation of telepathy to the subconscious and the unconscious.”

The above consideration has been particularly concerned with the role of the percipient. What about the agent? What is the psychological condition of the *agent* during spontaneous telepathic communication? Here the situation is somewhat more clear, and we have a fairly consistent picture throughout the entire list of reported cases. Almost always, or at least in a great majority of cases, the agent is in an extremely serious position. Many of the cases occur at the time of the death of the agent, many during the time of an accident to the agent. The one common factor which we find in most cases, then, would seem to be concerned with *emotion*.

In the typical spontaneous case the agent is in a state of extreme emotionalism; there is usually a crisis or a moment of extreme stress. And this indicates one of the principal difficulties to be encountered in attempting to produce spontaneous cases in the laboratory—it is extremely difficult to produce a real emotion in the laboratory, particularly an emotion of the extreme degree experienced by a person who knows he is drowning, for example. The peculiarly *vital* quality of such a circumstance obviously cannot be duplicated to any real degree in an artificial fashion.

So, following this line of thought, a great majority of all spontaneous cases may never be studied in the laboratory. This is not as discouraging as it might seem at first, however. *All* spontaneous cases do not contain the factor of extreme emotion, and the fact that only mild emotions are sometimes involved is encouraging, for we may, in the laboratory, actually produce *mild* emotions with considerable success. This condition of some spontaneous cases we may, then, duplicate to a certain extent.

Another factor which must be mentioned here is that in almost all spontaneous cases the communication is between people who are close to each other, between people who are held together by strong bonds of love, esteem, respect, affection, etc. This would apparently mean, then, that in the laboratory we should work only with people between whom such bonds do exist. This is an obvious step in the direction of duplicating the conditions in the laboratory, and need not be discussed further here.

Another consideration which we must not fail to consider is that concerned with the nature of the material involved in the transmission. What is the nature of the message of communication received by the percipient? Is it anything like the material used in the laboratory, and, if not, can we use such material in the laboratory as we find in the spontaneous cases?

In spontaneous cases the communication generally refers

to something *vital*. A person is seen in a violent accident, or as dead or dying, or as going through some kind of crisis. In the laboratory, on the other hand, the materials for transmission are generally such things as drawings, symbols of all kinds, pictures, comparatively simple thoughts, playing-cards, and such objects. The difference is rather a great one. It is difficult to imagine a spontaneous case concerned with something no more vital than a playing-card or a simple free-hand line drawing. An indicated step, then, if we are to transfer the spontaneous case into the laboratory, is to change the material used for transmission.

It is not at once apparent what kind of material would be more suitable — perhaps the laboratory researcher should work with something as simple as an emotional state of the agent. The agent could be subjected, in the laboratory, to various situations designed to produce different affective psychological conditions. The percipient would attempt to describe the conditions. This is an extreme over-simplification of what might be used as material; the essential idea, however, might well be of value.

Another factor which would be considered here is concerned with the use of statistical techniques for evaluation of cases of telepathy, experimental or spontaneous. If psychical research is to attain the status of an accepted science, on a par with chemistry, physics, or astronomy, for example, it will be necessary to assess a given experiment in a precise manner. And here the laboratory situation differs greatly from the spontaneous one. In the spontaneous case a precise statistical evaluation, in terms of the theory of probability, is almost impossible, if not entirely impossible, to achieve. In the laboratory, on the other hand, such materials may be used as permit a rigid evaluation in terms of chance. It is possible that, in the laboratory, materials similar to those found in spontaneous cases may be used, and yet be subject to exact statistical treatment. This is probably one of the most important reasons for

wanting to study spontaneous telepathy in the laboratory. From a "common-sense" point of view, the more spectacular spontaneous cases do not require any statistical evaluation at all; they stand alone, and need no mathematical treatment. On the other hand, the viewpoint of the world of science is not that of "common sense," and if the science of statistics can be brought to bear upon spontaneous telepathy, so much the better for the status of psychical research.

Another important reason for attempting to reproduce in the laboratory what happens in spontaneous cases is concerned with the control of variables. What we want to do in a scientific experiment is hold all the conditions constant except one, determining then what the effect of change in that one condition is upon the phenomenon under investigation. We want to know such things as what is the relation of sex to telepathic communication—are women better percipients than men, for example? We want to know the answers to innumerable such questions, and we hope eventually to determine these answers by holding all other factors constant, varying the one in which we are particularly interested.

In spontaneous telepathy we cannot, of course, control the conditions. The only attack we can make here is that of observation. We may, that is, *observe* the conditions which obtain in various cases, and compare the nature of the transmission, and so on, but this is apt to become a very laborious, time-consuming procedure. In spontaneous telepathy we have to wait for nature to vary the conditions for us; in experimental telepathy the conditions of the experiment, at least, are controlled, and this is a tremendous advantage.

It seems obvious that a program of research directed specifically upon the problem of bringing spontaneous telepathy into the psychical research laboratory would be of value. The problems which would be encountered in such research would be numerous and difficult; they would

not, however, in the opinion of the present writer, be insuperable. The basic plan of such research would require duplication, in the experimental situation, to the greatest possible degree, of the conditions which obtain during spontaneous cases. Thus the research would differ considerably from most laboratory work in progress at the present time.

Telepathy, rather than clairvoyance, would be the subject matter of particular interest. Agent and percipient would be people between whom exists a strong bond—a strong affective tie. The materials used would not be such prosaic objects as cards, drawings, etc.; rather, affective conditions more vital to the organism would be employed. It would be of particular value, *a priori*, to work with people that have had spontaneous telepathic experiences. The research would involve intensive work with a few people, rather than less intensive work with large groups; spontaneous cases occur more often when the percipient is alone—almost never when the percipient is in a large group of people, although there are, of course, a number of such cases.

A program of research employing the above items would be of some value. The problem is one which should be attacked. Research directed toward this specific problem is not, at present, being undertaken. Someone should get to work on it.

## Book Review

**PSYCHIC EXPERIENCE THROUGHOUT THE WORLD**, by Ernest Hayward, O.B.E., Chevalier de la Legion d'Honneur, Commandant de L'Etoile Noir, and Cecile F. Hayward. Rider & Co., 8/6.

A reader who takes up this volume of about 300 pages will first want to know what are the qualifications of the authors; for although it cannot fail to interest readers, the value of accumulated experiences depends largely on those qualifications. Doubt on this point will be banished by perusal of the work and special attention should be paid to the first chapter. From this we learn that, like so many other investigators into psychic phenomena, both Mr. Hayward and his wife were prejudiced against spiritualism and in spite of the sorrow caused by the death of their son in 1915 and of their only daughter in 1919 they avoided the subject and made no effort to learn about it.

In 1922, however, Mrs. Hayward met a lady, Miss Thompson, who offered to show her some psychic photographs. As a matter of courtesy, she accepted the offer but was not particularly interested in them until Miss Thompson handed her a photograph of a girl saying that she had sent it to several friends to try and identify the face but without success; then Mrs. Hayward exclaimed—"This is a picture of my daughter." That gave the impetus to further inquiry and led to her obtaining an interview with Mrs. Wriedt, the famous voice medium who was then in London. Subsequently she induced her husband to accompany her to another sitting with this wonderfully powerful medium. He went in a rather skeptical frame of mind, but the results were amazing and convincing; not only did their children manifest and speak to them giving undeniable proof of identity, but other relations and officers he had known also gave proof of identity. He came away from the sitting convinced that these had spoken and even that he had seen his son etherealized — an experience he had never imagined as possible. Experiences with other mediums followed which confirmed their conviction. Extracts from these are given at sufficient length to enable readers to recognize their evidential quality.

Their gratitude for these experiences induced Mr. and Mrs. Hayward to devote themselves to the work of spreading this knowledge which had changed their own lives, and they decided to travel into other lands in order to spread the knowledge they had obtained among those who had not had similar opportunities. This altruistic self-imposed task was carried out persistently and with

great success. They went 'round the world and had meetings with men of distinction both east and west. They found their testimony was welcomed eagerly. Several chapters are devoted to experiences in Canada and U. S. A. where they were invited to lecture and were received with much interest by various types of hearers, particularly by professional and scientific men and women in Manitoba University and other universities. For this contact with highly educated persons they were specially qualified. Their own convictions were based on facts of experience and they were keenly aware of the importance of evidence in support of their testimony. Their experiences had not only convinced them of survival of bodily death but also had assured them of the progressive development of personality beyond death. This had become apparent to them in the course of their prolonged contact with their two children who died in 1915 and 1919, and who in their communications through a great variety of sensitives exhibited this progressive development. This is a feature in this record of particular interest.

There are a few pages which might have been omitted, because, though no doubt they have personal interest for the authors, these incidents are unverifiable and therefore unconvincing. Amid so much strongly evidenced matter it seems wise to omit experiences which may justly afford an opportunity for criticism. Anyone who is still doubtful as to the significance of the subject dealt with should peruse this work with an impartial judgment.

HELEN ALEX. DALLAS.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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### Notice of Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc.

The Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., will be held at the office of the Society, 40 East 34th Street, Room 916, Borough of Manhattan, City of New York, on Tuesday, January 28th, 1941, at 4:00 o'clock in the afternoon for the election of Five Trustees and for the transaction of such other business as may properly come before the meeting.

T. H. PIERSON, *Secretary.*

## A Plan for Research into the Nature of Spontaneous Telepathy

BY ERNEST TAVES

*Columbia University*

In the preceding issue of this JOURNAL there appeared a paper by the present writer, the purpose of which was to discuss generally the nature of spontaneous telepathy, with particular emphasis upon the question of whether spontaneous telepathy could be made the object of a laboratory inquiry. It is the purpose of this paper to outline a tentative plan of research to answer that question.

Spontaneous telepathy in the strict sense of the word may never be subjected to the application of rigorous scientific method except that of observation. And observation has a number of rather serious drawbacks chief among which is that it provides no control of conditions. We cannot vary one condition, noting the effect upon the end result as we would do in following a usual scientific procedure.

But we can attempt to duplicate in the laboratory, to the greatest possible extent, the conditions existing during observed cases of spontaneous telepathy. And in this way we may be able to approach or very nearly approach the conditions natural to spontaneous telepathy while still retaining laboratory control of those conditions.

First of all, we must consider the question of whom to use as subjects in this experiment. The question must be answered by a study of cases of spontaneous telepathy. When we inquire into these cases, we find that in a vast majority of them the agent and percipient are closely related emotionally. There are countless cases in which a telepathic transmission took place between mother and son for example or between husband and wife or very close friends. There is a great scarcity of spontaneous cases in which a telepathic transmission has been exchanged

between casual acquaintances or strangers, although in extra-sensory perception experiments conducted in the laboratory many positive results have been obtained using subjects who were only casually known to each other.

In attempting to reproduce as closely as possible the conditions of spontaneous telepathy inside the laboratory then, we must use subjects who are closely held together by affective ties.

It would further be desirable to use persons who have had one or more personal experiences of a spontaneous telepathic nature. The evidence seems to indicate that psychical ability is not distributed evenly among the population. Indeed, it would be strange if it were, for all psychological traits are unevenly distributed. Of course we do not know whether we are justified in talking of psychic ability as if it were a gift like proficiency in painting or musical composition. There are personal factors involved with psychic ability apparently. Someone with marked psychic power may be unable to make use of his faculty because of an unfavorable temperamental reaction to the laboratory situation. The agent or percipient may become too nervous or feel an antipathy to experimental work.

But if we start out with a subject who has already experienced telepathy, we know that under the right conditions he can probably do so again and therefore possesses potentially at least the necessary psychic faculty.

In summary then, we must find people as subjects for this experiment who are in close affective relationship; perhaps husbands and wives. Furthermore, they should be people who have previously experienced the spontaneous transmission or reception of a telepathic communication.

The next question which presents itself is: "How are we to locate such people?" Probably the best method would be by the use of a questionnaire which would be sent to a cross-section of the general public, inquiring into any spontaneous cases of which the recipients have been

a part or of which they have any knowledge. Such inquiries have been made before, of course, but an up-to-date one is necessary for the present purpose.

It must not be concluded from the above outline that people who have never experienced spontaneous telepathy should be arbitrarily excluded from the experiment. Spontaneous cases are almost always concerned with an emotional situation fraught with danger which vitally affects the agent. Perhaps not many persons have experienced spontaneous telepathy, simply because no such situation has arisen in their lives. It is one of the objects of this inquiry to produce as emotional a situation as possible inside the laboratory by artificial means and it is within the bounds of possibility that people who have not previously experienced telepathic transmission in the course of their normal lives might do so during the experiment.

This suggested questionnaire would also be of value in another connection. In the opinion of the writer it would be valuable to publish a number of spontaneous cases which are happening currently in this country.

The next major problem in our plan of research is concerned with the kind of material to be used in the experimental situation. Here again we must turn to a study of spontaneous cases and we see that the type of material usually transmitted would be extremely difficult to duplicate in the laboratory. It is generally a message of consequence. The agent, for example, may be drowning and a telepathic communication conveys that fact to his mother before it could be known through normal channels. There is the general picture of dread, horror or other extreme emotion throughout the literature of the spontaneous cases.

The indicated method then is to produce in the laboratory a situation which affects the agent (not necessarily the percipient) in a profound manner. And such a procedure is probably impractical. It is not possible and perhaps not desirable to produce artificially a condition of tremendous emotional content. What are the other possibilities?

The type of material that has already been extensively used such as the extra-sensory perception symbols and playing cards might produce positive results but they would not fulfill one of the most important conditions observed in spontaneous telepathy. Free-hand drawings have more of the spontaneous quality and have been used with favorable results by a number of investigators. But in this investigation we are looking for something which will at least startle the agent into a state of more than perfunctory interest.

There is a possibility which has been suggested to the present writer by the Editor of this JOURNAL involving the use of material of a type which has never been used before in psychical research to this writer's knowledge. Everyone who attends the cinema is familiar with the type of "emotion" which may be generated as one watches the dangerous and exciting adventures of a hero or heroine on the screen. In spite of the fact that the audience is quite sure, movies being what they are, that everything will come out right in the end, there is created a certain amount of suspense and an emotional condition.

The audience does not feel a "real" emotion; that is, they are not really afraid, but they may experience a reflection from a former experience of their own when they themselves were fearful or in danger. For the moment, through the processes of association, they may re-live a feeling of danger or fear which everyone has experienced in some degree.

To carry out these experiments it will be necessary to choose brief scenes of emotional content from old motion pictures and to space them into separate incidents of about three minutes' duration interspersed with blank film.

The procedure would then be as follows:

The agent would sit in one room and would view the screen as a number of these short vivid episodes were presented for his inspection. A five-minute period would be allowed to elapse between each scene. He would attempt

to transmit to the percipient in another room the nature of each scene. The percipient in the other room would of course attempt to receive the communications.

The object of this procedure would be to attempt to transmit the actual detailed circumstances of the crisis depicted on the screen. The reception of an emotion of depression or amusement would obviously be insufficient. But even when the actual scene is not successfully transmitted, certain associations of ideas may crop up in the percipient's impressions which will indicate a telepathic rapport between agent and percipient.

The scenes themselves would have to be chosen so that they would involve only one continuous action in each one. For example, we might choose a man teetering on the parapet of a skyscraper and finally falling to the ground; or again we might show a party of people caught on an ice floe in a river and unable to escape as they rush toward their doom—a giant waterfall. Continuous action and one scene is necessary to limit the range of ideas involved in the telepathic transmission and to simplify the statistical treatment of the data when collected. Methods for the statistical analysis of material involving the transmission of drawings chosen at random from an unlimited source could probably be adapted for the analysis of this data. (See Whately Carington's paper, *S.P.R. Proceedings*, June, 1940.)

Furthermore it would probably be necessary in choosing the scenes for the screen to limit ourselves to those depicting physical dangers. For, although considerable emotion can be produced in an audience by scenes of sentiment and pathos, they require a long build-up of preliminary scenes of explanation which we have already pointed out we should avoid for simplicity's sake.

Such an attack on the problem seems to offer considerable possibilities for achieving good results but a number of precautions must be exercised in the use of this method.

The agent should see the films only once because the emotional effect would certainly decrease rapidly with repe-

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tion. In order to collect sufficient data, a great many people must therefore be tested.

The statistical techniques necessary properly to evaluate the data from such an experiment are not simple but are certainly within the realm of the possible. The exact mathematical treatment would be dictated by the variations of the experiment but two possible methods may be briefly mentioned.

1. In this method the percipient knows nothing of the material to be transmitted. The percipient is merely instructed to record his impressions if any as he receives them. Or he may be told that a number of moving picture scenes are to be shown to the agent, and that his job as percipient is to get some impression of the general kind of scene being presented. He will be told when the first scene is being shown, when the second scene begins, and so on and will simply attempt to record his impressions of what the scenes are.

If this method is used, the required statistical techniques are rather complicated. It will be necessary, for example, to determine the degree of resemblance between the percipient's impression and the actual scene presented to the agent. The actual scene, for example, may be something like this: A man is shown falling over a cliff or down a steep hill, head over heels. The percipient's impression may be something like this: A man going over a high waterfall in a canoe. The essential idea in both of these cases is the same—a man being precipitated downward in a condition of stress and discomfort. But the elaborating details are different. Is such an experiment to be called a success or a failure? Or half successful, or three-quarters? Is it a "hit" or not?

The answers to these problems are vexing. Complicated procedures of judging by independent observers furnish the best solution. The necessity for control is great, and it is almost impossible entirely to eliminate the subjective factor.

On the other hand, the recent experiments of Mr. Carington have developed a method of measuring resemblances between drawings which removes most of the difficulties inherent in subjective methods.

For these reasons it might be more feasible to use another technique:

2. The use of this method requires that the percipient, not the agent, be familiarized in advance with the material to be used. The percipient would be shown the scenes before the experiment proper began. He would be shown the scenes until he was familiar with each one, and could keep them all in his mind at the same time. Then, during the experiment, he would simply indicate which of the known scenes he thought was being presented to the agent at a given time.

The statistical techniques involved with the use of this method are vastly more simple than those required by the use of method 1. For here the percipient's guess is either right or wrong, and we know exactly what the probability is that a given guess is right. We can then compare the percipient's performance with that expected if nothing other than chance is operating and evaluate the difference by very simple statistical procedure.

The next condition to be discussed is concerned primarily with the percipient rather than the agent. The problem here is to determine the most favorable psychological condition for the percipient during the course of experimentation. Here again we turn to the spontaneous cases for information. We find that there is considerable evidence indicating that a state of "dissociation" may be of great value, and it might be well briefly to consider here the nature of this psychological state.

A state of dissociation is one in which some subconscious action or mental process gets separated (dissociated) from the main normal stream of mental activity. In extreme cases the dissociation may be such that a genuine case of

“split personality” develops; on the other hand, dissociation may be so mild as to be almost unnoticeable.

An example may serve to illustrate the nature of dissociation. When a man talks in his sleep, he is in a dissociated state. Part of his behavior, in other words, has been separated from the main normal stream. This, however, is not serious; sleep-talking and sleep-walking can be cured. If, however, the dissociated behavior becomes highly organized and integrated to the extent that it imitates a real personality having its own continuity, the condition of the person may become quite serious.

In normal life some varieties of behavior are closely analogous to dissociation. Some of these are abstraction, reverie, fixed attention and automatic writing, and it is with such conditions that we wish to work. A survey of the spontaneous cases reported in the literature indicates that in a very large number of cases the percipient was *reading* at the time of the telepathic transmission. In reading, one's conscious attention is focussed upon a point, but some subconscious mental facet may be directed in an entirely different direction. The dissociation becomes clear only when all the threads of conscious attention are brought together in a single bundle.

Hence, in this experiment, the attempt would be made to induce in the percipient a state approaching that of dissociation. This is, of course, unnecessary on the part of the agent. All the agent has to do, to put it simply, is to experience the emotion; but the evidence indicates that it is perhaps necessary for the percipient to be in a more or less clearly defined psychological state for optimal telepathic transmission—the state of dissociation.

There remains to be considered only the question of the type of results which might be expected to be produced by such a plan of research as has been here outlined. Provided method number 2 mentioned above is used, we may state very simply what results might be expected to be

obtained. If nothing but chance were operating in the experiment, we would expect a certain precise amount of correspondences between the scene looked at by the agent and the scene described by the percipient. If, however, an extra-chance "psychic" factor is involved, it would be expected that the obtained number of correspondences would exceed the number expected by chance alone. The difference between obtained and expected correspondences would then be evaluated, giving us a figure which would permit a statement as to the operation of extra-chance factors.

The projected experiment may be outlined in summary:

1. *Subjects.* As subjects in this experiment, pairs of individuals will be used who are held closely together by affective ties. These persons may or may not have had previous psychical experiences.

2. *Material.* In this experiment motion picture scenes, characterized by considerable emotional content, will be used.

3. *Method.* In this experiment the agents will be required to view the motion picture scenes mentioned in number 2 above, attempting to transmit impressions of the scenes to percipients, who will be in different rooms, and who will be familiar with the material used.

4. *Conditions.* The principal condition to be enforced in this research is that the psychological state of the percipient approach the condition of dissociation.

## Evidences of Identity Received Through the Mediumship of Mrs. Margaret Sizer

BY AUSTIN HART BURR

The following material has been selected by me from my notes made over a long period at sittings with Mrs. Margaret Sizer of Richmond, Va. When these sittings began, I was unknown to Mrs. Sizer and since then I have done my best to keep any knowledge of myself or my personal affairs from her. This task has been made easier by the circumstance of my residence in another town.

All of the sittings took place in Richmond, Va., the first one occurring on February 15, 1937. At this interview I asked Mrs. Sizer if she could help me to discover a lost poem written by my wife to her mother which had disappeared either shortly before or soon after her death. In reply I was told that the spirit of my wife who purported to be present showed the medium "a book which looks like a bible," and says, "the poem will be found."

Inquiry among a number of my friends failed to elicit any information in regard to the poem's whereabouts. However, on May 8th, 1937, twelve weeks after this sitting, I received a package of papers from Mrs. G. T. Patton of Darlington, South Carolina. On opening the parcel, I found to my surprise among other papers a black book about the size of a teacher's bible. In the book I found the missing poem which had been inserted in it and packed with other things by Mrs. Patton, unknown to me, after my wife's death and taken to Darlington.

On March 30, 1937, I had a sitting with Mrs. Sizer in which she stated: "When Mrs. Burr appears to you it will be by your chair near the foot of your bed." This promise was perhaps fulfilled some weeks later by the following experience.

I was sitting one night in my bedroom in contemplation. There had been what appeared to me to be some rather

abnormal illuminations in my room for several nights past so that I hit on the scheme of keeping out any extraneous light by purchasing dark opaque shades which were thumb-tacked to the window casings. The door was closed and the house was in complete darkness as it was after bedtime for the rest of the family. The house sits far back from the road and is located in a very small village with no bright street lights so that the room was in total darkness. There was no way for outside light, had there been any, to penetrate through openings or crevices. I sent a thought to my wife and suddenly a round, translucent light about the size of a grapefruit appeared by the chair at the foot of my bed. Upon whistling a tune with peculiarly significant memories to us both, the light assumed a bright blue color similar to a blue neon light and of about the same intensity but becoming vividly sparkling.

There are two things that stand out in a close study of this phenomenon. The first is the changing of the light from a dull white to a brilliant sparkling blue and the second is the fact that the change was apparently brought about by the whistling of a tune which would have been full of meaning for my wife.

At another sitting on March 16, 1937, the medium told me that in connection with my brother who died some fifty years ago, she "gets a condition of eyes badly crossed," giving her "intense pain" and pain in the back of her head and in her back between the shoulders. She asked if I had a brother with crossed eyes, who had passed over. I replied that I had never had a brother with crossed eyes. "Well," she continued, "I get a condition of badly crossed eyes in connection with your brother."

It is evident that she did not associate the crossed eyes with the attack of meningitis from which my brother died; nor did I at the time for I did not know until I looked up the symptoms of the disease in a medical book that headache and eye troubles were characteristic of it. My brother died in North Carolina three hundred miles from Richmond.

No other person living, besides myself, knew of what my brother died and I knew only the name of the malady. Mrs. Sizer gave these correct details without apparently being aware that they were connected with his final illness, attributing the crossed eyes evidently to a congenital condition.

The Encyclopædia Britannica describes the symptoms of meningitis as follows: "Headache is one of the most constant of the earlier symptoms, and is generally intense and accompanied with sharper paroxysms which cause the patient to scream a peculiar and characteristic cry. The eyes present important alterations, the pupils being dilated or unequal and scarcely responding to light. There may be double vision or partial or complete blindness. Squinting is common in this stage and there may also be drooping of an eyelid due to paralysis of the part etc."

On March 25, 1937, I received evidence of the identity of still another member of my family. After my mother's appearance as a communicator, I was told by Mrs. Sizer that she "sees bee-hives and gets the name Addie." I know no one by that name but a great aunt "Abby" has appeared before and it would seem from the similarity in the sound of the two names that this may have been Abby. The medium explained, "I am going back and I see a house with a long hall and steps on the side. In the hall is a marble-top table with spiral legs and an old grandfather clock, very old,—a long way back. I see a gentleman's boot-jack and lots of houses like slave quarters. I see a room with beams overhead with nails or hooks for hanging things."

At the time the message was given, I noted that these could not be slave quarters and have reference to Aunt Abby as she lived in New England. Twelve months later, on March 29, 1938, I was re-reading these notes and recalled the sense of disappointment with which I wrote the Aunt Abby message. "*Lots of houses like slave quarters.*" Something was wrong with this message. Either the houses

were not slave quarters or the message was not from Aunt Abby, for she was a New Englander. As Mrs. Sizer had said "going way back," I decided to dig up the family record out of curiosity. The record stated that she was "baptized in 1774 and married William Henry Capers of the Parish of St. Helena, South Carolina."

Aunt Abby undoubtedly moved then to that State and, as the wife of a South Carolina planter, she would certainly have been surrounded by slave quarters and have been familiar with a room with beams overhead and hooks for hanging the smoked hams and bacon. And there was probably a marble-top table and a gentleman's boot-jack in the hall and the steps on the side might easily be in conformity with that type of architecture peculiar to South Carolina.

Again, at a later sitting (April 9, 1937), Mrs. Sizer told me that she got "a father condition in respect to your wife." He was described as having a large knot on the back of his neck. The medium said that she "feels like cutting around it with a knife." He also has "a spot on the side of his nose near the eye and it is affecting his eye. He has a prominent nose with pox marks on it; nose red and hair sandy. Tall and raw-boned."

This description may have been received by Mrs. Sizer telepathically from me as I was well acquainted with the gentleman and familiar with the details. Or it may have been a communication in which the gentleman in question was attempting to identify himself. My wife's father died from the effects of a carbuncle some forty years ago. The carbuncle was located on the back of his neck and was about the size of a lime before it was cut for removal. He had also a small skin cancer on the side of his nose near his eye which drew the eye down somewhat. The pox marks were probably large pores on his nose which with the rest of his skin was very florid and his hair was sandy with a slight touch of gray at the temples. He was not raw-boned however though about six feet tall.

In contrast to the above, at another sitting, after having

been given a message from my wife of no evidential value and one from her father, Mrs. Sizer stated that "Mrs. Burr again comes forward and is holding a curtain ready to pull aside." She continued that she was impressed that I should look at an oak tree in front of my bedroom window which she saw with moonlight shining on it.

Probably a month, perhaps six weeks passed after the receipt of this message. One night, almost immediately after getting into bed, my wife seemed to have "pulled the curtains aside" and for the space of probably two minutes her face appeared in a spot between my bed and the oak tree outside my front window. All her features were distinct and life-like. I was wide awake having just got into bed and was looking at this majestic oak tree which stands on the lawn near my front window. I was not thinking of her at the time.

During the next month I had several sittings with Mrs. Sizer and on June 25, 1937 some evidence came with quite a humorous slant. The medium without any preliminaries said: "Mrs. Burr seems to be sitting in my chair and I get a funny name,—sounds like Arabella,—isn't it funny, I get a picture of an old rag doll. Did Mrs. Burr call anyone 'Sis'?"

Here is a triviality of the first order—a rag doll named Arabella. Could anything be more ridiculous for a citizen of the next world to concoct? Yet my wife and I had many laughs about this same rag doll. It was on a Christmas day some thirty years or more ago that "Sis Beck," better known as just "Sis," breezed in with a large rag doll for one of the children. It was dressed as an old Negro mammy, red bandanna, crossed kerchief and all as *before the war*. In those days in Virginia, the expression meant before the Confederate War. I can see "Sis" now, a Virginian versed in the traditions of the anti-bellum period, long since gone to join the great departed host, as she held up the rag doll and said "I have named it 'Anti Bellum'" Mrs. Sizer's Arabella was not so far wrong!

Not long after this date I moved to another part of the state and saw little of Mrs. Sizer. In 1939, I moved back to my former home near Richmond and on November 5, 1939 I had a sitting with her which demonstrates her clairvoyant and prophetic powers.

At this sitting the spirit of "Kit's" husband purported to communicate and stated that his wife was ill (a fact that was known to me). After a few statements by him about the course of her illness, my wife apparently took up the cue and I asked the medium if these statements were her clairvoyant opinion or had come from my wife. In reply she said: "Mrs. Burr says that there is much confusion and that she (Kit) will pass over soon." I asked her to be more explicit as to the time of her passing. She replied: "around the holidays." As the Thanksgiving holidays were approaching and at this time "Kit's" doctor had stated that her death was daily expected, I asked if she meant the Thanksgiving holidays. She replied "around the Christmas holidays." Mrs. Sizer then reported her as showing "a paper which she is holding up in front of her eyes as though reading it," and stated that the paper would come to me "not through the mail but will be handed to you" and "that you are to examine it carefully."

All these details were in connection with Kit's fatal illness and at the time of the sitting it was supposed that she would live only a few hours. In a few days, however, she rallied somewhat and then her mind became confused—a condition which grew progressively worse until during the last week of her illness her mind was entirely gone. Her death occurred on the 13th of January, two weeks after the Christmas holidays.

After her death, it developed that her will had been written in her own handwriting and that she had failed to have the signature witnessed. Before it was probated it was handed to me for examination that I might prove the handwriting.

I have outlined above eight of the incidents from the

many sittings that I have had with Mrs. Sizer, covering a diversity of subjects: the finding of the lost poem, the appearance of the abnormal light, the reaching back for minute details in the life of a person who died fifty years ago, the symptoms of my brother's fatal illness, the fact, unknown to me at the time, of my Aunt Abby's life in the South and the episode of "Kit's" last illness and my part to be played in the probating of her will. As I study these records and many others so diverse in their nature, the conclusion is forced upon me that the spiritistic hypothesis is the only one which will cover them all to my satisfaction.

## Survey and Comment

Extra-sensory perception experiments appear to be making genuine progress in England in spite of the war. In the September issue of the *JOURNAL*, Mr. Taves reviewed the experiments in the paranormal cognition of drawings made by Mr. Whately Carington last winter at Cambridge. These experiments were reported and analyzed in the June, 1940 *Proceedings* of the Society for Psychical Research. The same issue contains an interesting paper by Mr. S. G. Soal on his recent re-evaluation of extra-sensory perception data that he has been collecting over a long period of time.

Mr. Soal states that until 1939 he was convinced "that it was practically impossible—at any rate in England—to find subjects who could demonstrate extra-sensory cognition by guessing at the geometrical figures on Zener cards". He explains that this conclusion was based on 128,350 guesses made by 160 persons under his supervision.

Mr. Soal is one of those who most severely criticized Dr. Rhine's early experiments published in his book, *Extra-Sensory Perception* (Boston Society for Psychical Research, 1934) on the ground that the percipients might have detected the symbols from the backs of the cards either by marks on them or by an impression appearing on their backs as a result of the use of insufficiently opaque paper. Later, Mr. Soal defended the mathematical method of evaluation used by Dr. Rhine against the attacks of Professor Kellogg.

Mr. Whately Carington suggested in November, 1939, that Mr. Soal re-examine his data by comparing each guess, not with the card for which it was originally intended, but with the immediately preceding or immediately following card. Mr. Soal states that he undertook this task with little hope of changing his growing skepticism as to the possibility of achieving success in the paranormal cognition of Zener cards or other standardized E.S.P. material. However, within two months he had found that the data of two of his subjects from among the 160 originally tested by him exhibited a kind of effect anticipated by Mr. Carington.

The rest of the article is devoted to a statistical analysis of this data which space will not permit us to review here. It is interesting, however, that these positive results should come from a man who has been negative in his attitude not only toward E.S.P. findings but toward psychic phenomena of a different nature. His change of attitude is emphatically stated in his concluding words. He says:

"If the conclusions of Mr. Carington and myself put into question certain cherished dogmas of psychology such, for instance, as the dogma which states pompously that nothing can enter the mind

except by way of the five senses, then we say boldly, 'So much the worse for dogma!' Indeed, the truth is that experimental psychology is still so far from being an exact science that from its own house of glass it can scarcely afford to throw stones at psychical research. Orthodox experimental psychology today consists largely of a number of disconnected and relatively unimportant 'researches'; it has no comprehensive theory by which to account for the phenomena of mental life. Psychical Research offers it something of real importance, and of real interest to humanity."

In an introduction to Mr. Soal's paper and Mr. Carrington's study of the paranormal cognition of drawings, Professor C. D. Broad states his fears that the members of the Society will open the June *Proceedings* of the S.P.R. with a cry, "Another mass of boring statistical stuff!" He then outlines the reasons why precise statistical treatment is becoming a necessity in the experimental investigation of the psychic faculties. He deprecates the fact that men in the established branches of science so often ignore psychical researchers or "unhelpfully nag at them for their crudity and amateurish methods". But he adds that he is sure that they will continue to neglect the study of psychical phenomena "until we can bring to their notice properly conducted researches of a statistical kind, such as those of Mr. Whately Carrington and Mr. Soal".

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In the obituary of Sir Oliver Lodge published in the September issue, there appeared an appalling aberration for which we owe our readers apologies and which we hasten to correct. On page 272 the following paragraph will be found:

"In 1894, Sir Oliver accompanied Myers to the south of France to visit Richet, and there, on the Ile Ribaud, the famous sittings with Eusapia Palladino took place which Sir Oliver reported in the *S.P.R. Journal* (November, 1894). In these sittings phenomena took place which he concluded were above suspicion in spite of the later revelations of the Fielding, Baggally, Carrington Committee."

The final sentence in this paragraph is a misstatement of fact. The Fielding, Baggally, Carrington Committee published a positive report on their investigation of Eusapia Palladino which was printed in the *S.P.R. Proceedings* (Vol. XXIII, 1909).

In the final note to this investigation to be found on page 566 of Vol. XXIII, Mr. Fielding states:

"My general opinion of these phenomena is that they were due to some supernormal force resident in the organism of Eusapia, though some few of them would appear to point to the action of an independent energy."

On page 555 of the same volume of proceedings, Mr. Carrington says:

"As a result of the ten sittings held by us at Naples, November 21st — December 15th, 1908, — being the ten seances attended by me, — I have to record my absolute conviction of the reality of at least some of the phenomena; and the conviction, amounting in my own mind to complete certainty, that the results witnessed by us were not due to fraud or trickery on the part of Eusapia."

Again, on page 559, Mr. Fielding says:

"As regards the second hypothesis, 'that all the phenomena were genuine', I cannot positively assert that this is correct. The chances of occasional mal-observation on the part of the investigators should not be excluded. Eusapia was detected practising the trick of substitution on three occasions; it is therefore possible that she may have been able unobserved to liberate one of her hands or feet on other occasions, and by this means to produce fraudulently some of the phenomena; but neither my colleagues nor I had proof that she resorted to fraud in the production of any one of the phenomena."

The mistake in the JOURNAL arose, of course, from a confusion between the Fielding, Baggally, Carrington report and the Cambridge experiments which took place in 1895. It will be remembered that the account of the latter published in the S.P.R. *Journal* for November, 1895 was prefaced by the following paragraph:

"A full record of the experiments at Cambridge with Eusapia Palladino would be intolerably tedious and unreadable. What is proposed here is to give a sufficient account to justify the conclusion at which, at the close of the seances, the investigators\* unanimously arrived, *viz.*, that systematic fraud had been used from first to last, and that there was no adequate reason to suppose any supernormal agency whatever."

"As a result of these sittings," Dr. Carrington says in his book on Eusapia,† "Professor Sidgwick stated that 'inasmuch as trickery had been systematically practised, apparently, by Eusapia Palladino for years, he proposed to ignore her performances in the future as those of other persons engaged in the same mischievous trade were to be ignored.' (*Journal S.P.R.*, April, 1896)."

Dr. Carrington further quotes Mr. Myers, one of the investigators in the Cambridge experiments as well as a witness of the Île Ribaud phenomena:

"As to the phenomena on the Île Roubaud, in relation to those at Cambridge: The best of those observed on the island were so different from those at Cambridge that I cannot wonder that Professor Lodge should still hold firmly to their genuine character."

\*These investigators were Mr. and Mrs. F. W. H. Myers, Professor and Mrs. Sidgwick, Miss Johnson and Dr. Hodgson.

†*Eusapia Palladino and Her Phenomena* by Hereward Carrington, B. W. Dodge & Co., 1909.

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One of the severest criticisms of Spiritualism and Spirit communications has been the charge that they are of little or no intellectual value. Intelligent people who are not students of psychical research and therefore unaware of the complicated ramifications of subconscious participation in any sort of psychic manifestation, often remark upon the vapidness and incoherence of spirit messages. They assert with logic that if the personality of man survives death, it should surely continue to be equal if not superior in intellectual power to its capacities during earth life. They point out that if death means a degeneration of intellectual capacity, they fervently hope that total extinction will soon follow—a sentiment with which most people are in agreement. They are puzzled by the purported communicators' inability to reply in any plausible fashion to direct questions about the conditions in their new sphere of life. They point to the vague, romantic and immature conceptions of scientific and philosophic law which forms the basis of most spiritual teachings derived from mediumistic sources. Finally they affirm that mental degeneration seems to be a less likely explanation for the poor quality of such teachings than the histrionic tendencies of the subconscious mind.

The "communicators" often reply in their own defense that earth's languages contain no words to describe the new conditions in which they find themselves—an excuse that carries little conviction. When communicators insist they are men who were respected during their earth lives for their powerful intellects and at the same time are unable to produce other than the most mediocre comments upon cosmic problems, even the psychical researcher who is familiar with the difficulties of transmission becomes puzzled and disheartened. There are, of course, notable exceptions. For example, we might cite the *Spiritual Teachings* of Stainton Moses; the prose and poetry, philosophy and literature comprising the Patience Worth Scripts; the teachings received through the mediumship of Marjorie Livingston and the incredible vocabulary of the Rosemary Case of Egyptian Xenoglossy. And now appears a new book by Mr. Stewart Edward White, *The Unobstructed Universe*,\* which not only makes a definite contribution to philosophic and scientific thought, but creates an entirely new vocabulary of terms in order to define concepts heretofore referred to by communicators as incomprehensible to our limited earth minds.

Mr. White's two former books on psychic experience have been reviewed in the pages of the JOURNAL† and have been recommended

\**The Unobstructed Universe* by Stewart Edward White, E. P. Dutton & Co., 1940, \$2.50.

†*The Betty Book* and *Across the Unknown* by Stewart Edward White, E. P. Dutton & Co., 1937 and 1939, reviewed in the A.S.P.R. JOURNAL, December, 1937 and November, 1939.

to the Society's members as thoughtful and valuable contributions. Both of these books were compiled by Mr. White from the trance utterances of his wife, Betty. They claimed to be inspired by a group of invisible guides whose program of teaching involved a series of superconscious experiences for Betty. The pictures and parables depicting the evolution of the soul that she saw while in her trance condition she reported back for Mr. White's dictation.

In 1939, Mrs. White (Betty) died. Her loss was keenly felt by all who knew her and by many of the readers of these books. Mr. White experienced an overpowering conviction of her continued existence which was a psychic experience in itself. This experience deterred him from seeking verbal communication with her through another medium. However, he felt keenly that their work together was suspended but not finished.

Some months later, Mr. White came East from California to New York to see his publishers. While there, he renewed an old friendship with those anonymous authors of *Our Unseen Guest*, Darby and Joan. Those who read the *Betty Book* will remember that they were among the people who participated in the astral projection experiments described in the Appendix.

Joan is an exceptionally fine trance medium but she has not been very active along these lines in recent years. Mr. White was extremely chary about asking her for a message from his wife for fear it would prove disappointing after his own psychic experience.

However, soon after his arrival for a visit, Joan fell into trance and Mrs. White purported to communicate. She not only gave some veridical material to prove her identity, some of which was published in the January JOURNAL (1940), but she insisted that she had a further series of teachings to impart. But this time, instead of being the medium receiver, she was to be the sender. These teachings were to be a rounding off of her earlier work. In the two earlier books Betty made excursions into superconsciousness. From her new state she would return and describe conditions as she now experienced them. These teachings she called a Divulgence.

According to the *Herald-Tribune* book list, *The Unobstructed Universe* is a best seller. Such interest from the public proves again the need felt by puzzled humanity in these disastrous times for greater understanding of the fundamental realities.

We will publish a review of the contents of this book in a forthcoming issue of the JOURNAL.

## Book Review

THE MOST HAUNTED HOUSE IN ENGLAND, by Harry Price, Longmans, Green & Co., 1940, 10/6.

In a recent issue of *Light* (October 17, 1940), Mr. Harry Price tells us why he wrote the story of Borley Rectory. He states that he had not been investigating this haunted house for many months before he became convinced that it presented one of the major problems in the annals of psychical research. And the variety and frequency of the phenomena, added to the large number of corroborating witnesses, makes this case almost unique.

Mr. Price began his investigations at Borley Rectory, two and one-half miles from Long Melford in Suffolk, in June 1929 and followed the vicissitudes of its occupants until the house burned in February 1939. The manifestations of a poltergeist variety, combined with the inadequate plumbing and heating arrangements, made the house well-nigh uninhabitable. The successive tenants were all clergymen until Mr. Price took over the house himself from May 1937 to May 1938.

Upon taking up his tenancy, Mr. Price, always an ingenious if rather spectacular investigator, advertised in *The Times* for interested fellow ghost-hunters. From the two hundred replies which he received, he chose a small number of assistants and forthwith presented them with a Blue Book or guide for ghost-hunting that he had compiled. This Blue Book which is included in the present volume as Appendix B. is a most unique document which instructs the uninitiated as to what or what not to do when bells begin to ring without apparent cause and poltergeists throw books at your head down the stairwell. The readers of Mr. Price's earlier book, *Leaves from a Psychist's Case Book*, will remember the admirable description of his ghost hunting kit. A similar description of the necessary equipment for sealing doors and recording changes in temperature etc. is given in the opening pages of the Borley Rectory record.

There is no doubt, in this reviewer's mind at any rate, that the phenomena witnessed at Borley Rectory were genuine, though there are some that carry more conviction in the telling than in others. Nor do we doubt the importance of them in the light of this authenticity. But their variety, and in many instances their curiousness, leave us in a state of perplexity which is anything but constructive.

The ingredients of this account—mysterious footsteps, apparitions in the garden and moving of objects all over the house—are so dramatic that the reader will continually long for a climax and an explanation—and his desire will be sadly frustrated. It is unlikely

that any one plausible explanation will ever be found to cover all these curious happenings.

The phenomena of Borley Rectory have persisted for sixty years and have furthermore manifested in some slight degree in the presence of Mr. Price himself as well as before the ten score other witnesses. There is no doubt that Mr. Price is convinced of the paranormal nature of the happenings that occur there. He does not dodge the spiritistic hypothesis as an explanation though even this will have to be stretched to include the peculiar insect of unknown species found in the garden, as well as the phantom nun, the old fashioned coach and the sound of horses' hoofs; also the lights appearing in windows when the house was observed from the outside, while investigators within verified the absence of any lights in the house whatsoever; the tossing by unseen hands of a lady occupant of the house from her sick bed; the scribbling of pathetic messages of appeal upon the walls and finally the ghosts who appeared in the windows of the second floor while the house was in flames.

A further interesting aspect of the case was supplied by the automatic writing of the daughter of an investigator. This young lady does not make a habit of automatic writing but simply took up a planchette for amusement one day (March 27, 1938). A message, purporting to come from a monk who once occupied the monastery that formerly stood on the site of the rectory, threatened to set the house on fire and even predicted that the fire would start over the hall. Exactly eleven months later, February 27, 1939 at midnight, the house caught fire over the hall and burned to the ground.

This book is valuable as a document for it records at length and in great detail a variety of phenomena which have been reported in earlier cases of haunted houses, now no longer verifiable. In spite of the fact that Mr. Price's methods of investigation appear to be rather more sensational than cold-bloodedly scientific, precautions were taken and controlling apparatus was successfully used.

This case will stand out in years to come as one of those which are not easily laughed off as the fruits of superstition. Mr. Price's laborious work in recording the minutiae of the Borley Rectory Haunting should have the effect of offsetting skepticism of the psychic phenomena of a physical nature which so often creeps over the psychical researcher.

## New Library Acquisitions

The American Society for Psychical Research has recently received a splendid gift of books from the Board of Governors of the Society for Psychical Research of New York Inc., which dissolved in 1939.

These books were originally the nucleus of the lending library belonging to the New York Section of the A.S.P.R. But there are also many additions from the private collection of Mr. and Mrs. Ernest Bigelow which were not previously represented in the A.S.P.R. Editorial Library collection. Others are duplicates of books long out of print and therefore very difficult to obtain.

The Society is very grateful for this gift and wishes to remind its members and friends that books on psychic subjects are always very welcome. There is a great need for extra copies of the scientific works and the worthwhile current publications for the Lending Library.

The list of books below comprise the recent publications bought by the Society or sent to us by publishers for review. Most of them have been reviewed in the *JOURNAL* during the past year. A few others will be reviewed in the early part of 1941.

<i>Author</i>	<i>Title</i>	<i>Date Published</i>	<i>Publisher</i>
Barbanell, Sylvia	When Your Animal Dies	1940	Psychic Press Ltd., London
Benedict, Anna Louise	The Continuity of Life	1940	Chapman & Grimes, Inc., Boston
Carrington, Hereward	Psychology in the Light of Psychical Phenomena	1940	David McKay Co., Philadelphia
Cockren, A.	Alchemy Rediscovered and Restored	1940	Rider & Co., London
Dare, Paul	Indian Underworld	1938	Rider & Co., London
Day, G. W. L.	Rivers of Damascus	1939	Rider & Co., London
Dunne, J. W.	The New Immortality	1939	Harper & Bros., New York
Edwards, Harry	The Mediumship of Jack Webber	1940	Rider & Co., London
Elliott, Rev. G. Maurice	The Psychic Life of Jesus	1938	Psychic Press Ltd., London

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<i>Author</i>	<i>Title</i>	<i>Date Published</i>	<i>Publisher</i>
Fullwood, Nancy	Behold, We Come!	1939	Bruce Humphries Inc., Boston
Hayward, Ernest and Cecilia	Psychic Experiences Throughout the World	1939	Rider & Co., London
Hettinger, J.	The Ultra Perceptive Faculty	1940	Rider & Co., London
Maby, Cecil and J. Bedford Franklin	The Physics of the Divining Rod	1939	G. Bell & Sons, London
Myers, F. W. H.	Human Personality and Its Survival of Bodily Death (re- print) 2 vols.	1903	Longmans, Green & Co., New York
Price, Harry	Fifty Years of Psy- chical Research	1939	Longmans, Green & Co., New York
	The Most Haunted House in England	1940	Longmans, Green & Co., London
Rhine, J. B. and J. G. Pratt B. M. Smith Charles Stuart Joseph Greenwood	Extra-Sensory Per- ception After Sixty Years	1940	Henry Holt & Co., New York
Tweeddale, Charles L.	News from the Other World	1940	Werner Laurie Ltd., London
Ward, Charles	Oracles of Nostra- damus (revised edi- tion)	1940	Charles Scribner's Sons, New York
White, Stewart Edward	The Unobstructed Universe	1940	E. P. Dutton & Co., New York
Wood, Edward Cope	The "How" of Divine Revelation	1940	Pyne Poynt Press, Camden, N. J.
Wood, Frederic H.	This Egyptian Miracle	1940	Rider & Co., London David McKay Co., Philadelphia





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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 rapid 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, 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.

The JOURNAL of the American Society for Psychical Research is published monthly by the American Society for Psychical Research, Inc., 40 East 34th Street, New York, N. Y. "Entered as second-class matter May 10, 1933, at the post office at New York, N. Y., under the Act of October 3, 1917. Yearly subscription \$5.00."

## 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

This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson until his death in 1905. The American Society for Psychical Research was then re-established with James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, as its Secretary and Director.

## THE ENDOWMENT

The American Society for Psychical Research, Inc., was incorporated under the Laws of New York in 1904 under the name of American Institute for Scientific Research, for the purpose of carrying on and endowing investigation in the fields of Psychical Research and Psycho-therapeutics. It is supported by contributions from its members and an endowment fund which now exceeds \$275,000. The income of the Society pays only for the publications and office expenses, but does not enable the Society to carry on its scientific investigations. A much greater sum is required before this work can be carried forward with the initiative and energy which its importance deserves.

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