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Dr. John F. Thomas (In Memoriam)

BY LAURA ABBOTT DALE

"In explanation of phenomena—one should always prefer the probable impossible to the improbable possible"—Aristotle.

In the death of Dr. John F. Thomas, as the result of an automobile accident which occurred in Detroit on November 20th, psychic research in America has lost an earnest and intelligent worker whose contribution to the subject has been an important one. There may be some members of our Society who are not familiar with Dr. Thomas's books, *Case Histories Bearing on Survival* and *Beyond Normal Cognition* (B.S.P.R., 1929 and 1937, respectively). It seems to me that the material recorded and analyzed in them, and particularly the method by which most of the material was obtained, is of the greatest interest to those of us who wish to increase our knowledge of the best mediumistic phenomena; of the modus operandi of the mediumistic trance and of the possible sources of the knowledge displayed in it.

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Dr. Thomas's particular contribution has been mainly in the field of the proxy sitting. Of course other experimenters have used the technique of the absent sitting, but Dr. Thomas's records are far more voluminous than experiments previously recorded. Moreover they have a particular interest because they were carried out over a period of 14 years in which one personality appeared as principal "communicator" through over 500 sittings.

For many years Dr. Thomas had been familiar with the general literature of psychic research, but his interest had not been keen enough to cause his active participation in it. In 1926 his wife died and his already existing interest was quickened by two successful experiments with Mrs. Soule in Boston, which he undertook at the suggestion of a friend. At that time he had no formulated intention of making an extensive inquiry into the phenomena. However, the results of these two initial experiments were of a nature to encourage him in active experimentation and this he did until his death last November.

At the beginning of the inquiry Dr. Thomas formulated some definite principles and plans for procedure, the first of which was to hold all sittings in places distant from his home in Detroit, Michigan, where he was one of the chief administrators of the public school system. Secondly, he planned to conduct a large number of experiments with no sitter as such, but only a secretary present who knew nothing of the communicators; arrangements for the sittings to be made through recognized societies. Lastly he planned to have the mass of records analyzed by critics of scientific training who would be free of emotional bias, and to study them at a university as a problem in abnormal psychology.

Dr. Thomas entered Duke University as a graduate student in the Department of Psychology and worked there for a large part of six consecutive years under the direction of Professor William McDougall. His report on his

mediumistic records was accepted by the University as his doctor's thesis and he received his Ph.D.

Case Histories was published in 1929 and in it Dr. Thomas sums up the results of three years of intensive research. He had had a total of 55 sittings up to that time with 16 different sensitives in England, 21 of them with only an uninformed secretary present; and 159 sittings in Boston with Mrs. Soule, 71 of them by proxy. Naturally it was impossible to print these records in full for they covered several thousand typewritten pages. Instead Dr. Thomas deals with 24 case studies, each of which is the assembly of all the points in the records that belong under a particular heading. A given case is not a continuous story in the records taken from the various sensitives. It is scattered, a point here, an added point there over several years of sittings and among several sensitives. The cases chosen for publication fairly represent the quality of the trance material as a whole. We are assured by Dr. J. B. Rhine that Dr. Thomas has not just pulled out the plums and left a mass of poor material shrouded in convenient darkness.

One of the most interesting cases recorded comes under the heading of "Awareness." There were 56 verifiable references made in one year in proxy sittings by sensitives in England to Dr. Thomas's contemporary activities in Detroit. Here the question of the source of this veridical information, trivial as it may be in some instances, is a pressing one. There would seem to be two alternatives to consider. Did the minds of the various sensitives reach out and in some way tap the mind of Dr. Thomas as he went about the routine of his daily life in America, or was it his "communicator," keeping in touch with him and able at times, though with difficulty, to transmit to him through the sensitive evidence of her continued interest and affection? Here is one example:

July 20th, 1928. London. Sensitive—Mrs. Eileen Garrett. Secretary alone. Control speaking. "She (E.L.T.

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—Dr. Thomas's wife is indicated throughout the records by these initials) asks me to tell Fred (Dr. Thomas) that his throat has been husky, something to do with an opening or speech; about the 19th of June she noticed that huskiness. She says he had evidently been to some kind of entertainment on or about this date and she noticed then that his throat was not particularly good—whilst he is not weak in the throat—rather a loss of speech or a huskiness.”

Dr. Thomas comments that in the middle of June he had been rushing about attending school conferences. He went to the commencement exercises of the University of Michigan on June 18th and that evening and the following evening, June 19th he was so hoarse that he had difficulty in producing enough voice to carry on a conversation with Dr. Rhine and his wife at his home in Orchard Lake. The exact coincidence of the date in this case, as well as the large number of similar incidents reported, makes the chance explanation seem to me an “improbable possible.”

At the end of the book Dr. Thomas quotes in full four records—two from Mrs. Soule, one from Mrs. Osborne Leonard and one from Mrs. Garrett. The most interesting thing that emerges from the book as a whole may be summed up in Dr. Thomas's own words,—“There is no doubt that the records give a clear and faithful picture of the personality of E.L.T. It makes little difference whether I am the sitter, or my son, in experiments with mediums who didn't know our names; or whether secretaries are conducting experiments alone with mediums who did not know for whom the sittings were being held. The same person is described in each case and correct traits of mind and character are given and appropriately emphasized.”

The later book, *Beyond Normal Cognition*, with an introduction by Professor William McDougall, reports on 24 sittings with Mrs. Osborne Leonard in England, 22 of them by proxy. It should be of interest to those persons who feel assured that the apparent success of mediumistic utter-

ances can be explained by a combination of fraud, chance, fishing and over-interpretation on the part of the sitter. It cannot be said that Dr. Thomas received communications in themselves more impressive than those recorded by such eminent psychic researchers as the late Dr. Walter F. Prince, Dr. James Hyslop, Sir Oliver Lodge, Dr. Richard Hodgson, Professor William James or Lord Balfour. It is only that his method of evaluation was possibly more objective. Under university direction, Dr. Thomas judged hits and misses by a scoring system and plotted them on charts. The total number of points in the series under consideration was 1908, of which 1587 or 83.2 per cent were correct. The total number of verifiable points was 1720, of which 92.3 per cent were correct.

Dr. Thomas reports in detail precautions taken to prevent the leakage of normal information. As Dr. Hyslop, Dr. Prince, and others had done before him, Dr. Thomas tested the supposition that the correct answers were merely coincidences. He formulated a questionnaire based on the statements made in some of the trance experiments and submitted it to 64 persons in different walks of life. The statisticians who compared their answers to the statements as they related to Dr. Thomas came to this conclusion: "Chance does not furnish a satisfactory explanation of the material used."

Waldemar Kaempffert, Science Editor of the *New York Times*, says in his review of the book on August 15th, 1937: "How is the high percentage of hits to be explained? If we invoke telepathy between living minds plus clairvoyance, we stretch credulity to the breaking point. A process of selection is involved. Out of all past, present and future facts, only those relevant to identifying the communicator are mentioned. The process is no more mechanical than fishing a particular blossom out of a great number in a lily-bedecked pond. If we are dealing with a fishing personality, whose is it—the sensitive's, or that of the 'dead' communicator?"

Readers may wonder to what conclusions, if any, Dr. Thomas came after so many years of intensive experimentation. In *Beyond Normal Cognition* he says: "This is a study of mediumistic utterances, with central emphasis upon the one question—are there instances of supernormal information? This is but the first step in the evaluation of such material, but it is wise, even at the expense of the neglect of more inherently interesting questions, to limit this present study to the fact of supernormality itself. Psychical research is relatively in its infancy and must first learn to creep."

In other words, in this book Dr. Thomas does not press his own point of view as to the probable source of information displayed in the trance material, but closes by saying: "The results of psychical research favor an interpretation of the universe that views it as something other than aimless cosmic weather, and affords all those who think that there are ultimate non-material values at the heart of things an increasingly broadening base of evidence. Through surveys, such as that now concluded in this book, our views of human personality, its nature, its potentialities and possibly its destiny are opened to ever widening horizons."

However, Dr. Thomas has elsewhere expressed his views on survival. He ends *Case Histories* by saying: "My own attitude toward the central question of psychic research, survival, is easily inferable throughout the report. To make my position explicit, I quote with full agreement, a statement made by Dr. Hyslop in the A.S.P.R. *Proceedings* for 1912." Dr. Hyslop's statement is too long to repeat here; in brief, it expresses his conviction of survival as based on the evidence afforded by psychic research.

Those who knew Dr. Thomas personally have told me that he had a quiet conviction of the survival of the personality and communication, which grew in strength through the years of his own experiments and his increasing familiarity with the whole of the literature of psychic research.

If I may be permitted a personal digression here, I should like to draw attention to something which is impressive at least to me. That is the fact that those men and women who have had the most extensive personal experience in actual sittings with first-class mental mediums have almost without exception come to accept the survival hypothesis as the most satisfactory to explain the evidence. Most of them, although not all, began as skeptics. As we look at the history of psychic research during the last sixty years, which investigators stand out as having had the broadest experience in the phenomena of mental mediumship, as well as theoretical knowledge? I think the list would include Frederic Myers, Dr. Hodgson, with his eighteen years of continuous sittings with Mrs. Piper, Mrs. Henry Sidgwick, Sir Oliver Lodge; J. G. Piddington and Miss Alice Johnson, the experts on the cross-correspondences; Mrs. Arthur Verrall in her dual capacity as sensitive and investigator; C. Drayton Thomas; Miss Radcliffe-Hall and Lady Una Troubridge; Mrs. Lydia Allison; Lord Balfour; Dr. Hyslop; Dr. W. F. Prince, as well as others. I understand they all came to believe in the reality of survival and communication on the basis of the evidence afforded them by their own work and that of their colleagues.

To the academic psychologist and to the scientist (whoever that august being may actually be) this appeal to authority may mean nothing, but at least to me it is suggestive that those with the most experience have attained conviction. I wonder if it is not another "improbable possible" to explain the convictions of these people of high intellectual integrity as based on wishful thinking, mal-observation or just plain stupidity. Yet that is the answer, either expressed or implied, of many critics of psychic research.

Many of those who scoff, studiously avoid examining the evidence for extra-sensory perception, and I sometimes wonder just how much we need be impressed by those who refuse to face facts. Certainly the records of

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Dr. Thomas, so carefully recorded and analyzed, are an important addition to the literature of psychic research, and it is to be hoped they may find their way into the hands of some of our skeptical friends. An impartial study of them might possibly soften their opinion at least as to the reality of an extra-sensory mode of perception.

In ending I quote the final paragraph of Thomas Wolfe's posthumous novel, *You Can't Go Home Again*. I owe to Dr. Thomas a very real personal debt of gratitude, and these words express in a language I could never summon to my aid, both my gradually strengthening conviction and my wish for Dr. Thomas—" . . . To lose the earth you know, for greater knowing; to lose the life you have for greater life; to leave the friends you love for greater loving; to find a land more kind than home, more large than earth—whereon the pillars of this earth are founded, toward which the conscience of the world is tending—A wind is rising and the rivers flow."

On Some Paranormal Phenomena In China

BY CHUNG YU WANG

EDITOR'S NOTE: Mr. Chung Yu Wang, M.A., B.Sc., is an expert on mining engineering. His book, *Antimony, Its History, Chemistry, Mineralogy etc.*, which was first published in 1909 has become a well-known textbook and has gone into several editions. Mr. Wang, a graduate of Columbia University, has been interested in Psychical Research for some years and is a member of both the S.P.R. in London and the A.S.P.R.

Dr. Wong Wen-hao, Economics Minister of China, whose strange experience is related by him in a letter to Mr. Wang published in the article below, is one of the loyal supporters of General Chiang Kai-shek. An article on China's industries which appeared in *Life* (December 11, 1939) credits him with much of the responsibility for the "most herculean feat of modern times" — the building of a small improvised Pittsburgh in the heart of China to provide for the nation's defense. According to *Life*, 120,000 tons of modern machinery were carried from the coast by junk, muleback and coolie tracker over a thousand mile distance to create industrial Chungking. Dr. Wong Wen-hao and his National Resources Commission operate 35 coal, tin, copper and mercury mines, 13 electric utilities and 15 industries.

Occurrences of paranormal phenomena have been known to exist in all climes and throughout the ages. And China, as a political entity of several thousand years' continuous duration, is bound to give us evidences of such phenomena if we only look for them.

To go back first of all to Confucius, we are told of him that "he sacrificed to the spirits as though the spirits were present". In *Shi-king* III, iii, Ode 2, he wrote

"The spirits come, but when and where
No one beforehand can declare
Therefore we should not spirits slight,
But ever live as in their sight."

Evidently he must have witnessed, or, at least, heard of some sort of supernormal phenomena attributed to spirits, but, being an ethical teacher, he did not wish to declare himself explicitly on the question of whether spirits can

manifest themselves. In any case he was quite reticent about the occurrence of supernormal phenomena, if, indeed, such did come to his notice. Not so with the skeptical philosopher, Wang Chung, who lived at the close of the first century. He was bold enough to state in his writings the plain fact of trance mediumship undoubtedly known to him personally. He says "Among men, the dead speak through living persons whom they throw into a trance; and the 'wu' (*i. e.* mediums), thrumming their black chords, call down souls of the dead, which then speak through the mouths of the 'wu'."

I shall now instance several historical cases of parapsychical happenings in ancient China. In the reign of King Kuei-ming (264 A.D.) two mediums, once called upon to identify the grave of a princess, gave evidence of their clairvoyant powers by describing the garments in which she was buried, which, upon the coffin being opened, were found to tally exactly with the description given. A plain case of telepathy was recorded by Ch'en Kuah of the 11th century. He said "she, 'wu', (the medium), even knew the thoughts arising in others. Guests, who were just then playing draughts, held in their hands some black or white draughtsmen which they had previously counted. They asked her how many there were and she gave the answer correctly every time; but then they took handfuls without counting them and she could not mention their numbers. It was thus evident that she could know what others knew, but not what others did not bear in their minds."

As to the phenomenon of automatic writing, we possess a well-known case, parallel to that of Patience Worth, in the person of a girl, daughter of Woang Lun, Doctor in the Court of Sacrificial Worship. Her automatic writing (A.D. 1035) was of such exquisite beauty that it has been incorporated in the *Collected Works of the Female Immortal*.

The so-called *History of the South* records a remarkable case of materialization. "There was a 'wu' (medium) who could see spirits and who assured the Emperor (Hsiao Wu,

A.D. 454-465) that it would be possible to make his deceased secondary consort appear. The Emperor was very glad of it, and bade him evoke her. In a few minutes she was actually seen on a curtain in the shape which she had had when alive. The Emperor desired to speak with her, but she remained silent; and just as he would fain have grasped her hand, she vanished."

Coming down to present-day China, it is no surprise to any one to find that nearly all the different types of both parapsychical and parapsychical phenomena as known in both Europe and America are also quite prevalent in China. We have such phenomena as telekinesis, raps, poltergeists, psychography, independent voices, levitation, psychic photography, materialization, automatic writing, telepathy, clairvoyance, clairaudience, premonition, apparitions, and haunted houses. Strange to say, the phenomena of apports and psychometry have not come to my notice. Instead of crystal gazing we have water gazing. Mediums there are, but most of them as in America and Europe are professionals, practicing on the credulity of the common people.

Mention may be made of the so-called mongoose-haunted houses, so prevalent in North China. These mysterious animals have never been actually seen by any people although occasionally they may be discerned in a flash of a moment. Naturally people attribute to them all sorts of supernatural intelligence, which, I may say, can be paralleled with those of the mongoose of the Isle of Man.

Now, I wish to particularize a peculiar case concerning my friend and chief, Dr. Wong Wen-hao, now Minister of Economic Affairs in the National Government of China. At the time the event happened he was Chief Secretary of the Government in Nanking. He is a scientist and a world-known geologist and was formerly for many years director of the Geological Survey of China. The following letter, written by him at my request, which I am going to quote verbatim, was written originally in Chinese and is now literally translated.

Nanking, 29th January, 1935

Dear Mr. Wang:

I am in receipt of your letter of the 21st inst., contents of which have been noted. When your article on Psychical Research is ready for distribution, I wish you would favor me with a copy for my perusal.

As regards that which we talked about at the dinner party during your recent visit to the Capital, I can say that it is plain fact. On the 16th of February, 1934, I sustained serious injuries through the collision of my car with an obstacle at Wukong. Consequently, what happened to me and what took place prior to the 6th of April are matters utterly beyond my recollection even at this very moment. All the mysterious events that took place during that interval have been related to me by members of my family; but as the events are of a superstitious nature, I cannot believe them. However, since there are so many people who have confirmed the assertions, they should not be taken as an entirely fabricated story.

The following is the general outline of what has been related to me:—

1. While I was under treatment at the hospital, I was exceedingly exhausted and weak (and unconscious due to brain concussion—Wang). But one day, I asked suddenly for a pen and paper. With great effort I wrote out three characters "Sze", (施).

2. Again, in the hospital it was said that I frequently made peculiar gestures as if I were worshipping and asking somebody for help. One day I suddenly told the nurse that a woman was pressing me so hard that I was angry and wished to drive her away.

3. At this time, my son-in-law and his sister, who were in Shanghai, tried planchette writing in the hope of getting the spirit of some one of their own people to answer their questions; the result was that the spirit of my deceased mother came forward to write down

the character "Wong". Then two more characters were written, namely "Deceased concubine". Finally a complete sentence was given, "Make the grave early".

4. When my father learned of this, he made inquiries into the matter at Ningpo among my uncle and cousins. He was told that in previous years, when any one of our family was dying, he would generally say: "The great grandfather's concubine 'Sze' has come to demand for the removal of her tablet* into our family and the transfer of her coffin for re-burial; otherwise, the consequence will be death."

At the suggestion of some one in the country, my father got in touch with a peasant woman who was known to be able to get any spirit to talk through her. The spirit "Sze" did come to say that she had made several demands in times past but without success. This time when she met me at Wukong she was alone; not being strong enough to do the desired harm, she got two men spirits to assist her to cause the collision of my car. She added that if her demand was accepted, I could be saved. Otherwise, my case would be a hopeless one.

5. Further investigation into the matter revealed that my great grandfather started business with a small capital in Shanghai and through the financial assistance of "Sze" his business became prosperous. When my great grandfather died of old age, "Sze" was still young and without any children of her own. As she could not get along with the people of my great grandfather's family, she went to a nunnery where she became a nun. After death she was roughly buried by the country folk and her tablet was sent to the nunnery. She had therefore not been recognized by the Wong family as one of their own members and consequently there was no one to make any offerings

* By which the spirit of the deceased was represented.

or to worship her at her grave. As it happened that the twenty-third year of the Chinese Republic (1934) was just the one hundredth year of her age, she was desperate to demand that she be recognized by the family.

6. My father is not by nature a believer in Spiritualism; but the coincidence of events as related above; the critical condition in which I was at the hospital and the request of the Hangchow hospital physicians, who had given up all hope of my recovery, for the preparation of my future affairs, compelled him, however reluctantly, to resort to the contracting of a loan in order to remove the Tablet of "Sze" into our Ancestral Hall and to get her coffin re-entombed.

Three days after the completion of the removal and re-entombing by my father as described above, I became mentally better, regaining consciousness and gradually thereafter making progress towards complete recovery. This sudden improvement surprised the British physician who failed to account for the rapid change of my condition from the worst to a sudden recovery; and he therefore attributed the result to the help of God.

Yours, (Signed) Wong Wen-hao

Such are the plain facts of the case as told me by one well known in China today. I would not at the moment try to discuss them, much less explain them, hoping that someone more capable than I will take up the task. Is the explanation coincidence, spiritism or telepathy?

At present there is no organization in China that takes a scientific interest in paranormal phenomena. The intelligentsia, as a whole, ignore them. The common people only harbor superstitious notions toward them; and such a society as the Red Swastika Society of China, which is at the same time a benevolent society, only practices a sort of crude spiritualism, revering planchette writings as sacred and coming from the sages of the past.

On Reiser's Scientific Humanism

BY ERNEST TAVES

Columbia University

Oliver L. Reiser, the philosopher who seems to be destined to become known as the philosopher of extra-sensory perception, has written a new book, *The Promise of Scientific Humanism*.^{*} The sub-title of the volume indicates the nature of the work: Toward a unification of scientific, religious, social, and economic thought. The scope of the book is indeed a generous one; the reader may or may not agree that the author accomplishes his objective.

The primary thesis of the book, in so far as it may be stated in a few words, is more or less as follows: Civilization, as we now know it, is apparently rushing toward destruction; it may be saved, however, through the development and use of new ways of thinking. In other words, to save civilization, we must change our current modes of thought entirely. We must evolve mentally, just as we have evolved physically in the past. We must alter our present orientations and evaluations in a fundamental way. In order to understand what this means, it is necessary first to consider the general question of the evolution of the human mentality.

It is Dr. Reiser's opinion, and he makes a good case for it, that the mental evolution of mankind may be characterized by three types of mentality. These are (1) pre-Aristotelian, (2) Aristotelian, and (3) non-Aristotelian, or "global." The "civilized" portion of the human race has passed through the pre-Aristotelian stage, is currently at the Aristotelian level, and should progress in the future to the third level, that of the non-Aristotelian mentality. It would be well here, perhaps, to examine these three levels of mentality rather closely, since they form a *motif* which

^{*}Oliver L. Reiser, *The Promise of Scientific Humanism*, Oskar Piest, New York, 1940, xvii, 364 pp., \$4.00.

is repeated throughout the work, and is basic to the understanding of it.

The first stage in mental evolution is the pre-Aristotelian mentality. This is the level at which the "primitive" races are at the present time. As Reiser says, "The primitive mind is 'pre-logical' in the sense that it does not conform to the categories which the reasoning of classical European science has established."

In terms of logic, this mentality is distinguished by the failure to observe the fundamental canon of Aristotelian logic, which is, simply, "What is one thing cannot be another." In other words, at this mental level, *everything is everything else*. There is a poor differentiation in nature; there is a sense of "participation," for man and nature are felt to be the same thing.

Physiologically, according to Reiser, the cerebral cortex has not yet taken over the functions which it serves in the more advanced mentality; the thalamus (an "old" part of the brain, referred to usually simply as a "lower center") is used instead.

The pre-Aristotelian period began perhaps 500,000 years ago, and endured until the beginnings of "civilization," approximately 5,000 years ago. This period still exists, however, among primitives, as previously noted.

The second level is that of the Aristotelian mentality. Physiologically, the cerebrum is active at this level; the fundamental axiom is, "This is this, that is that, and this is not that." This period began about 3,000 years ago, and characterizes our present ways of thinking. At this mental level everything is categorized; there are, that is, sharp dichotomies in everything, based ultimately on the law of identity and of the excluded middle.* All thinking is in terms of elements, in terms of discrete rather than continuous series.

*The "excluded middle" is illustrated in the following proposition: *A* is either *B* or non-*B*. But consider the following: Virtue is either square or non-square!

This kind of view has been called "elementalism" for obvious reasons. The categorization is carried as far as possible, and the result is that eventually all things are broken down into the smallest particles—or elements.

Whereas the pre-Aristotelian mentality was largely non-articulate, the Aristotelian mentality is highly articulate; so articulate, in fact, as to produce unfortunate schisms throughout all intellectual pursuits. The Aristotelian mentality, for example, will dichotomize, at the purely verbal level, phenomena which in nature are unified—such as reason and emotion, space and time, and, of course, mind and body.

The thought of the Aristotelian may be summarized, then, as follows: Any system can be isolated—that is to say, that any system is independent of its environment; that in science we can investigate such self-identical systems and determine to any desired degree of accuracy the "state" and "properties" of any particle or system of particles.

The third level of mental evolution is that characterized by a non-Aristotelian orientation and evaluation. Here mankind recovers some of primitive man's sense of the unity of nature. Elementalism is overcome, and there is no verbal splitting of phenomena which are, in nature, essentially unitary. This is the level of scientific humanism, of "global" thinking (thinking in terms of unified wholes, or "planets"). And it is at this level that our civilization is to be saved from destruction.

The difference between the Aristotelian and non-Aristotelian levels of philosophic thought is perhaps most apparent when considered in terms of semantics. Aristotelian logic is two-valued, which means that a statement is either true or not true; it is the law of identity again. Something which is *A* cannot be at the same time *B*. Non-Aristotelian logic, on the other hand, is many-valued.

The continuum between "true" and "false" is filled with a scale of probabilities. With respect to a particular statement, for example, one is not limited to saying that it is

either true or false. The statement might be, for example, almost certainly true, but not quite. A four-valued logic would permit true, probably true, possibly true, and not true. A Cornell mathematician, J. B. Rosser, has calculated that in non-Aristotelian terms, the word "and" may have as many as 14,348,907 distinct meanings.

It is important to remember that such logic is not merely the result of arm-chair theorizing, and is not a matter of idle speculation only. Some such logic is, in fact, definitely required at the present time in some fields of research, principally in physics.

Out of the necessity for advancing toward a new level of thought springs Reiser's doctrine of emergent evolution. In his humanistic philosophy, this theory of emergent evolution is found side by side with the idea of non-Aristotelian logic. "The combined effect of both these doctrines is to undermine the absolute validity of the 'law of identity,' the acceptance of which is an integral part of any finalistic social theory."

Of particular importance to the reader interested in psychical research is the chapter concerned with "Humanism and Extra-Sensory Perception." In this chapter Dr. Reiser attempts to outline a theory that provides an explanatory foundation for extra-sensory perception. The theory is constructed essentially of four elements. These are (1) the theory of emergent evolution, (2) the system of reasoning termed "non-Aristotelian" logic, (3) the notion of a psychic ether, and (4) the doctrine of religious humanism.

The first point made by the author in this chapter is that there exists currently a need for a new philosophy. This is because of the "unification of the world" which has been brought about by the advance of civilization. By means of radio, for example, we hear sounds at almost the same moment that they are produced any place in the world. Because of the development of modern means of communication and travel, man's environment has been extended to a tremendous degree. The question is, "How does this un-

doubted unification of the world through science contribute to the formation of this emerging synthesis that we have described as a new world religion?" This is one of the questions which Reiser proposes to investigate. In this particular investigation, the next point taken up is that of the future of mankind.

It is apparently the consensus of opinion that there is no justification for assuming that man, as he is now, is the culmination of the evolutionary processes which have produced him. It appears more rational to assume that man is still in the process of evolving, although more mentally than physically. What lies ahead we cannot state, of course, in any but a speculative manner; but this is not our particular interest. The question, as phrased by Reiser, is, essentially, "Is there still a possibility of further evolving in the development process so clearly seen in the brain of primates, so obviously reaching its present culmination in the brain of man—is there still a latent power in the human brain for the expression of yet unsuspected potentialities and beneficial progress?"

The role of psychical research and extra-sensory perception and allied phenomena begins to become apparent; as Reiser states, the question is of particular interest to the student of psychical research, since the "unsuspected potentialities" apparently are, in the author's opinion (for Reiser's answer to the above question is positive), the psychic powers which we know variously as clairvoyance, telepathy, *et al.*

Dr. Reiser then proceeds to make clear the reasons why recent ESP research is very pertinent to the main problems he is considering. The essential idea, remember, is that our prevailing methods of thought, our current orientation with the universe, must be disregarded since they are no longer adequate. And what Reiser proposes to indicate is that the experimental results obtained by researchers in ESP call for a rejection of classical science and the creation of a new scientific world view. The case for ESP

is thus brought in as a prop to bolster the principal Reiser thesis.

Perhaps the trend of the argument might be clarified by a few specific examples. First of all, what are the assumptions of classical science which Reiser says we must now reject as false? The list is not short, but here are a few:

1. The same thing cannot be in two different places at the same time.
2. The same thing, or event, can be observed from two different points of view at the same time.
3. In order that any thing can get from one place to another, it must first move through the intervening space, and it must take some time to do this.

But modern physical science has already rejected axioms such as these. Axiom 1 above, for example, is severely challenged by some of the evidence obtained in research into the nature of quantum mechanics. Further, relativity physics rejects the idea of simultaneity of events which are in different frames of reference, which denies axiom 2. Similarly, Reiser presents evidence showing that, in a sense, the same body may be in two different places at the same time. This means, says Reiser, that certain supposed fundamental relations between objects in space and time are now discovered to be valid only within certain limits. We have, in other words, learned to substitute global thinking for Aristotelian thought in the physical sciences; what we must now do is make similar transitions in the social sciences. To bring about this transition is, in fact, the promise of scientific humanism. To elucidate further:

Some of Dr. Rhine's early results in ESP research, obtained when subjects were asked to "guess" cards hundreds of miles distant, indicate that the ordinary laws of radiation, as currently used in physics, do not here apply; the suggestion is that a non-radiant energy is at work.*

*With reference to this interesting problem, and to obtain a view in opposition to that of Reiser, consult Hoffmann's paper, ESP and the inverse square law, *Journal of Parapsychology*, 1940, IV, 1, pp. 149-152. More of this later.

As Reiser says, "The results obtained by Dr. Rhine really seem to suggest the need for a non-Aristotelian logic in this field." Some readers may wish to take exception to this statement.

Also, the work of another psychological researcher is considered by Dr. Reiser; there is a considerable discussion of the philosophical speculations of Dr. C. Hilton Rice, whose approach to the study of man is from the side of medicine. The essential point of Dr. Rice's view, which seems to the present writer rather breath-taking, is that "the organic kingdom as a whole is literally and in fact an organism, with the human race taking the place of the developing nervous system (the neuroblasts) of this organism." Such a viewpoint certainly offers food for thought, and provokes much speculation, but its pertinence here may not at once be apparent.

It will be remembered that the trend away from Aristotelian modes of thought is also a trend in the direction of a realization of the essential unity of the universe. The views of Dr. Rice are of importance here, since the most interesting phenomenon to be observed in the process of the development of the organic kingdom, of which man represents the nervous system, is the manner in which a great composite mind is beginning to dawn and reveal its form and potentialities.

Dr. Reiser integrates the speculations of Dr. Rice into his own theory, going to some length to make clear the general nature of the evolutionary process through which the mind of man is passing. There is a presentation of the various levels at which matter is organized, going from the simplest to the most complex—that of the psychic ether. It might be well here briefly to mention the seven levels proposed by Dr. Reiser.

The first level is that of the electron and the proton—separately, with no organization whatever. These are the particles of electricity out of which is constructed everything else in the universe. At the second level we have

the atom, in which the proton and electron are organized together into the atomic unit. The synthesis of the electrons and protons into atoms produces a "field"; the activity of any entity of nature always takes place within such a field. This is an important concept, since it leads eventually to the psychic ether—at a higher level of organization. At the level of the atom, then, the field which is produced is electromagnetic in character.

At the next level, atoms are synthesized into molecules, and the field is no longer electromagnetic but chemical. The fourth level is that at which molecules combine into inorganic compounds; the resultant field is termed "molar." The fifth level is that at which molecules combine into organic molecules, and this brings us to the biological field.

The sixth level is found in the human brain; it is the level at which organic molecules combine in the particular way which produces neurones—the structural units of the human nervous system. The field here is the mental field. The final level, achieved with the synthesis of human minds, produces a super-organic field, that of the psychic ether.

This concept is probably not particularly easy to grasp, but once it is mastered it does seem, at least to the present writer, to be rational enough. As Reiser writes, "The explanation of telepathy and clairvoyance seems to demand some sort of psychic ether or continuum, and this, we have surmised, may arise out of a compounding of biological fields to produce a super-organic field. Thus, just as a molecular field is created by the synthesis of the electromagnetic fields of the atomic constituents, so the mental fields of each human brain, under appropriate conditions, might be responsible for the creation of a psychic ether."*

To recapitulate, Dr. Reiser's theory essentially states that human mentality at the present time is not static, but is in a state of evolution. It is evolving away from Aris-

*For a more complete discussion of psychic ether (also called psychic level) the reader is referred to a previous paper by Dr. Reiser, A theory of extra-sensory perception, in the *Journal of Parapsychology*, 1939, III, 2.

totelian thought, characterized by thinking in terms of discrete particles, toward a non-Aristotelian mode of thinking, characterized by thinking in terms of unities—global thinking.

When the evolution of the human mentality has progressed to this stage of development, man will again become aware of the "oneness" of the universe in which he finds himself. A "universal mind" will develop, and all men will be brothers. Civilization will halt its currently apparent mad dash to destruction. A race of supermen will evolve. For "the human race has apparently set out to sound all the depths and shoals of the cosmic environment. It is a wonderful and a fearful quest."

Dr. Reiser's theory is a profound and ambitious one. The present writer has but one flaw to point out in its exposition and it is a minor one. Considerable point is made of the fact that ESP apparently does not conform to the inverse-square law. This point was made by Reiser in the previous paper mentioned above and was taken exception to by Hoffmann who states that this particular deduction is without foundation because of the confusion between the two quite different concepts of *intensity* and *intelligibility*. Reiser's argument in this instance would not be sound if based solely on Dr. Rhine's results with telepathy and clairvoyance, but would be perfectly valid, however, in reference to the phenomena of precognition so frequently observed in the annals of psychical experience.

The present writer is not enough of a philosopher adequately to evaluate the Reiser theories; suffice it to say that the book is undoubtedly one which will engender considerable discussion and speculation.

Survey and Comment

The A.S.P.R. has received several letters from people enclosing purported communications from Sir Oliver Lodge in reference to the sealed envelope which he is known to have left in the custody of the S.P.R. in London. These letters have been sent on to Mr. Salter, the Honorable Secretary, The Society for Psychical Research, 31 Tavistock Square, London, and it is requested that further messages which appear to be attempts on Sir Oliver's part to prove his identity by revealing the contents of the envelope, be sent on to Mr. Salter direct.

A request has been made by the Council of the S.P.R. that such messages be placed in a sealed envelope upon which is written the name of the psychic or automatist responsible for the message, the date received and other relevant facts. This envelope should then be placed in another and addressed to the Society. The inside envelope will then be put on file at the S.P.R., London and will not be opened until such time as Sir Oliver's message is read.

The purpose of sealed message tests is, of course, the elimination of the hypothesis of telepathy from the minds of the living, in the event that a successful reference to or quotation from the contents of the envelope is obtained by some psychic person.

The S.P.R. is in no hurry to open Sir Oliver's sealed envelope because once the contents of it are known by any living person, further messages received through mediumship pertaining to the test will be invalid. Although no time has been set for the opening of the envelope and comparison with the messages received through psychic channels, those who have obtained information concerning it purporting to come from Sir Oliver are urged to send copies at once to the S.P.R.

* * *

An article on telepathy by Dr. Sumner Boyer Ely was published in the February, 1940 issue of the *Scientific Monthly*, official organ of the American Association for the Advancement of Science. The May, 1940 issue of this JOURNAL was devoted in part to replies by Mr. John J. O'Neill and Dr. Nandor Fodor to this article. Mr. O'Neill pointed out Dr. Ely's ignorance of the experimental research of telepathy as displayed in his paper and added that only the editors' bias in favor of the author's negative conclusions could account for its publication in the *Scientific Monthly*. Readers of the JOURNAL who do not see that periodical regularly will be glad to learn that a competent review of the recent investigations of extra-sensory

perception contributed by Dr. J. B. Rhine of Duke University has been published in the November, 1940 issue of the *Scientific Monthly*.

After summarizing the evidence for ESP obtained under acceptable scientific conditions, Dr. Rhine states in reply to the query: Does ESP occur?:

"Whether or not it may be concluded that ESP is a valid phenomenon in nature is necessarily a somewhat individual and relative matter. It will probably be agreed, however, that almost any other scientific hypothesis would, if supported by the amount of evidence that supports this one, be regarded as established. Certainly it may be said that unless or until some new counter-hypothesis is offered to give new issue to the interpretation of the present results, there is no very reasonable alternative to acceptance of the occurrence of ESP as established."

In summing up the conditions under which ESP is observed experimentally, Dr. Rhine makes the following comment:

"No physical characteristic of ESP has as yet been discovered nor even a suggestion that there is such. The one outstanding feature that runs through the sixty years of ESP experiments is the sharp departure of ESP test results from what would be expected if known physical processes were responsible. There is available in present physical knowledge no hypothetical intermediating energy linkage between stimulus and percipient that meets all of the conditions under which ESP has been found to occur . . ."

Further on, Dr. Rhine continues . . . "There is a marked dichotomy between the workings attributed to ESP and those of the sensory-mechanical world with which science has hitherto had its main dealings.

"How far such a break with orthodoxy is justified calls for the greatest caution in the determining; for if the step is a fully warranted one, the scientific reconstruction that must follow is probably far beyond present day capacity to realize."

Book Review

THE HUMAN SITUATION: The Gifford Lectures in the University of Glasgow, 1935-1937, by W. Macneile Dixon. Longmans, Green & Co., New York.

Lovers of paradox will rejoice to hear that at the peak of the industrial era, when the long-predicted cry of Havoc is at its grisly height, there has emerged the most civilized book of our time. Here at last, above "the thunder of the captains and the shouting", rises a clear, cool voice, mature, urbane, inspired with thrilling beauty.

Here in this book we have to do with the business of being human, the whole problem of existence, "the riddle of the painful earth", expressed in terms of the final simplicity of our duty, "loyalty to life, to the ship's company and to ourselves, that it may not be through our surrender that the great experiment of existence, whose issue remains in doubt, comes to an end in nothingness."

What is the human situation now? After thousands of years of thinking about and dealing with existence, to what place have we come, and in what direction are we going? To no less questions than these, not only in the light of the ancient wisdom of the race, but in the glare of modern scientific discovery, we are invited to attempt an intellectually satisfying answer. It is an exciting voyage with this new pilot, and no place on the ship is available for the indifferent or the lazy.

At the outset we take leave of "those who can with serenity leave this troublesome business of thinking to others" and all "the friends of revealed religion."

"We must in some measure in these days think for ourselves." With this watchword we are off upon an intellectual adventure such as, I promise you, you have never experienced,

The wonder of awakening to see
The world as beauty, life a miracle,
And being so much more than mere to be.

For however familiar you may be with the philosophical literature and scientific formulae of our world, this man's findings have distilled therefrom a subtle essence which may well prove to be a stimulus to character as new and unexpected in its field as the incredible courage of Britain and Greece in another.

We may as well face the facts of the current situation now and force our republic to face them, for all is far from well. Degenera-

tion is more than threatening. It is here, and with it a historically characteristic nervous instability which, says Walter Lippman in a recent essay, "originates in the deepest malady of modern society, in the loss by so many modern men of the conviction that the human will is free and that, therefore, each man has a personal moral responsibility for his acts and that what is going to happen in the future is going to be determined by what men do in the present. This is the central conviction on which Western civilization rests; the optimists, the pessimists and the fatalists among us are men and women who have lost this controlling religious conviction."

Again, putting an expert finger on the sorest spot, he says, "they all deny that man has a soul, that he has freedom and therefore that he has moral responsibility to himself, to other men, and to eternity. They sin against the soul of man and their sin is the cause of their nervous instability."

But at the last, dwelling upon the heroism of the British, Mr. Lippman writes, "In the past six months modern men have passed, some directly and others vicariously, through the most terrible and the most ennobling experience in the history of the modern world. For in this period which began with the miracle of Dunkerque there has been revealed what modern societies had forgotten and ceased to believe in; that men can be free, not merely in the political sense but in the religious meaning of the word, free to collect themselves in all adversity and by the sheer force of the human will to become the masters rather than the victims of fate."

"Men can be free."

To us, standing more or less apathetically by, while the life-lines of civilization are held by others, this book of Prof. Dixon's, dedicated to that proposition, should mean much. For we are living, concededly, through one of the greatest crises of human history, wherein must be had a complete reevaluation of fundamental belief to the end that it shall be determined whether or not in this modern world men can be free.

If the extraordinary catalysis produced by the impact of this single mind upon the sum total of recorded human thinking through the centuries were all this book contained, it would still be a profound contribution to modern thought. But that is not all.

Precluded by the very terms of the lectureship under which these lectures were delivered from leaning upon revealed religion directly or indirectly, the author's strictly rationalized approach to the dark and confused problem of human immortality is a treat such as is rarely afforded the philosophically inclined intellectual.

This reviewer is disinclined to spoil the excitement of the prospective reader by quotation from the sound and eloquent argument which fashions the inspiringly modern conclusion

Borne on the soaring wings of an undying flame, that "the soul does not provide itself with a passport for an imaginary country, and cannot vibrate to a note unsounded in the universe."

This, as the modern columnist would put it, is a *must* book, since not in your time or mine will we be able to drink at any clearer, cooler spring.

C. M.

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Notice to Members

At the Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc. which was held at the Society's headquarters, 40 East 34th Street, New York City, on January 28, 1941, the following new Trustees were elected to the Board: Dr. George H. Hyslop, Dr. Gardner Murphy, Mrs. John J. Whitehead Jr. and Mrs. Lawrence Jacob. Mr. Lawson Purdy whose term expired was re-elected to the Board.

At the meeting of the Board of Trustees which took place immediately after the Annual Meeting of the Voting Members, the following officers were elected for the year 1941.

Dr. George H. Hyslop President
Dr. Mark W. Richardson Vice-President
Mrs. John J. Whitehead Jr. Secretary
Lawson Purdy Treasurer

The following members of the Board of Trustees have resigned and their resignations have been accepted with regret: Mr. Ernest A. Bigelow, Mrs. Ernest A. Bigelow, Dr. Edison Brown and Mr. John J. O'Neill.

The Trustees of the Society wish to take this opportunity to thank the retiring members of the Board for their long terms of service to the Society. They wish particularly to thank the retiring President, Mr. William H. Button, for his ten years of leadership and Mr. and Mrs. Ernest A. Bigelow for their unflagging interest in the work of the Society.

Mrs. Chenoweth (In Memoriam)

(Mrs. Minnie Meserve Soule, November 12, 1867—
April 28, 1936)

BY GERTRUDE O. TUBBY

In April, 1936, Psychological Research lost a highly gifted and devoted worker long associated with the A.S.P.R. Mrs. Minnie Meserve Soule, whose work was published by Dr. Hyslop under the pseudonym, Mrs. Chenoweth, was the daughter of George W. and Laura Whitmore Meserve. She was born in Boston on November 12, 1867. Her mother died when she was four years old, leaving her and a brother of two-and-a-half. She grew up under a step-mother's care until she was sixteen years of age when she went to New Hampshire to her mother's people. There, she finished her education and taught in the New Hampshire schools, achieving great success in her chosen profession. Finally deciding that she wanted a larger field in which to work, she moved to Somerville, Mass., where she taught for some time, resigning to marry Charles L. Soule on May 5, 1897.

Some time before she left her home in Boston, she began to experience vivid dreams which were verified by subsequent events,—some of them taking place after a lapse of five years or more. After her marriage, she began to hear names clairaudiently and to receive descriptions of people whom she had never known. As time went on, some of these were verified. Then she began to write names automatically, receiving descriptions and messages from unknown people who had long since died.

One message which was thus written was signed by her mother's name in a very fine and old-fashioned handwriting. She showed this to her father, and a few days later he brought her a letter written to him by her mother in which the writing was so similar that it could hardly be distinguished from the automatic script.

A short time after this phase began, her guide, "Sunbeam," came to her and she commenced public speaking. During her leisure time between lectures, she organized the Young People's Psychical Inquiry Club which remained active for thirty years. She was aided in this task by her husband and friends. Eventually she gave up her lecture work in order to devote her full time to research with Dr. James H. Hyslop for the American Society for Psychical Research to whom she became known as Mrs. Chenoweth.*

The Soules were members of the Unitarian Church and maintained that membership continuously, though some time after the death of their little girl at the age of eight months, they were personally and dramatically introduced to Spiritualism.

One evening in the company of friends they tried table tipping. The dining-table manifested great activity in a very short time and then suddenly Mrs. Soule found herself saying words and making statements for which her own consciousness was not responsible. She turned in alarm to her husband exclaiming that she did not say these things herself but that they just poured out of her lips spontaneously. She was much upset and fell to weeping, quite sure that she was suffering some sort of mental aberration. She refused to have any more to do with the table tipping and the party broke up.

The next day, her husband, who had done his best to reassure her, took her to see friends of theirs whom they had heard recounting what had hitherto seemed to them to be incredible wonders of spirit communication. They were reassured that Mrs. Soule's experience was not abnormal. By careful experiment, it was discovered that she was a gifted and highly versatile sensitive.

In the course of her development, Mrs. Soule was aided by several Indian guides. One was gifted in the prescription of herbs for those who came to Mrs. Soule for healing.

*The details of Mrs. Soule's private history given above were supplied me by her late husband, Mr. Charles L. Soule.

She became so noted for this service that she had to keep one of her pantries stocked with herbs which her faithful housekeeper combined and issued according to the Indian instructions. The line of people sometimes extended out to her garden fence in a long file, waiting for "White Cloud's" attention. "Sunbeam" purported to have been a sixteen-year old Choctaw at the time of her death. She gave spoken messages as did "Bumblebee," a Spanish Indian guide and teacher. The chief guide was "Madam," a wise and dignified counselor and director, all through Mrs. Soule's years of psychic work.

The claims of "Sunbeam" were once elaborately tested by a Massachusetts college professor who secured a list of expressions from her during a series of private séances. These he wrote down phonetically with the English equivalents. They were familiar phrases of greeting and daily life such as *how-do-you-do; goodbye; it is a beautiful day; the sun is setting*. During his vacation the following summer, he went west to an Indian reservation of the Choctaw tribe and with the help of an educated interpreter he verified the accuracy of the Indian expressions, although "Sunbeam" had warned him: "You know it is a long time since I lived and used the Indian language there. I may have forgotten some of the words."

Mrs. Soule became so weary of knowing the sorrows and problems of the many friends and strangers that made their way to her that she finally appealed to her guides for assistance, asking them to make her unconscious while her work was in progress. From that time her mediumship changed to full trance. Dr. Hyslop states that her trance, when controlled by "Sunbeam" whom he calls "Starlight" in all the published records, was so slight as to appear to be no trance at all. Her eyes were closed but otherwise she appeared quite normal—in fact in a hyperæsthetic condition of sense. However, by various tests demonstrating her total amnesia in regard to her trance utterances after the close of the sittings, he satisfied himself that her trance was genuine and at times very deep.

The accomplishment of the A.S.P.R. during the years between 1907 and 1920 when it was guided by its founder, Professor Hyslop, was immeasurably increased by the devoted work of Mrs. Chenoweth. And during four years immediately following his death, she produced for me and for the Society much evidence of his survival and ability to communicate. Her published work is a weighty mass of studies of trance communications, mainly produced by automatic writing. It is to be found chiefly in the A.S.P.R. *Proceedings*. The last volume on her work was prepared by Professor Hyslop just prior to his death and was published in 1925 with supplementary editing by myself. There are also many briefer studies to be found in the JOURNALS of the Society during the period of Dr. Hyslop's leadership. His posthumous evidence still remains in the archives unpublished.

A portion of Mrs. Chenoweth's work was purportedly dictated by the Emperor Group, long associated with the mediumships of Stainton Moses and Mrs. Piper. Dr. Hyslop's purpose in working with Mrs. Chenoweth was of course among other things the attempt to prove the identity of these and other communicators.

Dr. Hyslop wrote particularly of the wandering character of the trance content except in the case of communicators of the Emperor Group. He states that the general run of communicators seemed oblivious of the purpose of the sittings, simply accepting them as opportunities to say what they desired whether it was general conversation or incidents that indicated their identity: "There seemed to be no limitation or effort to give limitation to the messages of the earlier sittings so that they would show a conscious desire to prove the communicators' identity."

"But," he continues, "these characteristics are not marked in the last sittings. About two years ago (written 1909) some time after the death of Dr. Hodgson, Mrs. C. showed a tendency, under the control of a group of which Dr. Hodgson was apparently one, to do automatic writing.

This we have been developing ever since until it has become an excellent vehicle for the typical phenomena of that method. The apparent group managing it are Dr. Hodgson, George Pelham of the Piper case and Mr. Myers. It was during their supervision of them that the phenomena changed their character. The mass of communications which the reader would deem as unnecessary and irrelevant began to be curtailed and the effort was made to limit them to the matter which would express the object of communication to a scientific man. There was the gradual and spontaneous development of a desire to communicate matter which bore directly upon personal identity. The communicators were conscious of the problem as they were when living and when opportunity offered directed the writing to that end."*

Mrs. Chenoweth was one of the mediums used by Professor Hyslop to corroborate the influence of the artist, Robert Swaine Gifford, in the automatic painting and drawing of Mr. Frederic Thompson. It will be remembered that Mr. Thompson came to Professor Hyslop for advice concerning strange hallucinations of trees and outdoor scenes which he was then experiencing. He complained that these scenes were so impressed upon his mind as to become *idées fixes* and he had therefore taken to sketching them upon paper.

Dr. Hyslop was at first of the opinion that these hallucinations, though interesting psychologically as indications of disintegrated personality, were detrimental to Mr. Thompson's health and mental equilibrium. He therefore advised him to desist from his practice of drawing and painting the scenes and to put them out of his mind as quickly as possible. However, it occurred to him that it might be as well to take Mr. Thompson to a medium and he arranged a sitting with Mrs. Chenoweth on March 16th, 1907. Immediately an entity purported to speak through Mrs. Chenoweth giving good incidents which identified him as Mr.

*A.S.P.R. *Proceedings*, Vol. III, 1909, p. 97.

Gifford before the medium had had any opportunity whatsoever for seeking normal information about him.* This was the first occasion on which a psychic investigator had tried the application of psychic analysis in the treatment of an apparently hallucinated patient.†

The evidence thus obtained, while not overwhelming as supernormal material, pointed in the direction of veridical hallucinations in Mr. Thompson's case as opposed to subjective ones and led to further experiments and investigations with other psychics, including Mrs. "Sanders."

Along with the hallucinations, Mr. Thompson had a fixed idea that if he went to Mr. Gifford's old haunts, he would find the scenes which affected his own vision. Before he went, he had made a number of sketches, and these he placed in the custody of Dr. Hyslop. The sequel to the inquiry, it will be remembered, was the finding of the subjects of the sketches near Mr. Gifford's summer home. There was, furthermore, a sketch in Dr. Hyslop's possession, before Mr. Thompson's trip to Nonquitt, Mass., to find Mr. Gifford's haunts, which exactly reproduced an uncompleted painting later shown Mr. Thompson by Mrs. Gifford. She, on an inexplicable impulse, had placed it on Mr. Gifford's easel in his studio at Nonquitt.

Mrs. Chenoweth's mediumship became increasingly valuable as the years went on as a channel for proving the personal identity of deceased persons. By 1920 she had become so good at evidential work that Dr. Prince compared her with Mrs. Piper and Mrs. Leonard. It was through Mrs. Chenoweth that Dr. Prince received the material identifying his wife as a communicator reported in Mrs. Allison's book, *The Leonard and Soule Experiments*. Contained in the same book is Mrs. Chenoweth's evidential material called *The Story of Stephen*. It is probably one of the best efforts to prove the identity of a communi-

*A.S.P.R. *Proceedings*, Vol. III, p. 25.

†Ultimately Dr. Titus Bull joined Dr. Hyslop in work in this field of psychiatry and the James H. Hyslop Foundation, in New York City, is its outgrowth.

cator to be found in print. Stephen was a sort of tramp who lived in Dr. Prince's home town and was associated with a disagreeable incident of Dr. Prince's boyhood which was known only to his father, himself and a few others close to him. The communicator was, in this instance, Dr. Prince's father and the story of Stephen was given simply as a means of proving his identity and memory of the incident. Dr. Prince writes:*

"The whole main outline of the story is true. By far the greater number of details given—and they are very many—are accurate as they stand, many which are not within my recollection (and some I could never have known) and are therefore the less likely to have been derived by telepathy from me, are in perfect keeping with the human characters and the circumstances, a very few are warped or incorrect."

The quantity of recorded sittings given by Mrs. Chenoweth for the purpose of proving the identity of communicators can be realized by glancing over Volumes III through VII, XI, XIV and XV of the A.S.P.R. *Proceedings*† which are devoted in large part to her work. Not only did she provide much evidence for the survival of personality through her own mediumship but she greatly strengthened other cases by cross references, apropos of which Dr. Hyslop writes:‡

"The possibility that known incidents may be actually spiritistic, though not provably so on their own credentials, is well illustrated in the several cases which have been recorded and discussed in the *Proceedings* and the JOURNAL . . . The Thompson-Gifford case is one of the best. On its own credentials we could not escape a subjective explanation. There was no adequate evidence in the man's personal experience that the dead Gifford was causing his hallucinations. But this origin was indicated by cross reference with Mrs. Chenoweth and Mrs. Rathbun. What appeared to

**Leonard and Soule Experiments* — Allison, p. 352.

†A.S.P.R. *Proceedings* volumes (1909-1913).

‡A.S.P.R. *Proceedings*, Vol. XII, p. 687.

be subjective and fabricative or reproductive in the man's own experience was undoubtedly supernormal in the work of several mediums with whom I experimented. The same was true in the de Camp-Stockton and the Ritchie-Abbott cases."

Mrs. Chenoweth's mediumship was also used to obtain cross references in the case of the two books, *Jap Herron* and *Brent Roberts*, obtained through the mediumship of Mrs. Hays and Emily Grant Hutchings of St. Louis, which purported to be dictated by Mark Twain. Dr. Hyslop prefaces his study by stating that there can be no doubt about the fact of supernormal information delivered through Mrs. Chenoweth and the only question that remains is whether it was Mark Twain who delivered it.

In his conclusion to this case* he states that the evidence under the circumstances and apart from the experiments with Mrs. Chenoweth is not sufficient to satisfy scientific skepticism, whatever the verdict assumed during the experiments. He divides the problem into distinct issues and possible hypotheses. These are, of course, subconscious fabrication on the part of the mediums plus telepathy in the cross-reference sittings with Mrs. Chenoweth; the possibility of spiritistic communication, not from the mind of Mark Twain but from an impostor; and the possibility that the messages were inspired by Mark Twain himself. There are many variations on these hypotheses. Although Dr. Hyslop does not consider the proof conclusive, he is of the opinion that the cross references add great weight to the spiritistic hypothesis apart from the question of Mark Twain's identity and give us a glimpse of what may be a constant influence from the transcendental world upon the living and upon the evolution of man.

No full account of the accomplishment of Mrs. Chenoweth can ever be made. Despite the many careful published and unpublished records of her mediumship preserved for future study in the archives of the A.S.P.R., a

*A.S.P.R. *Proceedings*, Vol. XIV, p. 40.

life of service such as hers and devotion to a profession that she made worthy and dignified, cannot be evaluated in so many words. The calendar of her days and years was ordered by her professional duties and responsibilities. She never knowingly appeared on a public platform with an insincere speaker or psychic. To protect Dr. Hyslop and the Society's reputation for sound work with responsible mediums, she refused many remunerative offers to lecture and give messages.

Thousands of lives that she touched personally were lifted out of the depths of sorrow and despair by her psychic aid and by her own attitude and fine spirit. She wrote pleasing verse and many short articles for publication for a weekly now long extinct called *The Banner of Life**, of which she was co-editor thereby serving a wider public than she could have in her private work.

Simple but dignified, kind but firm, gentle but strong, a loyal friend and an uncompromising foe, a daring pioneer in the psychic science field, undergoing all requested tests willingly, Minnie Meserve Soule (Mrs. Chenoweth) earned the undying appreciation of students of psychical research. My own sense of individual loss is the more keen from the long personal contact and the inspiration afforded by her work, so generously and unflinchingly given. Especially do I appreciate the efforts of those years after the passing of "St. James" as she privately called Dr. Hyslop.

Her work will continue to have its living effect in the history of psychiatry, of which it will eventually become a part, as well as in the study of the development of the normal psychic. Minnie Meserve Soule has passed on but she can never be gone from the annals of psychic research in America.

*Not to be confused with a later weekly, *The Banner of Light*.

The Speech of Ancient Egypt

BY FREDERIC H. WOOD

The interest shown by American students in the Rosemary case of Egyptian xenoglossy or "speaking in tongues", is encouraging to Rosemary herself, the guide "Lady Nona", Mr. Howard Hulme and myself who have translated and recorded this unique case. In my book, *This Egyptian Miracle*, (herein referred to as T.E.M.) I showed that the approach to reconstruction of any dead language must come through the ear, no less than through the eye. Egyptologists, who have had to approach the ancient Egyptian tongue through the eye alone, might not agree with me. Let us therefore be clear as to what is meant by "language". The word comes from the Latin "lingua" or "tongue". Hence, to apply it to symbols written by the hand is a misnomer, whether they be letters of the Egyptian, Chinese, or even English alphabet. These symbols become vocally intelligible only when they are associated with known sounds made by the tongue.

In Egyptian the sounds are not known, or at least they were not known until "The Lady Nona" gave them to the world ten years ago. That is why I suggest that the claim of present-day scholars to know the language of Ancient Egypt is unsound. They base their assumptions upon Coptic, a later form of it, and they have admitted that such a claim is analogous to taking modern English as a criterion for pronouncing Anglo-Saxon. (T.E.M. 20).

On the other hand, their researches into the written, hieroglyphic symbols of Egypt have made much progress since 1799, when the Rosetta Stone was found. I have studied their textbooks, and pay tribute to all they have rediscovered about its grammatical structure. They may be pardoned for having read into the hieros many fine distinctions of modern grammar which I am sure the Egyptians never possessed. For example, Gardiner, their best scholar, has divided and subdivided the simple participial endings of

Egyptian verbs into no fewer than seventeen separate forms, including the pronominal endings called "pseudo-participle". Gunn added two more of future tense, which again he attempted to subdivide. This is ridiculous, for Max Muller has shown (*Science of Language*, p. 89) that before the time of Zenodotus, 250 B.C., who was the first librarian of Alexandria, *all* pronouns were simply classed as "sockets" or articles of speech. Moreover, a close examination of the verb-endings used by the ancient scribes as well as by the "Lady Nora" shows a limited similarity which suggests a much simpler classification than the highly-evolved, elaborate conceptions of present-day grammarians. That is a point I hope to take up with them some day, when they can be persuaded to meet me—not as a credulous psychic researcher—but as a student of their subject who has given three years to mastering their textbooks; and who has at his elbow the additional, overwhelming advantage of 2500 phrases of vocalized Egyptian, with which to check up their handicapped efforts to reconstruct a speech they never heard, and never would have heard but for this modern miracle of "tongues". Its vowels they do not know at all. They know the approximate sound-values of most Egyptian consonants, but they are wrong about others, notably the small square sign they call "P", which is really "V": "*veet*" (sky), "*vees*" (hers), "*voo*" (it), "*vef*" (march), "*veen*" (this), and "*vra*" (go forth) are used frequently by "Nona" in contexts which show their meanings unmistakably; but the scholar writes them with an initial "P". He recognizes "F", but "V" finds no place in his dictionary.

The reader may ask how I can be sure that "Nona" is speaking Egyptian. The answer is that nearly all the grammatical usages of XVIIIth Dynasty Egyptian are reproduced in "Nona's" speech. Where differences occur—and they are few—the imperfect knowledge of modern scholarship is usually accountable. There is a further small residue of difference which can be put down to the minor distinctions which exist in every language between its written and colloquial forms.

Again, as T.E.M. shows, there can be little chance of error when "Nona" makes a statement bi-lingually—in other words, when she supplies the Egyptian phrase along with its English translation. There is even less chance in the Responsive Xenoglossy, which is recorded when "Nona" answers questions. In Relative Xenoglossy I am left to find the translation myself—a great adventure this—of a new word whose meaning is narrowed down by the context, and whose sound directs me to a page in Budge's Dictionary where I know I shall find its hieroglyphic equivalent, and where I do actually find it, along with its specified meaning.

Let me show, for example, how I found that the Egyptian word for "circle" was pronounced "gäd", and not "qed" as the scholars write it. The week T.E.M. was published "Nona" paid me a generous compliment:

"Your words, Doctor, are as pearls dropped in a pool and sending out ripples: *ásha mêda dóona têsee, sa suá f an óont gádee,*" concluded "Nona", in bi-lingual speech.*

None of these Egyptian words gave me much trouble except the last, for they were already in my Glossary. They meant, literally, "*Scattered words extend (like) precious stones. They go continuing to what are*" . . . and here I was stuck. "Gádee" was a new word, so it had to be noted for future reference, and sure enough two months later "Nona" gave the clue. "*Tée da gäd!*" she commanded, as she folded the writing-pad and put down the pencil at the end of a sitting. "*Tee da*" meant "Close the" (literally "tie up"); and "gäd" was soon found to mean "circle". "Nona" had said "*Close the circle*" in Egyptian, at the end of the sitting. (All three words are to be found in Budge's Dictionary, 852B12, 864B7, 780A4.) In translating the phrase I had also solved the earlier "gádee", which is the usual plural "circles". Thus "gäd" and "gádee" were added to my glossary, for the "ripples" of which "Nona" spoke were

*In the original manuscript the letters having circumflex and dieresis accents have acute accents as well; these have been impossible to reproduce here—ED.

obviously the concentric rings or widening circles which are seen when a stone is dropped into a placid pool.

Over 500 such words are published in the Glossary of T.E.M., and more than four times that number are already in my manuscript glossary. These are awaiting the moment when Egyptologists will realize that the long-dead speech they have vainly sought has been restored at last, through the mediumship of a cultured English girl, and given by a spirit-guide or "control" who has recalled in facile detail the speech she used in Egypt 3300 years ago.

Her identity is a separate question. "Nona" has told us that her name "Telika-Ventiu" will be discovered in Egypt after the War. If that should happen, and the name be confirmed, we shall have given the world the most convincing case of extended Survival it has ever known. This proof could in such a case have been given without the Xenoglossy, but the latter has already supported it in a most unusual way. Whether it will carry conviction of Reincarnation—the other implication behind it—remains to be seen. I accept the doctrine because "Nona" teaches it, and a lot of evidence suggests that Rosemary herself is a living example of it. I had proved "Nona's" integrity three years before the xenoglossy began, and thus began my scholastic translation on the assumption that "Nona" was truly speaking Egyptian.

Gunn, the Oxford professor, was the only critic who had the temerity to suggest that Rosemary "picked up" words from Howard Hulme, our former colleague. I venture to assert that Egyptologists who read T.E.M. will reach the conclusion that it contains something well worth their attention. But they will have to overcome the usual prejudices toward mediumship extant in scientific circles to appreciate the full significance of the case. For the difficulties they will encounter are psychic and psychological rather than technical. They will have difficulty in believing that (1) an individual who lived 3300 years ago can still be "alive" today; (2) or that memory of a forgotten language can be

resuscitated; (3) or that it can be spoken through a medium who normally has no knowledge of the language whatever. Above all, they will find it hard to believe that a psychic researcher, with no preliminary knowledge of Egyptian texts to help him, could have accomplished what a hundred years of their study of the hieroglyphs has failed to do, and make them a present of this supplementary knowledge of *vocalized* Ancient Egyptian. Perhaps it really was thoughtless of us. "Nona", perhaps, ought to have remained dead, like her language, instead of coming back to Earth and using it to prove that the human spirit survives for at least three thousand years. Perhaps I, too, should have stuck to my profession of music, and left this work to the "experts". If any Egyptologist in the New World thinks that, he has only Professor Gunn of Oxford to thank for my persistence, since this man's astounding assertion that "there was no *evidence* that the xenoglossy *was* Egyptian!" has determined me to complete this extraordinary study.

A Further Note on the Experiments of W. Whately Carington

BY ERNEST TAVES

Columbia University

Recently there appeared in these pages a brief statement of W. Whately Carington's experiments on the paranormal cognition of drawings*. Since the publication of that paper, there has appeared in the British literature a minor controversy over the research†. It might be well here to present to the American reader familiar with the study a brief exposition of the nature of the discussion.

The essential finding reported originally by Carington is contained in the following: "Percipients scored significantly more resemblances on originals of experiments in which they were working, as compared with the originals of the experiments in which they were not working, than would be expected on the null hypothesis that there is only a chance connection between the originals used and the drawings produced."

The statement means, essentially, that something other than chance was responsible for the obtained results. Mr. Stevens does not take exception to this interpretation; he does state, however, that merely disproving the null hypothesis does not, in this case, indicate or prove the existence of clairvoyance or telepathy. As Stevens writes, "Disproof of the null hypothesis does not . . . automatically establish the truth of any hypothesis which the experimenter might have had in mind when he did the work, and so we must examine more closely the evidence which this supplies for telepathy."

* A.S.P.R. JOURNAL, September, 1940, p. 292.

† W. L. Stevens, On the interpretation of the data of certain experiments in paranormal cognition, S.P.R. *Proceedings*, XLVI, pp. 256-260.

And, W. Whately Carington, Reply to Mr. Stevens's criticism, same publication, pp. 261-264.

In Carington's original paper, the data were presented in the form of a contingency table, in which were compared the number of hits or correspondences to a given drawing "aimed at" by the percipients, as against the number of hits obtained with other drawings, which had either been used previously or later in the experiment. The contingency table thus constructed indicated clearly that the distribution of obtained hits was not independent; that is, there was a definite relation between the drawing that was exposed and the drawings made by the percipients. If nothing but the operation of chance were apparent in the contingency table, the hits would have been distributed independently.

Stevens, however, has performed the following operation: All the data in the contingency table which pertained to the hits obtained by percipients when aiming at a given drawing (the drawing which actually was exposed at the time) were eliminated from the table—to test whether the *remaining* data were independent or dependent. If these remaining data are not independent, then some explanation other than telepathy is required, according to Stevens.

The test was performed by Stevens, and the result indicated that the data in question were also dependent. Stevens concludes that some "natural" explanation for all of Carington's results is discoverable. He says, ". . . The criticism rests . . . on the demonstrated fact that the null hypothesis is contradicted even in the regions of the contingency table, where telepathy cannot be, *or at least has not yet been.*"

And, in conclusion, ". . . I must say that I believe that if I had been permitted to examine the original material, I should have been able to discover the natural explanation of the phenomenon."

Carington's reply to Stevens's criticism consists essentially of pointing out the fact that Stevens apparently missed entirely one of the more important results of the experiment, namely that telepathy may operate in either precognitive and retrocognitive direction. For Carington's finding showed that the drawings made by the percipients

did not only resemble the sketch chosen at the time as the target but also to a lesser degree resembled the sketches which were chosen for previous and subsequent experiments.

Now, if telepathy actually does operate in this precognitive and retrocognitive manner, then the arguments presented by Stevens are quite beside the point. For if these "displaced" hits are entered in the contingency table, as of course they must be, then the *entire table* will show dependency, which, according to Stevens's own analysis, is precisely the case.

Carington finds it difficult to understand Stevens's attitude toward the nature of telepathy, except in terms of "malign enchantment," for he writes that ". . . I do not think that anyone familiar with the qualitative literature of the subject will be particularly surprised to find a measure of precognitive and retrocognitive effects emerging."

Carington does admit, however, that one of Stevens's criticisms is valid, and this should be mentioned here. In Carington's original treatment of his data, he permitted a given set of drawings to score more than one hit on the same original. Stevens indicates that this is not sound, since mathematically it is indistinguishable from the situation in which a large number of percipients independently score one hit apiece.

Carington admits this, and has made the necessary corrections. The significance of the obtained result is thereby decreased, but not to the point at which it ceases to be significant; the corrected probability value indicates, in fact, that the odds against the results being due to chance are less than 1 in 7,000, a figure which is still highly significant. But this minor correction, Carington indicates, leaves the position substantially unchanged.

In conclusion, Carington takes exception to Stevens's assertion that if he had the original data for inspection, he could probably find the "natural" explanation for the extra-chance results. Carington says that "If Mr. Stevens

can find a flaw in either (method or procedure), well and good; if not, then differences of opinion as to particular judgments made by Mr. Hindson are altogether irrelevant, as I have been at utmost pains to show . . . his point remains no more than an unsupported expression of opinion."

It has been the purpose of this paper to present both sides of the argument. For more complete discussion the interested reader is referred to the original publications.

Externalized Images

BY THE EDITOR

Some students of psychical phenomena believe that veridical hallucinations, which apparently have been seen by the material eye of a percipient while normally awake, are objective and have physical substance.

Many theories are brought forward to explain such apparitions. A popular explanation for phantasms of the living is the hypothesis of the astral body—the supposition, based on numerous accounts of personal experience, that the spirit possesses an etheric body in which it can wander at will while the physical body sleeps. Such an etheric body is presumed to be made of a finer substance than the physical body but is nevertheless a body. It is further supposed that the etheric body is not detectible by instruments because it is made of matter moving at a very much higher rate of vibration than the physical matter which we know.

For apparitions of the dead a similar hypothesis is offered. It is supposed that upon death the spirit discards the physical body but retains the astral or etheric body which becomes visible under certain circumstances to those temporarily attuned to a complementary vibration. "Communicators" have stated that they can learn to lower the vibration of their etheric bodies in order to make themselves visible.

On the evidence afforded by a small but important group of phenomena—the experimental projection of images and phantasms—Professor and Mrs. Henry Sidgwick and their collaborators who made the *Census of Hallucinations* (S.P.R. *Proceedings*, Vol. X, 1894) accepted apparitions as externalized telepathic transmissions of a purely subjective character.

There were fifteen experiments of this type recorded by the S.P.R. before 1894. Ten different experimenters had

taken part in them. 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 or in clothes familiar to the percipient. Never was the apparition seen in the clothes (usually night clothes) which the experimenter was wearing at the time the apparition was seen.

Lord Balfour in his *Psychological Aspects of Mrs. Willett's Mediumship*, (S.P.R. *Proceedings*, Vol. XLIII, 1935) deals fully with this question of the externalization of apparitions. Since 1911, Lord Balfour has been the chief experimenter and observer of Mrs. Willett's mediumship and, through a comparison of his carefully compiled records, he has been able to discover some interesting facts.

In Mrs. Willett's case, presences and communicators are only felt or seen with the mind's eye so that in one sense they are not comparable to the apparitions reported in the *Census of Hallucinations* which for the most part took on a flesh and blood appearance. But the degree of externalization of Mrs. Willett's images which Lord Balfour has been able to show directly correlate with Mrs. Willett's degree of dissociation, may very well give us a clue to the *modus operandi* of all apparitions.

In her normal or nearly normal state, Mrs. Willett often feels presences. These Lord Balfour defines as a mental percept of an individual intelligence or self, more or less definitely located in space relative to the percipient, but

otherwise void of all sensory or psycho-sensory element. In a letter to Mrs. Verrall, September 27, 1909, Mrs. Willett describes this phenomenon:

"I got no impression of *appearance*, only character, and in some way voice and pronunciation (though this doesn't mean that my *ears* hear, you know!). I don't feel a sense of 'seeing', but an intense sense of personality, like a blind person perhaps might have—and of inflections, such as amusement or emotion on the part of the speaker. If you asked me *how* I know when E. G. is speaking and not F. W. H. M., I can't exactly define, except that to me it would be impossible to be in doubt one instant."

These presences are not seen and yet they sometimes have a certain relation to her in point of space for she says at another time that she felt a presence "coming toward her". A presence pure and simple represents, Lord Balfour tells us, the lowest grade of externalization.

But, as partial, and then deep, trance develops, these presences become more objective and vivid—like the people seen in dreams. On one occasion (October 1st, 1926) Lord Balfour, Mrs. Willett and a third person were listening to some music. Suddenly Mrs. Willett remarked in a whisper that the room was full of presences and began to describe a young woman in an old fashioned dress with thick and beautiful hair. She was standing beside the couch upon which the third person was resting, a brilliant light streaming around or from her whole figure. Mrs. Willett described her as if she were seeing a phantasm, though she explained that she was seeing her only in her mind's eye. Later Mrs. Willett said that she had been almost in trance. Lord Balfour states that the element of visualization is so prominent in this case that one might be tempted to class it as a fully developed hallucinatory phantasm. But Mrs. Willett does not herself class it as such. In "the whole course of her mediumistic experience she has never had a genuine visual

hallucination *which she was afterwards able to remember and describe*".

Lord Balfour points out that it is difficult to form a judgment on the nature of her experiences while in deep trance as she retains no memory of them. But from the record it would appear that she is in a kind of dream state in which the personalities of her trance have the genuine hallucinatory character of the personages of vivid dreams.

The fact that the degree of externalization parallels the degree of dissociation points to the probability that could Mrs. Willett remain conscious and at the same time as dissociated as she becomes when in deep trance, she would see fully externalized phantasms with what she would believe to be her material eye.

Of course in suggesting that telepathy is the means by which such phantasms are produced, the simple type of telepathy produced in ESP laboratories is not meant. Gurney in *Phantasms of the Living* concluded that "a veridical apparition is the hallucinatory shape in which a telepathic impulse from the mind of a distant person is embodied for the percipient. All that is veridical in it is packed into the telepathic impulse in the form of 'a nucleus of a transferred impression'; the embodiment is the percipient's own creation."

In other words, the agent projects not only his message and the mental images that he wishes the percipient to receive, but he projects his own personality—the essence of himself. Not only does he project his outward characteristics by which he can be identified but he projects his inner emotions; his grief, his joy and his bewilderment. He sends his message supposedly by making use of some conscious process such as concentration. But his emotion and his phantasmal shape are probably transmitted to the consciousness of the medium by some principle in the unconscious.

Professor Reiser of the University of Pittsburgh, in his

recent book, *The Promise of Scientific Humanism**, postulates a step in the mental evolution of mankind beyond Aristotelian Logic. This step will develop through the extended use of the telepathic and clairvoyant faculties, Reiser suggests, and will make *perception* a higher point of mental development than pure reason. Reason will, of course, remain but will be supplemented by the faculties of intuition just as instinct was supplemented by reason at the beginning of the Aristotelian age.

Is it not possible that this telepathic rapport, glimpsed in experiments between living minds and indicated in what appear to be communications from the dead, may not be the most important principle of nature—the essence of spirit and the means by which man may continue to develop individually while at the same time evolving into a state of unity with his fellow man?

Lord Balfour sees this telepathic principle also as an explanation for the complexities of personality. He sees it as the connecting link between the multiple facets of man's soul. In his Presidential Address to the Society for Psychical Research in 1906, he sets forth his theory "that the human individual is an ordered association of psychic units, or centres of consciousness, telepathically interconnected."

Such an explanation clarifies the problem of dissociated personality in which multiple entities with separate memories and a variety of divergent habits and abilities appear to manifest in one body to the utter confusion of the medical profession. It further explains many inconsistencies of trance mediumship in which secondary personalities and communicators appear to be inextricably mixed.

Such a telepathic principle pervading all spirit leads one to the philosophic consideration of the idea of *participation*. This concept is beautifully defined in a poem by the English authoress, Jan Struther, a few verses of which I quote:

*Reviewed in the January JOURNAL.

*Intimations of Immortality in Early Middle Age.**

On the first of spring, walking along the Embankment,
Light-footed, light-headed, eager in mind and heart,
I found my spirit keyed to a new pitch,
I felt a strange serenity and a strange excitement.

I saw a boy running, and felt the wind
Stream past his cheeks, his heart in ribs pounding;
I saw a nurse knitting, and my own fingers
Knew the coldness of the needles, warmth of the wool.

I saw four men striking in magnificent canon
With long-hafted hammers on an iron spike;
And I swinging with them, made no fifth
But was one with each, wielding a four-fold weapon.

And I, who had always said, in idle, friendly,
Fireside thrashings-out of enormous themes,
That anybody who liked could have my share
Of impersonal after-life, fusion with the infinite.

Suddenly thought — here, perhaps, is a glimpse
Of the sage's vision, delight by me unimagined:
To feel without doing, to enjoy without possessing:
To bear no longer the burden of a separate self;
To live through others' senses; to be air, to be ether,
Soundlessly quivering with the music of a million lives.

*From *The Glass-Blower and Other Poems*, Harcourt, Brace & Co., 1941.

Book Review

WITCHCRAFT, by William Seabrook, Harcourt, Brace & Co.
N. Y., 1940, \$3.00.

In his foreword to this book, Mr. Seabrook assures us that he does not believe in the supernatural. He gives the power of suggestion as his explanation for the deaths and illnesses apparently produced by the practices of witchcraft; to use his own words, the power of "induced auto suggestion". He states that in the many cases of murder by witchcraft that he has personally known, there has not been one in which the victim has been unaware of the sorcerer's evil intent. He contends that it is the victim's own fear that finally kills him.

Psychical researchers will agree that, presuming deaths have actually been brought about by witchcraft, they are in all probability caused by suggestion. This reviewer knows a former district commissioner of the African Congo who, in order to subdue a warlike native tribesman, threatened to cause his death by witchcraft within three days. Imagine the commissioner's surprise when the man actually died three days later from no apparent physical ailment.

But from the remainder of Mr. Seabrook's book, the reader may come to doubt the author's conviction of his own thesis. He appears to believe more superstitiously in the powers of darkness than he is prepared to admit.

For example, after describing an episode in which a false priest, a known practitioner of witchcraft, had made upsetting prophecies in regard to the imminent death of his wife, Mr. Seabrook tells of the counter-steps in the black art which he took to defend her. He purchased a small doll; dressed it in priestly robes and proceeded to stick pins into its stomach to the accompaniment of the coven's incantations. He took a photograph of the doll and sent it to the priest. Although he re-affirms his belief that only the knowledge of his intent and not the actual ritual over the doll could work mischief, he says that he kept up his pin sticking for a period of three months. He defends his continued mutilation of the doll on the ground that while he believed it to be harmless,—you never can tell,—and his wife's life was at stake. Incidentally, the priest obligingly sickened although Mr. Seabrook stopped his machinations in time to prevent his death.

Mr. Seabrook further defends his action by quoting Chesterton's famous reply to the man who asked him if he believed in ghosts: "No but I'm afraid of them".

The author's belief in witchcraft would be immaterial to psychical researchers if he did not bring forward the suggestion that clairvoyance and telepathy may play some part. He is on the whole scornful of the reality of the psychical faculties and displays his ignorance of the subject by inferring that Drs. Rhine and Murphy are solely responsible for bringing these phenomena out of the realm of superstition into the orbit of science. But he has visited Dr. Rhine's ESP laboratory at Duke University and though he claims to be skeptical of extra-sensory perception along with his friend, Mulholland, the magician, he says that should Dr. Rhine's claims be proved valid, witchcraft would take on a very sinister aspect. For, of course, it would then be proved that witches can practice their murder by suggestion from a distance.

He further adds that if Dr. Rhine's cards can send out emanations that can be picked up by the human mind, so also may dolls, stuck with pins, send out harmful vibrations.

In making this last suggestion, Mr. Seabrook shows that he has read very little of the literature of psychical research. There are few psychical investigators today who continue to consider the old theory of *radiesthésie*—the hypothesis that inanimate objects emit waves or vibrations capable of transmitting their histories and associations to the psychic's consciousness.

This book on witchcraft is not likely to interest the scientific mind except as an anthropological study of the traditional methods of satanic cults, etc. The main part of the book is devoted to lurid stories of evil doings. The motives that prompt black magic are so obviously the manifestation of diseased minds that the lengthy narration of the witches' ritual and purpose is likely to prove rather unpleasant to the average reader.

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Henri Bergson, Realist

1859 - 1941

BY LAURA ABBOTT DALE

On January 4th last, word came from Paris of the death of the great philosopher, Henri Bergson. M. Bergson, who was of Anglo-Jewish parentage, declined exemption from the public registration of all Jews in occupied France which the Petain Government offered him. On a bitter cold day in middle December he rose from his sick bed, and clad in only his dressing gown and slippers, he stood in line for several hours before the registration office. He was 81 years old and had been a semi-invalid for some years. This exposure was too much for his frail frame and waning physical vitality. Pulmonary congestion ensued and a few weeks later he died. The manner of his death was entirely in keeping with a life of the highest spiritual and intellectual integrity. Feeling, thinking, acting as he had throughout life, he could not have done otherwise. He had

also voluntarily given up his honorary chair at the College of France, although the Nazi-dominated government had invited him to remain because of his "literary and artistic services" to the French nation.

Whatever his future place in philosophy may be, it is undeniable that he wielded an influence as great as any other thinker since the days of Kant. He fully accepted all the contemporary findings of science, — indeed he had an encyclopedic knowledge of biology, physiology, psychology and entomology and through his actual study in some of these fields he became dissatisfied with the mechanistic tendencies of his time. He formulated a philosophy which left to us a rational ground for belief in ourselves as free personalities and in our survival of bodily death.

In most critical evaluations of Bergson's work, his so-called mysticism and his alleged assaults upon the supremacy of reason have been stressed. It is indeed true that he pointed out the limitations of the intellect and the importance to life of instinct and intuition, but no philosopher was more matter-of-fact and logical than Bergson in facing all the manifold phenomena which are found in Nature. He is thought of by many as an anti-intellectualist. On our view, this estimation of him is untrue. He represents, not a restriction, but an extension of the intellect, and his constant effort was to apply intellectual procedure towards an understanding of instinct and intuition.

In his opinion, facts were paramount and those who find in his work only an apotheosis of intuition and mysticism mistake the true substance and solidity behind his theories. We feel this point cannot be too much stressed. He never tired of saying that a philosophy worthy of the name must be founded on fact, observation and empirical evidence: "Today, in the full efflorescence of scientific development, we see the finest arguments in the world come to grief in the face of a single experiment. Nothing can resist facts."*

**Two Sources of Morality and Religion.*

Bergson was always interested in what was "concrete" at the heart of every philosophical and psychological problem and it was by no means his method to proceed by pure speculation. In his opinion philosophy like science could only progress by casting overboard all a-priori notions and universal systems, and instead devoting its attention to specific problems, each of which, through its very nature, demands to be studied from its own particular point of view. He had a natural bent for the experimental sciences and after a brilliant career at the Lycée Condorcet, he hesitated for some years between literature and science.

He had an outstanding gift for mathematics and his solution of a difficult geometrical problem, which was first published in the *Annales de Mathématiques* in 1878, excited the admiration of the professional mathematicians of that time. He had several years of medical training and did some practical research in the field of the various types of aphasia (loss of memory of words). Later his observations were borne out by the clinical findings of some pathological anatomists in France (notably Pierre Marie and his pupils).*

Many doctors toward the end of the nineteenth century said that "it was pure madness" for Bergson to work in this field but later their opinion changed and some even went so far as to say that he must be a neurologist of genius, since he had discerned the truth about aphasia from examining documents which had distorted the true clinical picture.

In his great work, *Matter and Memory* (1896), he entered into a detailed discussion of the mind-body relationship. He defended the view that the body is the tool or instrument of life, and not a mechanism which causes or determines it. By an examination of psycho-physical experiments, mainly in his chosen field of aphasia, he refuted the theory which, in the name of science, holds that the

*These findings may well have been modified by more recent scientific experimentations.

brain secretes consciousness and that memories are stored in the brain cells as though recorded on phonograph records. He disputed the right of science to lay down final conclusions as to man's place in nature. He held that we must regard the brain not from the point of view of knowledge but from the point of view of action, the function of the brain being to call forth the appropriate motor responses to form a frame for the memories. He shows, with a clear application to detail and clinical cases, that we may consider a brain lesion as attacking not the memories themselves but simply the ability of the brain to evoke the memory and provide a suitable framework of motor-response for it. On this view we could not consider memory in its essence as being physical; rather we would have to regard it as an affirmation of the life of the spirit.

In regard to *Matter and Memory*, Bergson himself has given us some information which will be of value to us in estimating his point of view. He said: "I set myself this problem — what can modern physiology and pathology teach us about the time-honored question of the mind-body relationship, when the learner is without prejudice and determined to forget every speculation that he has already entertained on the subject, and is also determined to set aside in the pronouncements of scientific men all that is not purely a statement of facts." Isn't this a realist speaking? He continues: "The literature of aphasia is enormous and I took 5 years to consider it. Then I arrived at this conclusion — that between the psychological fact and its substratum in the brain there must be a relation answering to *not one* of the ready-made concepts offered by philosophy for our use."

Probably his most famous and widely read book was *Creative Evolution*, published in 1907. Even his bitterest critics could not deny its brilliance and beautiful lucidity even though they rejected its content. But his influence cannot be measured by the conscious acceptance or rejection of his specific doctrines. It would be hard to say just how

much influence his work has had, and will have, on contemporary thought. A school of biologists, (Hans Driesch, William McDougall and others) certainly have been, and are, influenced even today by his conceptions. Some of his metaphors and terms have become part of our language and life — the nearly untranslatable “*élan vital*” for instance.

That he has many critics, both serious and bitterly supercilious, is undeniable and as an example of the latter let us take Bertrand Russell, the self-styled rationalist-realist in contemporary philosophy. But to us, realism, which we have used to characterize Bergson, means something quite different, and we hope the following quotations will shed some light on our point. Lord Russell, in his *Sceptical Essays** says, “A great part of Bergson’s philosophy is merely traditional mysticism expressed in slightly novel language — in this part of his philosophy (Space-time) apart from the phraseology, Bergson has added nothing to Plotinus. The invention of the phraseology certainly shows great ability, but it is that of the company-promoter rather than that of the philosopher . . . He connects (in *Creative Evolution*) ‘intuition’ with the instincts of animals; *he suggests that intuition is what enables the solitary wasp Ammophilia to sting the larva in which it lays its eggs exactly so as to paralyze it without killing it. The instance is unfortunate, since Dr. and Mrs. Peckham have shown that this poor wasp is no more unerring than a mere man of science with his blundering intellect.*† This gives a flavor of modern science to Bergson’s doctrines and enables him to adduce zoölogical instances which make the unwary think that his views are based upon the latest results of biological research.”

The reader of Lord Russell’s searching commentary, not knowing the original Bergson chapter, would believe that Bergson had adduced theories from faulty data and

*W. W. Norton, 1928.

†Italics mine.

that he had in fact been ignorant of the latest findings about the behavior of the *Ammophilia*. But if we suspect that even an eminent rationalist may at times overlook the truth in his emotional dislike for and zeal to discredit any world outlook but his own, we will turn to page 172-173 of *Creative Evolution* and find there what Bergson actually said.

"The *Ammophilia Hirsuta* gives nine successive strokes of its sting upon the nine nerve centers of its caterpillar, and then seizes the head and squeezes it in its mandibles, enough to cause paralysis without death. The general theme is the necessity of paralyzing without killing; the variations are subordinated to the structure of the victim on which they are played. *No doubt the operation is not perfect. It has been recently shown, (then a foot-note giving as the source — Peckham, WASPS, SOLITARY AND SOCIAL, 1905) that the Ammophilia sometimes kills the caterpillar instead of paralyzing it and that sometimes also it paralyzes it incompletely. But, because instinct, like intelligence, is fallible, because it also shows individual deviations, it does not at all follow that the instinct of the Ammophilia has been acquired, as has been claimed by tentative intelligent experiments.*"*

We need not quote further to make clear our point. Bergson did not reason, as Russell later insinuated he did, from faulty data. He was perfectly well aware of the limitations of instinct in the wasp. One can only think that Russell deliberately falsified Bergson's thought in order to discredit him and his philosophy. Incidentally Bergson's knowledge of biology and zoology was a great deal sounder than Russell would have us believe. The famous naturalist, Sir J. Arthur Thomson, president of the Royal Physical Society of Edinburgh, spoke about Bergson as a biologist in highly flattering terms in a lecture to that society in 1912 and further stated that Bergson was much more conversant with biology than many of his critics.

*Italics mine.

Lord Russell ends the section of his chapter which deals with Bergson in saying: "At bottom Bergson's appeal is to mystical faith, not to reason, but into regions where faith is above logic, we cannot follow him."

Neither can we follow the one who would lead us into regions where faith is above logic, but we sometimes wonder who in the trend of present-day thought represents faith and who represents logic. Lord Russell, disdaining intellectual honesty in summarizing Bergson's ideas, leans heavily on faith — the faith of the scientific materialist that determinism has the final word to say about all living things and even about the inner world of consciousness.

On the other hand, Bergson's cosmology was broad enough to include every category of fact, even the facts of that step-daughter of science, psychical research. Here we wish to stress the relationship of Bergson to this branch of abnormal psychology—their mutual relationship, if we may express it thus — for it seems probable that Bergson was influenced by the work of the S.P.R., and at the same time his philosophy, so widely read the world over, softened a little the climate of public opinion in regard to psychical research.

He had for years read with great interest the *Proceedings* of the S.P.R. and in 1913 he accepted the Presidency of that Society, thus adding another illustrious name to its already distinguished list of presidents. His Presidential Address is a model of clarity and logic and his analysis of the problem of chance in evaluating spontaneous telepathic experiences is so fascinating that we will quote extensively from it. He begins by telling of a dinner-party at which he had some conversation with a famous French doctor. This doctor told Bergson about a veridical hallucination experienced by a woman of his acquaintance—a woman in whose word he had complete confidence. It seems her husband had been killed on the battle-field. At the moment of his death she had a vision of the scene which, according to the

narrator, was entirely veridical in every detail. However, the doctor did not consider this as evidence of telepathy or clairvoyance. He argued that countless women the world over dream that their husbands are dying or dead, when in fact they are perfectly well. The veridical dreams are remembered; the ones not borne out by actual events are soon forgotten. If one made a statistical analysis of all such cases, he claimed, one would soon see that the so-called veridical visions are only the work of chance. As a matter of fact even today this form of the chance explanation is frequently put forward by the unwary to account for spontaneous telepathic experiences. But it seems that Bergson makes short shrift of it, and I now translate his actual words:

“When we left the table, a young girl who had been listening came to me and said, ‘It seems to me that Dr. X didn’t reason quite clearly just now. I don’t know exactly what the flaw is in his argument, but I think there must be one’ — Yes, indeed, there was a flaw and a serious one. The young girl was right and the learned medical man was wrong. He shut his eyes to all that was concrete in the phenomenon. He reasoned thus: — If one dreams that a relative is dead or dying, it is either true or false — the person either does an effective job of dying, or he doesn’t die at all. Consequently, if the dream is veridical, one must, to be sure that it is not a chance effect, compare the number of cases known to be veridical with the number known to be false! — He didn’t see that the apparent force of his argument was based on his having substituted the description of a living, concrete scene—the officer at a given moment, a given place, with such and such soldiers around him — with a sterile and abstract formula: ‘the woman was dreaming true, not false.’ Indeed, if we accept transposition into the abstract, we must then also compare *in abstracto* the number of true cases with the false; we may well find that there are more false than true and the doctor will be right.

“But, this abstraction neglects just what is essential in the dream — the complete picture as the woman saw it, and which was identical with an actual scene far distant from her. Do you imagine that an artist, painting a battle-field, depending on his unaided imagination, could be so well served by chance that he would find on his canvas a portrait of the real soldiers who actually were taking part that day in the battle in the very attitudes in which the painter depicted them? Obviously not. The calculation of probabilities to which the doctor made appeal, would show us that it was impossible — impossible because a scene in which definite persons are found in definite attitudes, is an absolutely unique thing of its kind; impossible because a human face, even taken alone, is absolutely unique; and consequently each person, — even more a whole scene, can be broken down into an infinite number of independent details. Thus it would require an infinite number of coincidences for chance to have created the imaginary scene, which reproduced exactly the real scene. In other words, it is mathematically impossible that a scene stemming entirely from the imagination of the painter could reproduce exactly a given section of an actual battle-field. Now, the woman who dreamed of the battle-field may be compared to the painter — her imagination created a picture. If this picture was a reproduction of the actual scene, it follows that she must have been in communication with that scene, or with the mind of one who had a perception of it. I have no need to make a comparison of the veridical cases with the non-veridical; statistics have nothing to do with the matter; even one case is enough as long as I consider all the concrete points in it. That is why, if I could have discussed it with the doctor, I would have said — ‘I don’t know if the story that was told to you is actually true, I can’t be sure that the woman of whom you spoke actually had an exact vision of the scene taking place at a distance from her; but if this point were proved to me; if I could be sure that the features of even one soldier unknown to

her and present at the scene, appeared to her as it actually was, well then, even if it were proved that there had been thousands of false visions and that there had never been a single other veridical hallucination, I would claim that telepathy, or whatever you want to call that which enables us to perceive objects and scenes outside the normal range of our senses, had been rigorously and definitely established."

"M. Bergson," once wrote Santayana, "is at bottom an apologist for very old human prejudices, an apologist for animal illusion . . . he is afraid of the intellect and of the possible discoveries of science." As we know, Mr. Santayana has no liking for psychic research and we wonder if he branded Bergson as an apologist for "animal illusion" because Bergson accepted the reality of extra-sensory modes of perception. As for the "very old human prejudices", they would seem to be, in the opinion of some of us, rather better exemplified in Mr. Santayana and Lord Russell.

Let us now contrast the opinion of William James, who is also no doubt thought of as an apologist for animal illusion by Russell and Santayana, because of his life-long interest in and connection with psychic research. James said (of *Creative Evolution*): "Bergson's resources in the way of erudition are remarkable, and in the way of expression they are simply phenomenal . . . If anything can make hard things easy to follow, it is a style like Bergson's. It is a miracle, and he is a real magician. Open Bergson, and new horizons open on every page you read. It (*Creative Evolution*) tells of reality itself, instead of reiterating what dusty-minded professors have written about what other previous professors have thought. Nothing in Bergson is shop-worn or at second-hand." Again, reviewing the same work held in such scorn by Russell, James said: "It seems to me that nothing is important in comparison with that divine apparition. It is a marvel, a real wonder in the history of philosophy, making, if I mistake not, an entirely new era in respect of matter . . . A rich river that never

roams or runs thin, but steadily and firmly proceeds with its banks full to the brim."

Bergson's interest in psychical research continued to grow from the time that he was president of the S.P.R. The concluding pages of his last published work, *Two Sources of Morality and Religion*, are concerned with it and so to speak represent his mature and final conclusions about human life and its destiny. I quote it nearly in full.* (Page 301 et seq.)

"We have seen how the talent of invention, assisted by science, put unsuspected energies at man's disposal. We were alluding here to physico-chemical energies, and to a science that was concerned with matter. But what about things spiritual? Has spirit been scientifically investigated as thoroughly as it might have been? Do we know to what results such investigation might lead? Science attended first to matter; for three whole centuries it had no other object . . . We have given the reasons for this on another occasion. (See *Presidential Address to the S.P.R.*). We have indicated why the scientific study of matter preceded that of the spirit . . . Nor was it desirable, indeed, to begin by the science of the spirit; it would not have attained, unaided, the precision, the rigour, the demand for proof, which have spread from geometry to physics, to chemistry, to biology, until such time as they might rebound on to the science of the spirit. And yet, on the other hand, it has certainly suffered to some extent from coming so late. For human intelligence has thus been left time to get scientific support for, and thus invest with unquestionable authority, its habit of looking at things as if they all occupied so much space, of explaining everything in terms of matter . . . Suppose that we take the relation of the body to the soul. The confusion is grave . . . It has diverted science from the observation of certain facts, or rather it has prevented certain sciences from being born, causing them to be excommunicated be-

**The Two Sources of Morality and Religion* by Henri Bergson, translated by R. Ashley Audra and Cloudesley Brereton, Henry Holt & Co., N. Y., 1935.

forehand in the name of I know not what dogma. For it was agreed that the material accompaniment of mental activity was its equivalent; every reality being supposed to have its basis in space, nothing more is to be found in the mind, so they said, than what a superhuman physiologist could read in the corresponding brain. Note that this thesis is a pure metaphysical hypothesis, an arbitrary interpretation of facts. . . .

“The brain is the organ of attention to life. In a word, our brain is intended neither to create our mental images nor to treasure them up; it merely limits them, so as to make them effective . . . If these mechanisms get out of order, the door which they kept shut opens a little way; there enters in something of a ‘without’ which may be a ‘beyond’. It is with these abnormal perceptions that psychical research is concerned . . . The flat denial which some true scientists oppose to psychical research would never be understood, were it not that, above all, they regard the facts reported as ‘improbable’; ‘impossible’ they would say, if they did not know that there exists no conceivable means of establishing the impossibility of a fact; they are none the less convinced, in the main, of that impossibility. And they are convinced of it because they believe to be definitely established, a certain relation between body and spirit. Now we have . . . seen that this relation is purely hypothetical, that it is not proved by science, but postulated by a certain metaphysics. The facts suggest a very different hypothesis; if this is admitted, the phenomena recorded by psychical research, or at least some of them, become so likely that we should rather be surprised at the time they have had to wait before they were studied . . . Let us merely say, to take what seems to us the most strongly established fact, that if, for example, the reality of telepathic phenomena is called in doubt after the mutual corroboration of thousands of statements which have been collected on the subject, it is human evidence in general that must, in the eyes of science, be declared to be null and void: what, then, is to become of

history? One must make a selection of the results which psychological research puts before us . . . but, even if one retains only a portion of what it would fain look upon as certain, enough remains for us to divine the immensity of the *terra incognita* that it has just begun to explore. Suppose that a gleam from this unknown world reaches us, visible to our bodily eyes . . . This would be sufficient to turn into a live, acting reality a belief in the life beyond, which is apparently met with in most men, but which for the most part remains verbal, abstract, ineffectual. To know to what extent it does count, it suffices to see how we plunge into pleasure; we should not cling to it so desperately, did we not see in it so much ground gained over nothingness, a means whereby we can snap our fingers at death. . . .

“Joy indeed would be that simplicity of life which would automatically follow a vision of the life beyond attained through the furtherance of scientific experiment . . . Mankind lies groaning, half crushed beneath the weight of its own progress. Men do not sufficiently realise that their future is in their own hands. Theirs is the task of determining first of all whether they want to go on living or not. Theirs the responsibility, then, for deciding if they want merely to live, or intend to make just the extra effort required for fulfilling, even on this refractory planet, the essential function of the universe, which is a machine for the making of gods.”

Bilocation

BY HELEN A. DALIAS

Cases of bilocation, that is to say, out-of-the-body experiences, are much more numerous than is commonly supposed. If every one who had received accounts of such experiences had placed them on record, some very bulky volumes would be available. Messrs. Muldoon and Carrington's book, *The Projections of the Astral Body*, and the Hon. Ralph Shirley's book, *The Mystery of the Double*, record many instances. In an admirable pamphlet, *Why I do believe in Survival*, by Mr. B. Abdy Collins, C.I.E., the bearing of this subject on the question of survival after death is stressed. Two cases of this sort have been brought to my notice and may be of interest to readers of this JOURNAL.

A few years ago I made the acquaintance of an old lady who, in her youth, had acted as secretary to Mr. Stainton Moses. We often spoke of psychical experiences and one day she related to me the following incident.

She said that on one occasion she determined on going to rest that she would try to leave her body and pay him a visit. When she awoke, she had no recollection of having done so; but when she next met him, she noticed that he looked at her rather strangely, so she asked, did anything happen on a certain night? He replied "yes; a friend called to see me, I went to the door to let him out; when I returned you were sitting in my room." (I think she said to me "in my chair," but of this detail I am not sure.) She asked, "Did you speak to me? I meant to speak with you." He replied that he had not spoken, and she asked him to speak to her if she came again.

At a later date she tried the same experiment, and again when she awoke, she had no recollection of having succeeded. When they met, he told her that he had again seen her and talked to her, and that when she appeared to wish

to leave, he detained her. She remarked, "I suppose that is why I woke with a headache." Mr. Stainton Moses advised her not to try the experiment again as possibly it might not be good for her.

When I heard this, I recalled having read the narrative in one of the publications of the S.P.R. either in *Proceedings* or in *Phantasms of the Living* but as only the initials of the experimenter had been given, I had no notion who it was and I was very interested to have a first-hand account from my friend. Her narrative omitted one detail of interest; she assured me that the earlier account that I had read could be relied on, and that the omission was due to lack of memory. This showed me that it is by no means always true as one is apt to suppose that lapse of time involves exaggeration; it may have the opposite effect.

The next instance is very different, but seems to have been an out-of-the-body experience. The case was sent to me by a friend, who wrote to me as follows:

"My cousin became very ill, and being a Roman Catholic a priest was sent for; he came and administered extreme unction and the Sacrament. She was all the time unconscious, and when she recovered consciousness asked what had been happening . . . both doctor and priest considered she could not live through the night and were astonished next morning to find her alive. Her body had become quite cold and her breathing extremely feeble. But then she seemed to be having a quiet natural sleep, and when she woke up seemed to be better. She could hardly speak but asked to be given food to make her stronger so that she could speak, as she had something she wanted very much to say. This was done and she was able to tell her sister first, and then her daughter that she had been dead; she said she felt herself gradually drawing away from her body and coming out at her feet. Then she stood at the foot of the bed and looked down on her body and saw her heart inside like a tiny little flickering flame. She felt herself like a shining light,—like an electric lamp. She felt strong

and very happy and knew that everything was quite all right, and they must not cry and sob about her and soon they would all be happy together again . . . She wanted to impress upon them (she said the same thing over again to her daughter afterwards) that it was she herself who was out of her body, not a part of her. She repeated several times, 'It was just me—myself, my own character, just me' . . . She then said 'Tell everybody. I want everybody to know'. She said she would like what she had told them to be published. She lived for about twenty-four hours afterwards and talked about their affairs."

D. D. Home in his autobiography relates how on one occasion he had a similar experience of seeing his body as from outside; he said that he saw the whole of his nervous system, "as if it were composed of thousands of electrical scintillations, the finer membranes surrounding the brain became as it were glowing". He added, "I felt that thought and action were no longer connected with the earthly tenement, but that they were in a spirit body."

These two incidents, which are merely examples of many similar occurrences, give much food for reflection, and suggest questions which can only be tentatively answered, with the knowledge that such answers may be erroneous or only partly true. Baldwin has said, "Ability to read is not synonymous with ability to reflect on what is read; (it is) better to doubt methodically than to think capriciously." Thus encouraged we will venture to comment on these "out-of-the-body" experiences.

What do they imply? Obviously they imply a capacity in the self—the ego—to operate outside the material organism; but they seem to involve something more than this. Telepathy involves as much as this, although it does not explain, and was not intended to explain, how such operation is carried into effect. These incidents and similar ones seem to show that the human *mind* has a capacity to form and mould the organism through which it can manifest and operate. Those who externalize themselves feel that they

are not bodiless; they can make themselves appear to others as embodied and also as clothed. Sometimes they appear in their accustomed clothing, at other times in white garments. This indicates something more than the exteriorization of an etheric body; it suggests a form-making faculty.

It is a remarkable fact that the advanced mind of Origen of Alexandria seems to have anticipated modern thinkers; he seems to have believed that this formative faculty was involved in the doctrine of the resurrection of the body; he held the view that that which is liberated or raised is this formative principle, which the poet Spencer indicated when he wrote, "Soul is form and doth the body make." If Origen was right, this throws some light on the variety of appearances which the etheric body may assume after death, or when it is able to achieve manifestation by out-of-the-body projection.

This view of the moulding faculties of the soul (whether incarnate or discarnate) will not seem out of keeping with Nature if we recognize the full import of Prof. Gustave Gél y's conclusion as expressed in his book, *From the Unconscious to the Conscious*. He wrote, "The living being can no longer consider himself a simple complex of cells; the living being is a product of psychical force moulded by a creative Idea." Sir James Jeans, the astronomer, stated the same idea in other words when he said:

"Mind no longer appears as an accidental intruder into the realm of matter. We are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter . . . We discover that the Universe shows evidence of a designing and controlling power that has something in common with ourselves . . ." (*ergo*, the soul is creative.) Hence we are not presumptive in assuming that the soul, being creative, can move matter.

Old Books on Psychical Phenomena

BY THE EDITOR

EDITOR'S NOTE: The following is Part I of an article on some of the early books on psychical phenomena in the possession of the A.S.P.R.

The development of psychical research at the end of the last century was so rapid due to the labors of the founding members of the Society for Psychical Research, that we are apt to jump to the conclusion that no objective studies of psychical phenomena — the collection and analysis of cases — had been made prior to that time. Professor Dodds of Oxford in his paper, *Why I do Not Believe in Survival*,* gives as the first of his considerations what he terms “an argument from silence”. He points out that the absence of evidence for survival does not constitute evidence against it, but, on the other hand, if men do survive death and are as keen to prove their survival as Spiritualists would have us believe, it is strange that they made no effort to identify themselves before 1850. To quote his exact words:—

“ . . . if it is true, as they themselves (purported communicators) tell us, that they are much occupied with the problem of comforting and assisting their surviving relatives; on these assumptions is it not matter for surprise that they refrained for so long from exercising their powers and making their existence known? During two and a half millenia of which we have fairly full written records — say from 650 B.C. to A.D. 1850 — they failed so far as I know to produce satisfactory experimental evidence of their identity. . . .”

Of course, we do not know exactly what Professor Dodds means by “experimental evidence”. He would be the last to admit that the experimental evidence of survival produced since 1850 has been conclusive. That cases of apparitions occurred during the seventeenth and eighteenth centuries,

*S.P.R. *Proceedings*, May 1934.

indicating a desire to prove their identity as deceased friends and relatives, we presently intend to show.

Professor Dodds continues his argument by pointing out that the two groups of pre-nineteenth century mediums about whom we have most information, the oracles of the Graeco-Roman period and the witches of the sixteenth and seventeenth centuries, "while performing a number of the feats performed by modern mediums, perversely attributed them in the one case to the agency of non-human gods or demons, in the other to the agency of the devil. Once again, why? A satisfactory answer may one day be forthcoming; but until it is, I cannot but feel some doubt about the correctness of the spiritualist interpretation of the contemporary phenomena."

There is one early collection of cases in particular that refutes Dr. Dodds' *argument from silence*. It is called *A Discourse on Dreams and Night Visions with numerous examples both ancient and modern*.* It was written by the Reverend David Simpson, M.A., and printed by Edward Bayley of Macclesfield, England, in 1791.

The author's purpose is a religious one — to prove that the Lord still manifests by means of dreams and visions at certain times to mankind. Nevertheless, he has remained remarkably objective and has systematically arranged and analyzed seventy-seven cases in quite a scientific manner.

He is rather apologetic about his purpose, stating, "the doctrine of dreams and night visions . . . is well nigh exploded by most of the pretenders to reason and philosophy in the present day; insomuch that it requires no small share of firmness of mind to avow a belief which is deemed so highly ignominious." Thus, we see that it is not to the great advance of material science during the past eighty years that we owe our twentieth century skepticism of the supernatural.

The Reverend Mr. Simpson is himself wary of credulity for he says: "It must be confessed, we cannot be too much

*A copy of the original edition is contained in the A.S.P.R. Editorial Library.

upon our guard against illusions of this kind. In ages that are past they have been extremely common, and attended, in some cases, with the most unhappy consequences. But, at the same time, it will be allowed by all, that we ought not to reason from the abuse of a doctrine to the utter rejection of it; that matters of fact, when once clearly ascertained can no more be subverted by infidelity now, than in any former age; and that what has been so frequently found true in experience, may, under the same circumstances of human nature, be expected to arise again. . . ." The familiar ring of this introduction will only serve to demonstrate once more that every generation considers that they alone are living in the *enlightened* age.

The first portion of *Dreams and Night Visions* is devoted to the many accounts of veridical dreams to be found in the Bible and in the literature of ancient Greece and Rome. These include the dream of Caesar's wife; the night vision of Brutus in which an apparition, claiming to be his evil genius, appeared to him and predicted his death; Cicero's dream concerning his return from exile; the precognitive dream of Croesus, King of Lydia, concerning the death of his beloved son, Atys, and Socrates' dream-vision of a beautiful woman who appeared to him saying: "the third day shall land thee safe at fruitful Phthia" — words of Achilles in Homer referring to his proposed return home — from which Socrates understood she was warning him of his death.*

The author then quotes a series of accounts of more modern instances, well known in the literature of his day. One of these is of particular interest to us because it is a case in which an apparition appeared several times for the express purpose of proving his identity and warning his son. It is the instance of Sir George Villiers' apparition appearing to warn the Duke of Buckingham who was very much involved in the inflammable politics of his day. Mr.

*The author gives *Roman History* and *Plutarch's Lives*, *Herodotus* and *Plato's Crito* as his sources.

Simpson quotes the narrative from Lord Clarendon's account in the *History of the Rebellion* (Vol. 1, p. 42). The story is briefly as follows:—

The apparition of Sir George Villiers, father of the Duke of Buckingham, appeared three times to an officer in the King's Wardrobe at Windsor, stating that he expected a service of him which was to tell his son that "if he did not somewhat to ingratiate himself to the people, or, at least, to abate the extreme malice they had against him, he would be suffered to live but a short time." The officer had once known Sir George and therefore recognized him but as day dawned he found it difficult to believe that he had really seen the apparition and disregarded the request.

The apparition appeared a second time and then a third whereupon the officer protested about the difficulty of obtaining an interview with the Duke. The ghost then gave him two or three particulars by which to prove the authenticity of his appearances and his identity, charging him to mention them to no one but the Duke himself.

An interview was finally arranged and the Duke on hearing the particulars in question is said to have paled and to have sworn that such information could only be obtained from the devil himself. The Duke was apparently much perturbed and was seen later in the day entering his mother's lodgings in Whitehall where he remained discoursing for two or three hours. Upon his departure, the Countess was found to be in tears. When the news of the Duke's murder reached her a few months after, she seemed not the least bit surprised as if she had been expecting it. The Duke's death occurred on the 23rd of August, 1628.

Lord Clarendon adds the comment that there were many stories abroad at that time concerning predictions of the Duke's untimely and violent death but this one rested on "a better foundation of credit than usually such discourses are founded upon."

Most of these stories, the Reverend Mr. Simpson tells us, "have been recorded in one publication or another, and

most of them several times over." The central portion of the book, however, is devoted to seventeen contemporary instances of veridical dreaming or night visions which the author states "are entirely new, and never yet have made their way into any collection of this kind." From this we may assume that other collections of cases similar to those given in *Dreams and Night Visions* existed before 1791 which certainly refutes Dr. Dodds' *argument from silence*, for many of them, like the story of the Duke of Buckingham, appear to have been caused by spirit agency.

We cannot vouch for the authenticity of these cases, of course, because we have no means of judging the degree of caution exercised by the author in making his collection. In some instances important details have been omitted. But the similarity of these cases with modern ones and their method of presentation indicates that they are probably as authentic and as well observed as later cases collected in the same manner. The author further declares that the cases "have all, excepting that concerning myself, been related to me by persons upon whose veracity I have every reason to depend. Indeed, I have most of them before me in the handwriting of the several persons to whom they relate, and could produce all their names at length, were it expedient so to do."

The following case we have chosen to quote because it shows evidence of purpose — the apparition appears to have had the desire to inform her friend of her death.

Case 66.

About the year 1774, a considerable number of families went out of Yorkshire to settle in Nova Scotia. Among others was one man, whose name was Brian Kay, that lived near Northallerton. He was possessed of a small property, and a family of several children, some of whom were growing up to be young men and women. The eldest of the daughters had been upon a very intimate footing with a person of the same age, named Polly Smith, who was a near neighbor. When these two girls parted, great was their mutual distress. She that went to Nova Scotia particularly requested from her friend, to let her know how matters stood in England; at the same time assuring

her, whatever happened to her in Nova Scotia, she would let her know, either one way or another. These were her last words to Polly Smith. Accordingly, Kay and his family set sail from Liverpool. And, some weeks after they were gone, this same Polly Smith had a most afflictive dream or vision concerning her absent friend. It was on the 2nd of June, 1774, about one o'clock in the morning. She thought the room where she lay was full of light, and she saw Betty Kay, her friend, standing by the bedside all in white, with her face looking as though she was dead. O Betty, said she, what is the matter, thou lookest so ill? What, is not Nova Scotia as good as old England? Betty answered, No, no; but it is a good while since I left Nova Scotia. Polly asked her where her father and mother, and all the rest of the children were? She said, They were then in Nova Scotia. Polly asked her what they built their houses on? She said, Most of them on wood. Polly asked her various other questions, all which she answered, and then showed her a letter about the size of a Reading-made-easy, which had two seals on it. Betty then said, Your father will receive such a letter as this from my father, which will tell you all. Polly then came quite awake and Betty lifted up her hands and eyes to heaven and sunk down with three dreadful groans and disappeared. Immediately the room was all dark.

This dream or vision made a prodigious impression upon the mind of the young woman. She told it next morning to her father and mother, and other friends, with many tears. They did all that in them lay to convince her it was but a dream, and ought not to be regarded; but all to no purpose. Her health was greatly affected by the anxiety of her mind, and she continually affirmed, that her friend was dead, and did not doubt but such a letter would arrive as Betty had let her see. From this time, which was in June, as we have observed above, she kept anxiously looking for the letter in question, till near Martinmas, when Polly's father received a letter from the said Brian Kay, exactly of the size and shape of that which Polly had seen in her sleep, sealed with two seals, and giving a full account of the death of both his eldest daughters, and all the misfortunes which had befallen them to that time, just as had been represented in the night vision.

The faults of this account are errors of omission. We know that the date of the night vision was the 2nd of June 1774, but we do not know that the girl, Betty Kay, was then dead. The fact that no mention is made to the contrary, would give us reason to assume that she was, but of course, if the case were offered to us as evidence of survival, we would have to know that fact with certainty.

The next case is quoted because the evidence was evidently obtained by Mr. Simpson direct from the lady who experienced the veridical dream and also because it is a good instance of telepathy or clairvoyance, very similar to many cases in the *Proceedings* of the S.P.R. and the A.S.P.R.

Case 67.

J— R— had a son, an officer in a distinguished line, who was with his regiment in the East Indies, and about whose safety she was perfectly at rest, having had recent accounts of his health, and of the country's being in peace. She went to bed one night, at her usual hour, and soon after, falling asleep, she dreamt she was in a strange place, and heard a buzzing sound of human voices at a distance. She looked toward the place from whence the noise came, and saw the approach of many men, and some soldiers, carrying a vessel like a long basket or cradle. In this cradle was her son, laid at his length, looking deadly pale, dressed in a light brown furtoot coat, and one lap thrown carelessly over his middle. She was struck with such horror, that she awaked in great agonies, and slept no more that night. The next morning she told her dream to the lady with whom she was at breakfast. The servant who attended them had been a soldier in the early part of his life, and was so struck with the circumstance, that he, of his own accord, wrote down the occurrence; as did also some other ladies who breakfasted with them. The event proved, that the young gentleman was killed by a ball at that very instant, and carried to the General's tent in a sort of cradle, just as his mother saw it in her dream.

It is remarkable, that the young officer being engaged in directing a battery at the time of his fate, the General (The present General Smith) called to him, and desired him to change his regimental coat, as it was of too glaring a colour, and would make him a conspicuous mark for the enemy's cannon. This was done a short time before he fell. And this was the very identical coat, as it afterwards appeared, which his mother saw in her sleep.

The evidential points in the case are, of course, the correspondence in time between the boy's death and his mother's dream and the conjunction of two or more specific details in the dream which were identical with reality.

A Discourse on Dreams and Night Visions is particularly interesting because it is probably one of the first books

written in which the author has attempted to systematically arrange and analyze cases. His standard of evidence may not be ours. Nevertheless, he has cited sixteen cases in his summing up which, in his opinion, offer evidence of survival. He concludes:

“The foregoing cases prove incontestably the separate existence of human spirits; that man doth not die like the beasts that perish; and that neither doth his soul sleep in the dust with the body till the morning of the resurrection; but that he continues to exist, in a state of real sensibility, good or bad, according to his conduct in the present life.”

(To be Continued)

Survey and Comment

In the issue of February 6th, 1941, *Light* published the following letter from W. H. Salter, Honorary Secretary of the S.P.R., which we quote in full:

"A Trust for Psychical Research was recently created by Mrs. Silvia Blennerhassett, the daughter of F. W. H. Myers. She has placed at the disposal of the Council of the S.P.R. a fund consisting of Defence Bonds, for the purposes of:

'Investigation and public or private explanation of the results thereof on any of the subjects dealt with in F. W. H. Myers' *Human Personality* or any other subject which is, in the opinion of the majority of the Council for the time being of the Society closely related thereto, such investigation or explanation being conducted "without prejudice or prepossession of any kind in the spirit of exact and unimpassioned enquiry" (to quote the original statement of the objects of the S.P.R., of which F. W. H. Myers was a founder), but not necessarily on orthodox lines. It is especially desired by the Settlor (without imposing any Trust) that novel lines of enquiry should be opened up and that the conclusion of Prof. H. H. Price's Presidential Address for 1939-1940 should be borne in mind: "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 right to pay the fees and expenses of a lecturer or to subsidise the publication of a book on any of these subjects is intended to be covered by this expression of the purposes of the Settlor.'

"In the contingency (remote, let us hope) of the Society ceasing to exist, the fund will be transferred to New College, Oxford, for the promotion of Psychical Research. The acceptance by New College of the Trust, coming so soon after the institution of the Perrott Studentship at Trinity College, Cambridge, is welcome as further evidence of the growing recognition in academic circles of the importance of Psychical Research.

"On learning of the acceptance of the Trust by New College, the family of Sir Oliver Lodge presented to the College Library his complete set of S.P.R. Proceedings and Journal."

* * *

Members who read the obituary for Dr. John F. Thomas in the January issue of the *JOURNAL* may be interested to acquire his book, *Beyond Normal Cognition*. It was published by the Boston Society for Psychic Research in 1938 and can be obtained by writing to that Society, 719 Boylston St., Boston, Mass., or to the offices of the A.S.P.R., 40 East 34th St., N. Y. C. The price is \$3.00.

* * *

In a communication to *Light*, (published Jan. 2nd) Mr. V. M. Deane, one of the witnesses of the poltergeist phenomena at Borley Rectory, recorded in Mr. Harry Price's recent book, *The Most Haunted House in England*, gives some interesting information concerning the "laying of the Borley ghost".

The writer states that the phenomena witnessed at Borley convinced him of Spiritualism, although the ghost laying is not in his estimation particularly striking and does not constitute the kind of evidence upon which he bases his belief.

Mr. Deane has attended the Marks Tey Spiritualist Circle, the members of which believe, he relates, that a nun named "Evangeline" had been imprisoned in the cellar of the old monastery at Borley where she died in a state of misery, thirst and madness. (This belief is more or less in accordance with the tradition of the place.) The members of the circle further believe that they removed her spirit from the locality for sympathetic healing treatment by spirit guides.

Mr. Deane adds that the only evidence in support of this belief is the fact that, "from that moment, the manifestations at Borley Rectory entirely ceased for a period of nearly two years." Mr. Foyster, the incumbent at the time, testified to the fact.

This is not the first case in which the explanation for a haunting received through mediumship has been the presence of a spirit with a diseased mind. In the light of some cases of insanity where there is a strong obsessing idea, it seems comprehensible that such a condition might cause a prolonged haunting. It does not, of course, explain how the spirit manages to manifest.

Mr. Harry Price gives the impression in his book that the nun story is a little too romantic and in the tradition of the usual ghost tale to be considered seriously and exhibits a laudably scientific attitude in refraining from drawing conclusions from the phenomena. However, most of his readers will have experienced a sense of disappointment that no all embracing hypothesis was suggested to explain the Borley manifestations. The phenomena were of such a variety and weirdness that this probably could not be done. The trouble is that the ingredients of the Borley account are so identical with those to be found in the good fictional ghost story that the reader forgets he is reading an account of actual happenings and cannot help waiting anxiously for the denouement.

Book Review

ACROSS THE GULF, by Maurice Barbanell. Psychic Press Ltd.,
3/ net.

This small book cannot fail to interest anyone who is sufficiently open-minded to wish to know why those who have studied psychic experiences claim that survival is proved.

If the introduction is read without prejudice, the reader will undoubtedly recognize the sincerity of the author; and he will admit more than this, he will be assured that he has had prolonged and remarkable experiences. "I have written this book," he says, "because I know that the experiences I narrate are true." He has not failed to test their reality, or to verify as far as such conclusions are capable of verification, the convictions to which his experiences have lead him.

The author claims that the incidents he has selected to record afford solid evidence that Sir Henry Segrave, Edgar Wallace and other well-known men have given impressive evidence of survival by communicating through mediums and by direct voice. If this straightforward record is read attentively, the evidence in support of this claim will be recognized as justifying closer study of this important subject than is usually given to it. It is too often dismissed by intelligent readers as uncanny. Death may be uncanny but that is no excuse for not facing the fact and considering what is its meaning; to try and forget it is childish and at a time like the present is culpable folly. This book can be recommended as a plain, unvarnished statement of facts which throw light on the significance of the adventure of death and its implications.

The chapter headed "Spirit Warnings about the R 101 Disaster" is particularly interesting. "Over fifty lives could have been saved, and the terrible tragedy averted if only these warnings had been attended to. Mrs. Hinchcliffe, widow of the famous airman, twice went to Cardiff and pleaded with Squadron Leader S. L. Johnston, who was the navigator of R 101 to listen to the repeated warnings she had received in messages from her husband: but he was sceptical and her pleading was in vain."

A well-attested fact like this ought not to be forgotten; it ought to compel the attention of men of science and of all who really want to discover the truth; but many care too much for their reputation as scientists to risk being convinced of facts outside the ordinary trend of what is regarded as ordinary science. That is really a discreditable attitude, but unfortunately we know it is one often adopted. The book runs to 127 pages, and not a single page is dull.

HELEN ALEX. DALLAS.

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

Responsibility for the contents of any article appearing in the JOURNAL rests entirely with the contributor and not with the A.S.P.R.

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Notice To Members

TRUSTEES

At a meeting of the Board of Trustees held on March 25, 1941, Mrs. Edward Wood Allison and Mrs. Richard Lea Kennedy Jr. were appointed to the Board for a term expiring at the end of January, 1943. The resignations of Mr. Albert Stevens Crockett and Mr. L. C. Amos as Trustees of the Society were accepted with regret.

THE JOURNAL

The Board of Trustees, at a meeting held on March 4, 1941, adopted a resolution to change the A.S.P.R. JOURNAL from a monthly to a quarterly publication, the first issue in the new form to appear in July and the second in October. Thereafter, the JOURNAL will appear in January, April, July and October of each year.

The purpose of the change is two-fold; first, a quarterly will not be confined to any particular number of pages so that longer articles can be accepted for inclusion in a single

issue; second, the foreign field can be more satisfactorily covered.

The JOURNAL will henceforth be edited under the supervision of the Publications Committee of which Mrs. John J. Whitehead, Secretary of the Society, is chairman. Mrs. Kennedy, who has been editor of the JOURNAL for the past four years under her maiden name of Jocelyn Pierson, has resigned from the Society's staff in order to accept her appointment to the Board of Trustees.

Contributions of articles to the JOURNAL and letters on psychical research submitted with a view to publication will be welcomed and should be sent to the Society addressed to the Chairman of the Publications Committee.

Members are reminded that they are urged to send us cases of psychical occurrences and to state whether or not they are submitting them for consideration by the Publications Committee. All names and identifying circumstances will be kept confidential on request, but a complete dossier of the facts must be placed on file with the Society if cases are to be considered for publication in the JOURNAL.

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Some Thoughts on the Future of Psychic Research

BY V. M. AUSTIN

EDITOR'S NOTE: Mrs. Austin is a member of the Council of the International Institute of Psychic Investigation in London.

In surveying the field of psychic research as it has developed during the last ten years or so, one is conscious of big changes impending, or having already taken place. Though in some cases these changes are clear, in others their outlines can only dimly be glimpsed through the mists that veil the shape of things to come.

The most momentous change that has taken place so far is the establishment of several research chairs or studentships in psychic research in universities on both sides of the Atlantic. Several universities on the continent of Europe had chairs before the war began and others might have been added to the growing list in America and England, had not the Nazi flood obliterated the slow patient search for knowledge beneath the steam-roller of machine-made shibboleths, both in Germany itself and in the occupied territories. It is to be hoped that when this flood subsides, the ground will once more be open to cultivation, but in the meantime in America, and even in war-scarred England, quiet work continues.

In the course of an excellent review of Dr. Hettinger's *The Ultra-Perceptive Faculty**, Mr. Ernest Taves contrasts the scientific attitude of objective detachment and the more subjective attitude outside the laboratory, or the scientific approach as contrasted with the emotional.

The future undoubtedly belongs to the scientist who, with an unprejudiced mind, can labor steadfastly towards what he believes to be the truth, afraid of no hypothesis, however apparently fantastic, that appears to fit all the aspects of the work in hand.

*Published in the JOURNAL of the A.S.P.R. for October, 1940.

While the author of this article does not lay any claims to the faculty of precognition, it is always tempting to speculate on the future. On what lines will the work that lies before us be developed? Recently a good many experiments have been carried out on quantitative and statistical lines with cards, various appliances, word-tests and so forth; all of which are valuable and indeed very necessary as preliminary exploratory work. Just how far these methods will take us in our subject is quite another matter. Personally I incline to the opinion that the distance is strictly limited. In psychic research we are dealing with a new science and it seems to me that new and subtle tools will have to be evolved by a process of trial and error.

Students need material to experiment with and this brings us to the question of sensitives. Will work on the physical and mental aspects of mediumship progress at the same time? At the moment this does not seem very likely. Sensitives of the mental type are not rare in England and America. But there is a great scarcity of good physical mediums, a fairly large percentage of whom have always come from central and eastern Europe, to which at present we have no means of access.

There can be no doubt that in the future much research and thought for the selection, care and education of sensitives will have to be undertaken. Up to the present they have, except in one or two exceptional cases, had to develop themselves haphazardly. They have been obliged to use their faculties as a means of subsistence. They have given sittings to all types of persons year in, year out, regardless of the ebb and flow of what is at best a fluctuating and evanescent gift—a faculty which cannot in the nature of things be turned on and off like a tap. In the future it is devoutly to be hoped that funds will be available for the training of promising material, and that these sensitives will be placed beyond the necessity of earning their bread, and out of reach of those who would unscrupulously exploit them.

Professor H. H. Price of New College, Oxford, in the course of his presidential address to the Society for Psychical Research (London) made some interesting suggestions as to how sensitivity might be cultivated or heightened experimentally. One of these, the use of drugs or alcohol, is not unknown. Such aids, unless used with great caution under medical supervision, though they may stimulate the psychic faculties, may also defeat their own ends by causing steady deterioration of the physical organism.

This brings us to another speculation, which can be briefly put as follows. Which type of mental sensitive is likely to give the best results for experimental work? Most students will agree, I think, that a great majority of mediumistic utterances contain a certain percentage of vague, irrelevant or misleading material which of course varies with the quality of the mediumship. It is for us to endeavor to improve this state of affairs. How can we set about it? Only, I think, by exhaustive study of varying types of sensitives. It is quite possible that the frequently-met-with "control" trance may not in the end yield such good results as some other types. Mr. G. N. M. Tyrrell has pointed out the clarity of the communications received through Mrs. Willett who developed an autonomous trance (*i.e.*, her normal consciousness controlling her body though receding into the background). Certainly anyone who has studied Lord Balfour's report and The Ear of Dionysius case will agree that here is mediumship of a very rare order. Is this a unique type? Can we deliberately set out to develop similar sensitives? Would we be wiser to aim at a mental mediumship in which the primary personality keeps control of the physical organism, receding into the background enough to permit a nice adjustment between the conscious and unconscious? These are problems that it should be possible to solve, and their solution would undoubtedly ease the thorny path of the research student.

Suppose for a moment we take a quick look back at the immediate past, or rather since the inception of modern

methods which dates roughly from about sixty years ago. Mr. Taves in the review already mentioned in this article observes that Dr. Hettinger commenced his work in order to find out the truth about psychical phenomena: do they or do they not occur? Mr. Taves comments:

“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.”

Now this is perfectly true, and it is strange that experiment after experiment should be undertaken with this object in view. But if we examine the situation carefully, we can see that it is not quite so inexplicable as it appeared at first.

At the period of the commencement of psychic research, scientific materialism and a mechanistic concept of the universe were strongly entrenched as scientific philosophy. The mere statement that such a faculty as clairvoyance could exist, called forth Jovian thunders from eminent men of the period. One example, quoted by Mr. Tyrrell*, is provided by Lord Kelvin, who during a lecture (in 1883) said:

“There is no seventh sense of the mystic kind. Clairvoyance and the like are the result of bad observation chiefly, somewhat mixed up however, with the effects of wilful imposture, acting on an innocent and trusting mind.”

This sweeping statement may conjure up a smile on the part of the experienced student of psychics in 1941, but the attitude is by no means dead at the present time, and largely accounts for the urge to prove yet once again whether any objective reality can be found here. Consequently I warn Mr. Taves it is more than likely that the stream of books

**Science and Psychical Phenomena*. G. N. M. Tyrrell (Methuen).

dealing, or purporting to deal, with the selfsame subject is not yet ended!

The facts so far proved by the physical sciences frequently appear—I use the word advisedly—to contradict the possibility of clairvoyance and kindred phenomena. This is not so much due to the actual facts themselves as to the interpretation put upon them hitherto by men of science. Lately, however, owing to various developments in physics, there has been a movement towards re-interpretation of the whole philosophy of science; this may well acquire a new impetus when facts available through the study of psychic research begin to be more widely known. In justice to Lord Kelvin, it should be remembered that, parallel with the beginning of psychic research, there had emerged a craze on the part of various irresponsible elements for Spiritualism, frequently of an undesirable type, which at that time acquired a good deal of notoriety. The movement attracted mediums who were by no means above suspicion, and not unnaturally all this was looked at askance, both by the scientific world and the general public.

Thanks largely to the steady work of some devoted people—work without much recognition and certainly without monetary gain, the general outlook is growing in tolerance, and even in knowledge, but there is a long road to travel before the subject, with its tremendous implications for science in general and psychology in particular, is universally accepted.

Case of An Animal Apparition

The following case was sent to the Society by a lady who has been well-known to Miss Pierson for a number of years. At the writer's request a pseudonym has been used in place of her real signature which is on file at the Society.

New York, March 12th, 1941.

Dear Miss Pierson:

At your request, I am sending you an informal account of a psychic experience which occurred in 1926. We had just come back to England from China and the time is fixed in my memory because it was the year of the big general strike in England.

I had rented an old house on a small island off the coast for the summer from my godmother and had moved in with my two small children—my son, who was then five, and my daughter, Betty, who was two and a half. They were being looked after by their old Chinese nurse who had been with me for several years. My little girl was an utterly normal child, not at all given to nightmares and as a result of a strict early training, not at all afraid of the dark. Considering her age, she spoke quite fluently in both Chinese and English, but she could not understand the servants of the house because of their broad Yorkshire accent to which she was not accustomed.

Our first night in the house was serene but the second night, Betty, who was sleeping alone, began to scream with fright about fifteen minutes after Nai-nai, her Chinese nurse, had put her to bed. Nai-nai and I asked her if she had had a nightmare but she insisted that she had been awake and that a big black dog had come and put his head on the edge of her crib. She was terrified and trembled with fright. She didn't fall asleep until we had looked all around and had assured her that there was no big dog in the house.

She had never been allowed to pet dogs in China on account of the danger of rabies but she had never shown any fear of them. In fact, she had shown considerable friendliness toward a little brown spaniel named Flossie that belonged to the place, which she had seen that day.

The next day we explained to Betty that no dog could have entered her room and she apparently believed us and forgot the matter. That night Nai-nai was sitting in the day nursery near the door of Betty's room after she had been put to bed when she began to shriek again. When Nai-nai went in to her, she was absolutely overwrought with terror. She said that the same big dog had come and put his head on her bed. She described the animal exactly as she had the night before.

I still attributed the whole thing to either imagination or a nightmare, but Nai-nai, who was a wise old Chinese and who had looked after Betty since her birth and consequently knew her character very intimately, insisted that the child had "seen something". She furthermore insisted that, whatever the explanation, it was bad for her to be frightened in that way. Thereafter she kept a night light in Betty's room and sat with her for some time after she went to sleep. Betty slept quietly after that and the trouble never re-occurred.

I more or less forgot the whole episode until the following week-end when my godmother, the owner of the house, came to visit us. I happened to mention Betty's most unusual behavior. She was immediately very much interested and asked to speak to the child who was just then on her way to bed. She questioned her in such a way that the questions did not suggest the answers:

"What sort of a dog was it, Betty?"

"A big dog, a very big dog."

"What were the ears like?"

"They stood up like this, not like Flossie's ears."

"Was he black like my dress, Betty, or brown like the furniture here?" my godmother asked, pointing to a table.

"He was black, not brown like Flossie."

My godmother assured Betty that the dog was a nice dog and told her not to be frightened if she saw him again.

When the child had left the room, she told me that a former owner of the island had possessed a huge black great Dane whom he allowed to roam free at night to guard the place. This dog was brutally beaten to death by someone who had a grudge against it or its master. Since that time, the dog had been seen by several people—gardeners and servants about the place. It was known to the local people as the island's ghost. My godmother was convinced that this canine apparition had frightened Betty for her description exactly tallied with that given by others who had seen it.

I had had no idea before this that such a story was current there and I am quite sure that Betty, who had never left the care of her nurse, and who was after all only two and a half years old, had heard nothing of the story during the day and a half that she spent on the island before the experience.

In the summer of 1939 my godmother told me that she had just been on a visit to the island and that her maid had been frightened by the apparition of a large black dog trotting down one of the corridors of the house.

Were I in England, I could easily obtain corroboration from my godmother of the incident and probably more specific details concerning the earlier appearances of the dog from the gardener's wife and others. My daughter has had no other experiences of this kind.

Yours very sincerely,

HELEN DANIELS

* * *

Upon receipt of this letter, Miss Pierson interviewed Mrs. Daniels and has appended the following note:

I asked Mrs. Daniels if she could make a more explicit statement concerning the maid's experience of seeing the

dog. She replied that her godmother had visited the island in the summer of 1939 with her maid, Stainton, who had not been there before. When they had been in the house some days, the maid came to her and asked quite casually about the huge black dog that she had seen in a corridor. On being informed that there was no dog, she became very much upset.

Mrs. Daniels was unable to tell me when the dog was killed, though she said that she learned at the time that several people on the island had claimed to have seen the dog ghost. She was quite sure that the Chinese nurse, whom she trusted completely, had heard no rumor concerning the apparition for she would have spoken of it immediately upon learning the cause of the child's terror. It was not until there was a repetition of the occurrence that she said she thought the child had really "seen something".

JOCELYN PIERSON
March 13th, 1941

* * *

There are several factors in this case which make it of unusual interest. First, was the child's experience merely caused by suggestion and a lively imagination, or are we right in assuming that it was genuinely paranormal? As to suggestion operating as a *vera causa*, a point to bear in mind is that Betty could not have absorbed any gossip about the supposed ghost of the island from servants in the house for she had not talked with them, and in fact could not because of language difficulties. And the servants were the only people in the house who knew about the ghost. Her own family had never heard anything about it.

Of course it is just possible that the Chinese nurse might have been told something about the ghost by a servant during the two days that she had been there, and had hidden it from her mistress, but Mrs. Daniels obviously does not think so for she has stated that she had complete confidence in the nurse. If Betty had been frightened by a

story about the dog, it seems unlikely that she would suddenly have stopped being frightened after the second night. In cases of children terrified by tales of this sort, their symptoms usually last for a longer period of time, and then disappear gradually.

Assuming for the moment that the nurse had heard of the dog from the other servants, but had not told the child about it, it might be theoretically possible to consider that the child's experience was caused by a telepathic impact from the nurse. But this hardly seems likely in view of the fact that the same apparition was seen years later by a maid of the owner of the house. The evidence seems to indicate that it was a genuine apparition, and, moreover, that it could not well be attributed to a telepathic impact from any one individual.

In this respect it differs from a case of an animal apparition reported on by Dr. W. F. Prince in *Human Experiences*.^{*} In this case a woman lying ill in the hospital saw her dog come up to her bed and felt his wet nose thrust into the palm of her hand. She particularly noticed that he was dripping with water which ran down on the floor. She also heard him whine before he disappeared. Never doubting that the dog had been brought to the hospital by a friend and had actually got into her room and supposing that he had gone under the bed, she called an orderly to take charge of him. Later her husband told her that the dog had been drowned at about the same hour sixteen miles away from the hospital. Her husband was informed of the dog's death soon after it occurred and was distressed by it. As Dr. Prince says, he doubtless thought of his wife and how badly she would feel when she learned the news. Thus he may have acted as the agent in a telepathic message to his wife who externalized it in the form of an apparition of the dog. The case occurred in 1901 and the account published by Dr. Prince was not written until 1928. It is therefore not surprising that Dr. Prince was unable

^{*} B.S.P.R. Bulletin, Sept., 1931, page 120.

to ascertain whether the husband learned of the dog's death before the apparition was seen by his wife. If he had not yet learned of it, then the hypothesis of telepathy between the husband and the wife is, of course, ruled out.

A possibility not mentioned by Dr. Prince is that the drowning dog himself may have acted as agent. The fact that the dog was seen "dripping with water" would suggest that such might be the case. Although, of course, there is also the possibility that the husband, knowing that the dog had died by drowning, visualized him as dripping wet. We don't know enough about either dogs or telepathy to exclude the hypothesis of telepathy between animals and their masters.

But Betty's experience does not admit of such a simple "explanation". There is no one to whom we can attribute the role of agent, unless we make the unwarranted assumption that the nurse had heard a detailed description of the dog from the servants. There was no emotional background, as there was in Dr. Prince's case where the dog was much loved by both husband and wife, which would furnish conditions favorable for telepathic effect. It seems much more likely that it was a genuine haunting phenomenon. Possibly the violent death of the dog had created a "something" which remained in the house and its environs—traces in the psychic ether, which Betty perceived clairvoyantly.

Old Books on Psychological Phenomena

PART II

BY JOCELYN PIERSON

Another book of interest in the Library of the A.S.P.R. is the 1726 edition of *Sadducismus Triumphatus, or A full and plain Evidence concerning Witches and Apparitions, in Two Parts, the First Treating of their Possibility, the Second of their Real Existence*, by Joseph Glanvil, Chaplain in Ordinary to King Charles II and F.R.S.

The copy of this book belonging to the A.S.P.R. is the fourth impression and was printed by A. Bettesworth and F. Batley in Paternoster-row. It contains an account by Dr. H. More and *Two Authentick, but Wonderful Stories of Certain Swedish Witches*, both of which were additions made after the publication of the first impression (1682).

This book in its first edition was therefore one hundred and eleven years older than the case book on veridical dreams and apparitions reviewed in the first part of this article. The fact that some of the same accounts appear in both books would seem to indicate that Mr. Simpson, author of *A Discourse on Dreams and Night Visions*, used *Sadducismus Triumphatus* as one of his sources.

Mr. Glanvil, the author of *Sadducismus*, received his education at Exeter College, Oxford, and was made Chaplain to Francis Rous, one of "Oliver's" Lords and Provost of Eton College. He became a zealous advocate of the Commonwealth but upon the return of Charles II to the throne, he quickly changed his mind and wrote an elaborate treatise entitled *The Vanity of Dogmatising*, for which he was made a Fellow of the Royal Society. He is described by a friend in the preface of his book as a "person of more than ordinary parts, of a quick, spruce and gay fancy." The puckishness of his fancy, we do not doubt, after considering the conclusions which he draws from the cases he cites. He is beautifully vignettted by someone who has written on the flyleaf of the book in a fine Victorian hand: "A curious

Aducismus Triumphatus



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original writer combining the highest intellectual gifts, with the most degrading intellectual weakness.”

Sadducismus Triumphatus enjoyed an extraordinary popularity for over fifty years, chiefly because it contained the original account of the famous Tedworth Poltergeist Case*, which was investigated by a considerable number of people including representatives of the King.

Like most modern cases of the kind, there were plenty to come forward and denounce the poltergeist manifestations as nothing more than trickery and to go so far as to state that Mr. Glanvil, himself, and Mr. Mompesson, the owner of the house in which the disturbances took place, had confessed as much. In his preface to the narrative, Mr. Glanvil states:

“Having been at Mr. Mompesson’s House, in the Time of the Disturbance, seen and heard somewhat myself, and received an Account from Mr. Mompesson, and other credible Persons of the whole Trouble; I was persuaded to publish, and to annex the full Account of it to the second or third Edition of my *Considerations concerning Witchcraft*, to which the Story had near Relation. This I did, and they passed two or three Editions together, without much farther Trouble to me. But, of late, I have heard from all Parts, and am amazed at it, that so strongly attested Relation is run down in most Places as Delusion and Imposture; and that Mr. Mompesson and myself have confessed all to be a Cheat and Contrivance.

“Concerning this, I have been asked a thousand Times, till I have been weary of answering, and the Questionists would scarce believe I was in earnest, when I denied it. I have received Letters about it from known Friends and Strangers out of many Parts of the three Kingdoms, so that I have been haunted almost as bad as Mr. Mompesson’s House. Most of them have declared, that it was most confidently reported, and believed in all the respective Parts,

* A full account of the *Daemon of Tedworth* or, as it is sometimes called, *The Drummer of Tedworth*, has been reprinted from the original edition of *Sadducismus Triumphatus* (1862) in Mr. Sacheverall Sitwell’s new book, *Poltergeists*, Faber & Faber, Ltd., 1940.

that the Business was a Cheat, that Mr. Mompesson had confessed so much, and I the same; so that I was quite tired with denying and answering Letters about it. And, to free myself from the Trouble, I at last resolved to reprint the Story by itself, with my Confutation of the Invention that concerned me, and a Letter I received from Mr. Mompesson (now printed in this Book) which cleared the Matter, as to him."

The phenomena observed and recorded in the Tedworth Case are chiefly remarkable in their similarity to more recent cases cropping up from China to Timbuktu. The Tedworth case might be compared with interesting results for example with the Borley Rectory Case which has been investigated so thoroughly and scientifically by Mr. Harry Price during the past ten years.* To give the reader an idea of the type of manifestations witnessed at Tedworth, the following passage from Mr. Glanvil's own experience is quoted:

"I heard a strange scratching as I went up the Stairs, and when we came into the Room, I perceived it was just behind the bolster of the Children's Bed, and seemed to be against the Tick. It was as loud a scratching, as one with long Nails could make upon a Bolster. There were two little modest Girls in the Bed, between 7 and 8 Years old, as I guest. I saw their Hands out of the Cloaths, and they could not contribute to the Noise that was behind their Heads . . . After it had scratch'd about half an Hour or more, it went into the midst of the Bed under the Children, and there seem'd to pant like a Dog out of Breath very loudly. I put my Hand upon the place, and felt the Bed bearing up against it, as if something within had thrust it up. I grasp'd the Feathers, to feel if any living thing were in it. I look'd under and everywhere about, to see if there were any Dog or Cat, or any such Creature in the Room, and so we all did, but found nothing. The motion it caused by

* See *The Most Haunted House in England* by Harry Price, Longmans, Green.

this panting was so strong, that it shook the Room and the Windows very sensibly. It continued thus more than half an Hour, while my Friend and I stayed in the Room, and as long after, as we were told. During the panting, I chanced to see as it had been something (which I thought was a Rat or Mouse) moving in a Linnen-Bag that hung up against another Bed that was in the Room, I stept and caught it by the upper-end with one Hand, with which I held it, and drew it through the other, but found nothing at all in it. There was nobody near to shake the Bag, or if there had, no one could have made such a Motion, which seemed to be from within, as if a living Creature had moved in it."

Some time before Mr. Glanvil's death, his friend, Dr. More, wrote him a long and interesting letter, urging him to publish a new impression of the *Daemon of Tedworth*. Dr. More had been to see Mr. Glanvil's bookseller, Mr. Lowndes, at the Savoy-Gate in the Strand, who had expressed apprehension about the book's sale unless he "had some new matter of that kind to add", although all the copies of the earlier edition had been bought up. It is probably owing to Mr. Lowndes' apprehension that a large collection of apparitions of the dead was added in the 1726 edition. These were found among Mr. Glanvil's papers after his death in 1680 by Dr. More who prepared them and the rest of the new impression for publication.

One of the voices raised loudest in criticism of the *Daemon of Tedworth Case* during Mr. Glanvil's lifetime was that of Mr. John Webster. He denounced Mr. Glanvil's conclusions on the subject of Witchcraft in a book called *Display of Supposed Witchcraft*. Dr. More in his letter to Mr. Glanvil dismisses Webster's book as a "weak and impertinent Piece". However, he admits that he has been greatly impressed by an account in the book of an apparition of a murdered woman who returns to prove her identity and to see justice done to her malefactors. Dr. More considers this story weighty and convincing, and one that Webster

“though otherwise an affected Caviller against almost all Stories of Witchcraft, Apparitions, is constrained to assent to, as you shall see from his own Confession. I shall for your better Ease, or because you haply may not have the Book, transcribe it out of the Writer himself, though it be something*:

MR. WEBSTER'S ACCOUNT

“About the year of our Lord, 1632, . . . near unto Chester, in the Street, there lived one Walker, a Yeoman of good Estate, and a Widower, who had a young woman to his Kinswoman, that kept his house, who was, by the Neighbors, suspected to be with Child, and was, towards the Dark of the Evening, one Night, sent away with one Mark Sharp, who was a Collier, or one that digged Coals under Ground, and one that had been born in Blakeburn Hundred in Lancashire; and so she was not heard of a long Time; and no Noise, or little, was made about it. In the Winter-time after, one James Graham, or Grime, (for so in that Country they call them) being a Miller, and living about 2 Miles from the Place where Walker lived, was one Night alone very late in the Mill, grinding Corn; and, about 12 or 1 o' the Clock at Night, he came down the Stairs from having been putting Corn in the Hopper; the Mill Doors being shut, there stood a Woman upon the midst of the Floor, with her Hair about her Head, hanging down, and all bloody, with five large Wounds on her Head. He, being much affrighted and amaz'd, began to bless himself; and, at last, ask'd her who she was, and what she wanted? To which she said, *I am the Spirit of Such a Woman, who lived with Walker, and being got with Child by him, he promised to send me to a private Place, where I should be well look'd to, till I was brought to Bed, and well again; and then I should come again and keep his House. And accordingly,* said the Apparition, *I was one Night late sent away with one Mark Sharp, who, upon a Moor, naming a Place that the Miller knew, slew me with a Pick, such as men dig coals withal, and gave me these five Wounds, and after threw my Body into a Coal-pit hard by, and hid the Pick under a Bank; and his Shoes and Stockings being bloody, he endeavored to wash 'em; but seeing the Blood would not forth, he hid them there.* And the Apparition further told the Miller, that he must be the Man to reveal it, or else that she must still appear and haunt him. The Miller returned Home very sad and heavy, but spoke not one Word of what he had seen, but eschewed as much as he could to stay in the Mill within Night without Company, thinking, thereby, to escape the seeing again of that frightful Apparition. But notwithstanding,

* I understand this to mean “something of a task”. Ed.

one Night when it began to be dark, the Apparition met him again, and seemed very fierce and cruel, and threatened him, that if he did not reveal the Murder, she would continually pursue and haunt him; yet, for all this, he still concealed it until St. Thomas's Eve before Christmas; when being, soon after Sun-set, walking in his Garden, she appeared again, and then so threatened him, and affrighted him, that he faithfully promised to reveal it next morning. In the morning, he went to a Magistrate, and made the whole Matter known with all the Circumstances; and diligent Search being made, the Body was found in a Coal-pit, with five Wounds in the Head, and the Pick and Shoes and Stockings yet bloody, in every Circumstance as the Apparition had related unto the Miller; whereupon Walker and Mark Sharp were both apprehended, but would confess nothing. At the Assizes following, I think it was at Durham, they were arraigned, found guilty, condemn'd and executed; but I could never hear they confess'd the Fact. There were some that reported the Apparition did appear to the Judge, or the Foreman of the Jury, who was alive in Chester in the Street about ten Years ago, as I have been credibly inform'd, but of that I know no Certainty: There are many Persons yet alive, that can remember this strange Murder and the Discovery of it; for it was, and sometimes yet is, as much discoursed of in the North Country, as any Thing that almost hath ever been heard of, and the Relation printed, tho' now not be gotten. I relate this with the greater Confidence (though I may fail in some of the Circumstances) because I saw and read the Letter that was sent to Serjeant Hutton, who then lived at Goldsbrugh in Yorkshire, from the Judge before whom Walker and Mark Sharp were tried, and by whom they were condemn'd, and had a Copy of it until about the Year 1658, when I had it and many other Books and Papers taken from me; and this I confess to be one of the most convincing Stories, being of undoubted Verity, that ever I read, heard, or knew of, and carrieth with it the most evident Force, to make the most incredulous Spirit to be satisfied, that there are really, sometimes, such things as Apparitions."

Dr. More was sufficiently cautious to follow up this case although the appearance of the apparition had occurred thirty years before. Through a friend, Dr. F. D., he communicated with a Mr. Shepherdson in the North Country. This gentleman went to Chester in the Street and interviewed a number of Walker's neighbors, men who had been at the Assizes in Durham when Walker and Sharp were condemned. In a letter to Dr. More, Mr. Shepherdson stated that he could have obtained a quantity of testimonies

but he only incloses two, from William Lumley and James Smart. By a comparison of their testimonies with Webster's published account, Dr. More ascertained that they agreed in the main but that a number of minor errors had crept into the skeptical Mr. Webster's story.

For example, Mr. Smart testified that the trial at which he was present took place in August, 1631, instead of 1632 as Webster had it, at the City of Durham before Judge Davenport. A number of circumstances omitted by Webster are also supplied by these testimonies such as the fact that Ann Walker confessed to her aunt, Dame Caire, of Chester in the Street, that she was with child by Walker before her disappearance and that her spectre was seen by Graime fourteen days afterward. At this distance in time, the addition of these details are not of great importance except that they demonstrate Dr. More's thoroughness in attempting to corroborate the account. After carefully pointing out and analyzing the errors and discrepancies in Webster's account, he concludes:

"But the Agreement is so exact, for the Main, that there is no doubt to be made of the Truth of the Apparition. But that this, forsooth, must not be the Soul of Anne Walker, but her Astral Spirit, this is but a Fantastick conceit of Webster and his Paracelsians, which I have sufficiently shewn the Folly of in the Scholia, on my Immortality of the Soul, Volum. Philos. Tom. 2 pag. 384."

The purpose of quoting this case at length is to show that as early as 1660 or thereabouts scholars were taking an intelligent interest in psychical phenomena and were attempting to verify the spontaneous cases by the same judicial methods that we use in psychical research today. And that furthermore there was much disagreement among them as to the causes of such manifestations. Mr. Webster's astral spirit hypothesis for example, opposed to Dr. More's return of the soul of the dead, might be compared to the psychic faculty theory of Dr. Broad in opposition to The Reverend C. Drayton Thomas's survival hypothesis.

Survey and Comment

In the notice to members contained in this issue we have made particular mention of letters addressed to the Society with a view to publication in the Journal. The Publications Committee will welcome such letters containing suggestions and comments on the Journal or any topics related to psychical research and will publish them whenever space permits. It is understood that views expressed by contributors are not necessarily those of the Publications Committee or of the Trustees of the Society. The following letter from a member of the Society deals with a number of interesting and controversial topics :

March 28th, 1941.

To the Editor of the Journal

Madam :

The obituary tribute to Henri Bergson by Laura Abbott Dale in the March issue was a most distinguished contribution, provoking some remarks.

Mrs. Dale is especially to be complimented on her brilliant exposure of Bertrand Russell's distortion of a central passage in Bergson. I winced a little at the vigor of her rhetoric and wondered if Russell had really perpetrated the shocking piece of unfairness which Mrs. Dale's juxtaposed quotations seemed to indicate. It occurred to me that possibly the Peckhams had done later work on wasps which told against Bergson's views very powerfully. But a bit of research soon established that this was not the case, and that Mrs. Dale had indeed caught Russell "dead to rights," with no slightest excuse.

It might be thought that such material, involving theories about instinct and entomological details, had no place in a journal devoted to psychical research. But I do not think this is true—much as one might regret that so important a point about so important a man should be confined to the pages of a specialized and obscure periodical. It is not necessary to accept all of Bergson's ideas, or to reject all of Russell's, to see the importance for psychical research of demonstrating the unprincipled treatment of a great and marvelously perceptive student of the subject by an inveterate opponent of all things psychical. Distinguished work in psychical research has too often met exactly that kind of treatment.

Those two other quotations from Bergson in Mrs. Dale's article were excellently chosen: the passage from his Presidential Address before the S. P. R. in 1913, and the passage from the conclusion of *The Two Sources*. The 1913 quotation had duly appeared in the

A. S. P. R. *Journal* at the time. It was refreshing to see it dug up and given to readers again.

That 1913 passage from Bergson, analyzing the standards of evidence in psychical phenomena—in his case, spontaneous telepathy, though the same principles apply elsewhere—was particularly timely. It affords a trenchant commentary on the work known as “E. S. P.”, recently so much the rage. And it provides, I think, a more realistic basis of judgment than the exclusively statistical approach.

That the statistical approach has its merits is, of course, true. It may possibly be—though that is not yet certain—a means of spreading the study of psychical research in academic circles. The “learned world” in recent decades has been so smitten by quantitative methods—which accomplished such wonders in chemistry, physics, mechanics, and so on—that it seems to be open to no other methods.

That seems to be the reason the S. P. R. has encouraged a measure of E. S. P. work, and is doubtless a good reason why the A. S. P. R. should do the same. But proportions have to be carefully maintained. And I think it is always worth keeping in mind this sentence from that same Presidential Address of Bergson: “It is of the essence of mental things that they do not lend themselves to measurement.”

Of course it is philosophical attitudes with which we are here concerned. It has not been surprising to see so many of the E. S. P. workers go “all out” for Reiser’s anti-Aristotelian theorizing. In fact there is a certain fitness in the scornful rejection of “the Master of them that know” by students who think that the best way—if not, indeed, the only way—to establish the existence of rare aptitudes is by the use of statistics.

One unfortunate consequence is that they are led to neglect what has been recognized as the first step in pursuing an inquiry: to learn the “state of the question.” It has been my observation that workers who come into psychical research by the E. S. P. route feel no need of mastering the work of their distinguished predecessors in the same field. That has not hitherto been the approved course in seeking to add to science.

The reappearance of the name Hyslop at the head of the Society has given hope to many of us that now the Society may once again resume the valuable work it accomplished under James Hervey Hyslop and Walter Franklin Prince. And there is every reason to expect that before very long the foundations laid by Professor Hyslop will be found to have been secure and permanent, and will enable the Society to make valuable contributions to this extremely complex, extremely difficult, but extremely important subject.

Yours,

PHILONOUS.

* * *

We have read with great interest Professor Henry H. Price's paper, "Some Philosophical Questions about Telepathy and Clairvoyance" which appeared in the October issue of the English Quarterly, *Philosophy*. Professor Price is Wykeham Professor of Logic at Oxford and is at present the President of the S.P.R. The article is a reprint of a paper which was read a few months previously to the principal philosophical society of Oxford, the Jowett Society. It is addressed to professional philosophers and Professor Price urges his colleagues to take an interest in psychical research. He believes that the problems raised by it are of the utmost importance to philosophy and he wonders why most professional philosophers go on year in and year out discussing the mind-body problem with never a mention of the data collected by psychical research. He points out the exceptions however and speaks of William James, Henri Bergson and Hans Driesch, all of whom have been presidents of the S.P.R.

He feels that the philosopher must concern himself with empirical facts. While it is admittedly not his job to establish them, for that may safely be left to others, it emphatically *is* his job to discuss these facts and their implications. It is up to the philosopher, Professor Price says, to devise a terminology which would enable us to talk in a self-consistent way both about supernormal phenomena and about normal phenomena. He points out that our need is for a unified system of notation which could be applied to all departments of nature.

Although Professor Price scolds the philosopher for his indifference to the findings of psychical research, he is not pessimistic about the attitude of the public toward the field of its inquiry. He feels that there has been a real change of opinion in the last few years and that the reality of telepathy and clairvoyance is accepted by a large part of the educated public. He says: "If telepathy and clairvoyance exist, and I see no way of denying it, then surely they *must* be extremely important. For it will follow that the human mind has powers entirely different from sense perception, introspection, memory and inference. . . . If clairvoyance does occur, as I am persuaded it does, our ordinary theories of the human mind, or of physical nature, or perhaps of both, are badly wrong somewhere."

Professor Price discusses telepathy first and reviews briefly the evidence for it, both spontaneous and experimental. He points out that the emotional factor which is so often present in spontaneous cases is lacking in laboratory work and he thinks this may account for the fact that in card experiments, for instance, there is no

conscious perception or cognition of the cards, but only a motor activity. The subject utters words, writes crosses or circles, or pushes a button to close an electric circuit; he only feels that he is guessing, but he turns out to be right too often for chance to account for it.

Professor Price rejects the radiation hypothesis as an explanation for telepathy. He also rejects the idea that it is a form of direct acquaintance in which one mind has an immediate knowledge of another mind, in the sense in which we know our own mind, because wrong impressions, or partly wrong impressions, are so often obtained; yet the experience of the percipient, subjectively, is the same whether he is right, partly right, or wholly wrong. He comes to the conclusion that in telepathy we have to do with a process of reproduction or representation, rather than knowledge in any strict sense. He suggests the possibility of a collective subconscious. This, however, would not be a *thing*, but a *field* of purely mental interaction. He wonders if we may not have to postulate, in order to approach an understanding of supernormal phenomena, a *third something*, intermediate between what we ordinarily call mind and what we ordinarily call matter. We think that here Professor Price is referring to what he calls elsewhere the *psychic ether*. In his Presidential Address to the S.P.R. he develops this theory in much greater detail.*

Before leaving the subject of telepathy, Professor Price raises some interesting questions. One is that instead of asking: "Why does telepathy occur sometimes?", we might say: "Why doesn't it occur all the time?" He suggests several possible answers, all admittedly conjectural. It might be that we are constantly bombarded by telepathic impressions but they cancel each other so that none rise into the consciousness clearly enough to be recognized as such. On the other hand, it might be that the organism has developed a repressive mechanism, along Freudian lines, which prevents telepathic impressions from reaching our consciousness except in unusual circumstances. Obviously our "attention to life", to use Bergson's phrase, would be jeopardized by too many non-sensory impressions. On this view the good sensitive would be the one who could in some way suspend this repressive mechanism so as to allow the emergence of a telepathic impression into the consciousness.

Professor Price next turns to clairvoyance which he discusses at some length. He presents a resumé of spontaneous and experimental evidence, and again, as in the case of telepathy, he rejects the radiation hypothesis to account for it. He points out that clairvoyance can manifest in a great many ways — either with sense imagery or

* *Proceedings S.P.R.*, Dec. 1939.

with only a motor response without conscious knowledge. He feels that it is even more difficult than it was in the case of telepathy to come to any conclusions as to what the inner processes may be. But it is certain, he says, that the causal processes underlying it must be something utterly different from what occurs in normal sense perception. He does, however, speculate as to some possible related hypotheses — for instance, can we profitably conceive of a *place* having memory? Can it be that every point in space has memory and that clairvoyance is the individual mind in *telepathic* rapport with this memory? He further asks whether we should postulate a world-soul with which we are in occasional telepathic communication. At any rate he feels that the facts of clairvoyance, taken with those of telepathy, seem to make the philosophic conception of a world-soul, or an omniscient consciousness less improbable.

Professor Price concludes his paper with these observations: "Whatever we may think about these very queer speculations (about telepathy and clairvoyance) there is one point which they have in common, and I think we must hold fast to it, extraordinary though it is: namely, that sense-experience, or something not wholly unlike it, is not necessarily connected with an organism or nervous systems. There can be sense-experiences, or something like them, from places not at the moment occupied by sense-organs and brains. You may say that the owner of these 'extra-somatic' sense-experiences is an omnipresent and omniscient being, — or you may say that its owner is the clairvoyant being himself, whose body and sense-organs are somewhere else."

* * *

Dr. Hans Ehrenwald, of the Prague Psychiatric Clinic, has contributed an interesting paper to the November, 1940, S.P.R. *Proceedings* entitled "Psychopathological Aspects of Telepathy." In it he describes and comments upon the case of Ilga K., a ten year old Lithuanian girl of poor mentality, who seems to possess most remarkable "supernormal" abilities. Her telepathic faculty was first suspected by her mother, who noticed that she never could hide anything from the child. Ilga seemed to be a normal baby, and as she grew older, she was lively and sociable with other children. But it soon became noticeable that she was very backward in speaking and at seven she expressed herself in the manner of a child of two. However, she showed such marked improvement in her mental capacity at eight that she was able to attend school. There she learned to write fairly well, yet she remained incapable of learning to read more than a few letters of the alphabet. At this point her teacher made an interesting discovery. He found that if he sat near Ilga and silently read, *thinking* the text as he went along, Ilga was able to read aloud without a mistake. He found this was equally

true when he read from a book in a foreign language, though Ilga knew only Lithuanian. In arithmetic the same phenomenon became obvious. Left to herself, Ilga could not do her sums, but as soon as her teacher made the calculation in thought, she always found the right answer.

Finally the child was sent to Riga to be examined by the well-known professor of Forensic Medicine, F. von Neureiter, who was encouraged by Professor Hans Driesch, former President of the S.P.R., to make a series of systematic investigations. Some very interesting facts came to light during these investigations. First, the child's telepathic impressions were extreme accurate. For instance, Ilga's mother, acting as agent, was given a slip of paper with these letters and figures written on it. — ger, til, tli, 123, 213, 312. Ilga, separated from her mother by a heavy curtain and absorbed in play, immediately called out the list without a mistake. She did not even know that a special task was required of her and spontaneously spoke the syllables and numbers without interrupting her play. Second, only actual words, not meanings, seemed to be received telepathically by Ilga. For instance, she was absorbed in a picture book. Her mother, in the next room, was told by Prof. Neureiter to "send" her daughter the order to put the book down. Ilga immediately repeated in a very distinct tone of voice the words of the message; yet she paid not the slightest attention to the order received and continued to play with the book. Her most striking performances were in "reading". She read any text offered to her mother, whether it was in French, German, English or Latin. She had not, as far as we know, the slightest comprehension of what she was reading.

Dr. Ehrenwald describes many other interesting tests made by Professor Neureiter with Ilga as subject. The results of these tests made him come to the conclusion that it was not the mental contents pure and simple of the agent, but exclusively his mentally formed words that were received telepathically. Professor Neureiter diagnosed Ilga as a case of feeble-mindedness of considerable degree, but Dr. Ehrenwald does not appear to agree entirely with him. He says: ". . . In such persons (feeble-minded subjects) all intellectual capacities are usually found to be equally defective. . . . In Ilga's case, in contrast, there was present a more or less circumscribed intellectual defect, with no marked impairment of the rest of her mental functions. Her complete inability to read, in contrast with her preserved faculty of writing, completely dominated her picture—at least from the neurological point of view. . . . She was not even able to read her own handwriting. On the other hand this handwriting is fairly good, at least as far as the flow of writing and the forming of letters is concerned. . . . On closer scrutiny, however,

there are to be found tendencies to distort and reverse letters, which remind the expert of mistakes characteristic of the writing of patients with lesions of their brains in the left parietal lobe. . . . These clues, taken together, lead to the classification of the described disorder as a case of so-called *congenital word-blindness*. . . . Thus we must realize that the case which, by the routine way of testing had appeared a simple instance of imbecility, is in fact to be regarded as a more or less circumscribed intellectual, that is to say, cerebral defect of congenital origin."

Dr. Ehrenwald then points out the interesting fact that Ilga's "supernormal" faculty — her ability to *read telepathically*, taken in conjunction with her intellectual defect — her inability to *read normally*, would seem to be more than mere coincidence. It is indeed interesting that the child's outstanding supernormal performances seem to correspond with just those functions which were impaired by her congenital defect.

Dr. Ehrenwald continues with his comments on the data of the case of Ilga K.: "So far this case is yet another illustration of the general biological law of a compensatory tendency in any defective organic structure or mental function, as claimed particularly by Individual Psychology. There is, however, a very great discrepancy, if not a gulf, between the previous cases and the one under discussion. In the case of dreams, of hypnosis and related states, there are to be observed effects which come within the scope of recognized medical and psychopathological experience, even when they happen to exceed the usual ability of the subject's faculties. In the case of Ilga K. the problem is different. There is no doubt that the child's obvious mental insufficiency, her circumscribed intellectual defect, falls within the field of medical psychology. The compensatory reaction claimed for it leads on the other hand into a world where there is a complete lack of evidence for any comprehensible organic basis for the alleged supernormal abilities. This difficulty, it is true, cannot be eliminated by the present account. Yet that does not absolve the scientist from his obligation to deal with it similarly to other problems met with in the course of his experience.

"But even in this incomplete stage of understanding, new light seems to be thrown upon certain conditions required for the origin of the child's 'supernormal' manifestations. One essential condition seems to be the presence of a more or less circumscribed mental defect, combined with some more general lowering of mental activity."

We are not quite sure here just what Dr. Ehrenwald means by the above paragraph. The wording seems to us a little obscure. In the case of Ilga K., there can be little doubt, as Dr. Ehrenwald says,

that her mental defect is in some sort of causal or compensatory relationship with her telepathic ability, but this would not seem to apply in the many other recorded cases of persons known as sensitives. Indeed, the case of Ilga K. would seem to be *sui generis*. We cannot think of another instance in the literature where such striking accuracy has been obtained in telepathic phenomena. Also, it is interesting to notice that in many cases of extra-sensory perception the *meaning* of the message, transmitted to or acquired by the percipient, is clear and the difficulty lies in putting the impression into words, or externalizing it by means of the proper motor response. For example, Mr. G. N. M. Tyrrell makes some observations on this difficulty in speaking of E.S.P. experiments with his subject, Miss Gertrude Johnson.* He says: "Chance, of course, could not possibly account for this (correctly naming the denominations of the first six or eight cards in the pack). This she did correctly on seven occasions, but not without great nervous strain. I noted at the time that the difficulty seemed to be to bring the supernormal knowledge of the cards into correlation with the motor-mechanism of speech. The knowledge seems to be somewhere in the mind, but not related to the brain-mechanism in the same way as with normally acquired ideas. . . . There is always a difficulty in externalizing the extra-sensory type of knowledge, which lies in some department of the mind, on the fringe of normal consciousness."

We wonder if Dr. Ehrenwald means to imply that the phenomena of all persons possessed of marked telepathic ability should best be viewed in the light of mental defect, combined with a lowering of mental activity. While he does not say so in so many words, we find it difficult to avoid the feeling that he would prefer to consider supernormal abilities from this point of view.

It seems to us, however, that in order to view the phenomena from this angle, one must overlook an enormous mass of evidence which points in another direction. For instance, no one, so far as we know, has ever shown that such percipients as Mrs. Verrall or Professor Gilbert Murray were possessed of a "more or less circumscribed mental defect". However, Dr. Ehrenwald says he felt that, for the purposes of his article, it was permissible to disregard the "formidable bibliography of psychological literature", as he proposed to deal mainly with the medico-psychological aspects of telepathic phenomena, and to restrict implications to those contributed through the findings of medical and medico-psychological authors.

* *Science and Psychological Phenomena*, page 92-93.

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Statement by the President of the Society

In view of the election of several new officers and Trustees, which has taken place since the Annual Meeting in January of this year, we feel it may be pertinent to clarify the point of view of the present administration, and to share with our members the objectives toward which the Society is working.

We agree on several points which we regard as fundamental. We must again be guided by the original purpose of the Society, a purpose which centered about the collection of information and the investigation of the various phenomena which psychical research has traditionally accepted as being within its province. Equally important is the publication of reports which measure up to the standards required in any other branch of science. We believe that such publications will win us the support of people who are seriously interested in psychical research and who understand the methods of modern scientific inquiry.

The present Board of Trustees feels that while the Society must give due consideration to all types of phe-

nomena, it must avoid devoting its time and material resources to inquiries which lead to unnecessary controversy, or which deal with experimental subjects who do not wish to submit to what may be fairly regarded as proper test conditions. Furthermore, it is not within the province of the Society to "endorse" the claims of any medium or sensitive, nor is it in a position to recommend psychics to individuals who may have only a superficial and capricious interest in the problems which it is our duty to study.

Since January of this year a certain amount of reorganization has taken place within the Society. We believe that our potentialities for carrying out a constructive long range plan have been strengthened by our amalgamation with the former Boston Society for Psychic Research which, with limited resources, published accurate and important material of permanent value.

A competent research personnel is the first requisite for carrying out investigations which will make a positive contribution to our subject. For the present the Society must make use of the services of any individual whose record of work and knowledge of the field qualifies him to aid us in the attainment of our aims and objectives. While for some years there has been a strong interest in what is known as "ESP", with emphasis upon the purely statistical approach, the present administration has plans which will also include proper attention to other types of phenomena.

The Board realizes that real progress cannot be hastened merely by hopes, and that it is futile to indulge in unfounded speculations. "Art is long, and Time is fleeting." We hope that with this in mind our members will be patient with us.

We believe that the research which will be undertaken and the material which will be published in the future will demonstrate that this Society can win the respect of leaders in thought and science as well as laymen who have a capacity for appreciating work done in conformity to those principles known as "scientific".

GEORGE H. HYSLOP, M.D.

The Hyslop - Prince Fellowship

The American Society for Psychical Research is able, thanks to the effort and the very adequate provisions for future work contributed by Professor James H. Hyslop, to offer facilities for the execution of a long range research plan. This plan will, of course, be put into execution only very slowly and with full regard to financial responsibilities as well as with regard to the normal and proper demands of the membership of the Society.

The plan will be so drafted that in any concrete unit of time, such as a year, some definite achievement can be realized which we hope will have permanent value even if at the expiration of that time the Trustees see fit to alter the method of approach. A tentative sequence of research investigations is being mapped out so that the work over a period of a decade will have a cumulative significance, as it had in the case of the work of Professor Hyslop and Dr. Hodgson. At the same time, a personnel will be developed, both of scholars and of laymen, which will become more and more deeply identified with the work and less and less likely to allow accidents and distractions to divert them from their major purpose.

The actual research done, then, will have two types of value: first, the discovery of facts which become a part of the body of science, and second, the education of a personnel capable of carrying out mature research. We hope thereby to recapture the situation which obtained in the era of William James, James H. Hyslop, and Richard Hodgson, in which these leaders as they blazed new trails awakened and developed an audience of intelligent laymen with an appetite for serious work and a demand for its continuation.

In the light of these considerations, special importance attaches to the building up of a youthful research personnel, thoroughly trained in experimental psychology and in the necessary mathematical methods, and at the same time

sufficiently familiar with human beings as they exist in our time and place, to be capable of natural and effective contact with them, sensitive in catching personal implications of psychic experiences, and sympathetic and adaptable in dealing with those to whom these experiences are important.

Such trained persons with these qualities are extremely rare. However, we have drawn up a plan which we believe will enlist a few of these persons in the research work of the Society and which will make known to promising young men and women the existence of this important research field, to which they might give part or all of their lives.

This plan consists in offering an annual Fellowship to a pre-doctoral or post-doctoral student of psychology or of some related field, who will, by examination and interview, satisfy the Research Committee of his or her reasonable familiarity with the problems, difficulties, and available methods of psychical investigation. The holder of the Fellowship, which will pay a stipend of \$1250, will work subject to the supervision of the Research Committee upon a program of study and research. An additional \$250 will be available to the Fellow for research expenses. Two-thirds of the time of the Fellow will be spent on psychical research, the other third on training in physiological or social psychology through the facilities of the various laboratories in New York with which Dr. Gardner Murphy has contact.

The existence of this Fellowship will be advertised in universities and colleges and through technical journals. It will be made expressly clear that some familiarity with the various aspects of psychical research must be demonstrated in a competitive examination and a list of standard sources of such information will be indicated. The examination will also comprehensively cover the fields of physiological psychology, abnormal psychology, psychology of personality, experimental psychology and statistics, and such other subject matter as the Trustees see fit to designate. In no case will the appointment be made without an interview with the Research Committee, or, in the case of

applicants living far from New York, by an interview with a special committee of scholars chosen for this purpose by the Research Committee.

Though each Fellow will be free to exercise some control over the topics of his research investigation, the Research Committee will see to it to provide research continuity both in problems and in methods from year to year.

By this method we hope not only that research will be accomplished which will be worthy of scientific attention and of full publication, but that young men and women not at present aware of the existence of a serious field of psychical research may in time constitute a nucleus from whom effective coordinated work through American universities may be achieved. They will act as leaven for the gradual awakening of American psychology to the dignity and importance of systematic scientific work in this field.

THE RESEARCH COMMITTEE

George H. Hyslop

Gardner Murphy

Waldemar Kaempffert

Edwin Zabriskie

Jocelyn Pierson Kennedy

Some Present-Day Trends in Psychical Research

BY DR. GARDNER MURPHY

AND

LAURA ABBOTT DALE

Students of the Thirty Years' War and of the French Revolution have often been puzzled at the incredible vitality of intellectual effort which went on unabated during those social conflagrations. The inhuman stress of economic and military pressure actually seems to cause an intensification of creative work in scientific, literary, artistic, and philosophic fields—perhaps because it forces the artist or the scholar to rely more and more on the resources within himself. Today, as we look at England where during the past eighteen months such magnificent work has been accomplished within the field of our research interests, we see another amazing example of this resilience and inner freedom of the human spirit. However, it is not our aim to limit ourselves to a review of work undertaken during the war period; we simply want to stress at the beginning that we are not writing ancient history, but rather a chronicle of contemporary events in which the cutting edge of the present moment is sharper than ever.

To begin with the work of W. Whately Carington, the reader will remember that it was he who first conceived the idea of investigating the psychological status of mediumistic "controls" by exact quantitative methods. By his proposed method, which involved obtaining psycho-galvanic reactions as the medium responded to a word-association test when normal and again when under control, he hoped to determine whether the regular trance controls, as well as the different personal "communicators", were independent entities, or only pathological secondary personalities of the medium without claim to autonomy.¹ This plan was

¹ W. Whately Smith (Carington), *A Suggested New Method of Research*, *Proc. S.P.R.*, Vol. XXXI, 1921 pp. 401-412.

put into effect, with numerous changes and adaptations in technique, and between 1934 and 1936 three papers were published on the findings.² Unfortunately, this method did not succeed in giving evidence of the autonomy of the communicators. The medium's own variations in reaction-time and bodily electrical responses varied so much that evidence for the presence of an independent factor in the trance could not be detected by these means alone.

However, Carington, who says he "tried all the wrong ways first", published another paper in 1939 in which he sets forth the results of a procedure adapted to circumvent the difficulties encountered before.³ Certain further experimental data were added and the whole material re-worked from the mathematical and statistical point of view. The results of his final experimental and mathematical procedure point strongly toward the operation of some extraneous factor in the mediumistic trance; there is something present other than a split off part of the medium's mind. In other words, the claim of "autonomy" for the communicators, though by no means proven, is greatly strengthened by these results.

Having as a background the telepathic transmission of drawings and other visual outlines, as in the work of the Paris group headed by Warcollier,⁴ and the statistical studies of extra-sensory perception by J. B. Rhine,⁵ Carington began in the late nineteen thirties a study of the clairvoyant or telepathic perception of pen-and-ink sketches set up at a distance by an experimenter.⁶

The first step in his procedure was to select, by a suitable random method, a number of words from a dictionary. The

² Whately Carington, *The Quantitative Study of Trance Personalities, I, II, and III, Proc., S.P.R., Vol. XLII, 1934; Vol. XLIII, 1935; Vol. XLIV, 1936.*

³ *The Quantitative Study of Trance Personalities, New Series I, Proc., S.P.R., Vol. XLV, 1939 pp. 223-249.*

⁴ René Warcollier, *Experimental Telepathy*, Boston Society for Psychic Research, 1938.

⁵ J. B. Rhine, *Extra-Sensory Perception*, B.S.P.R., 1934.

⁶ Whately Carington, *Experiments on the Paranormal Cognition of Drawings, Proc. S.P.R., Vol. XLVI, 1940 pp. 35-151.*

second step was to illustrate each of these words by a simple pen-and-ink drawing which was posted in the experimenter's study just before the time set for the experiment. The third step was to receive from participating individuals, stationed at varying distances, efforts at reproduction of the original drawing. The fourth step was to enlist the services of a judge to ascertain resemblances between originals and experimental drawings. The judge, of course, did not know which reproductions were intended to match the given targets. The last step was to apply a formula for the matching of qualitative resemblances, by means of which it could be demonstrated mathematically whether the drawings sent in on a given evening actually corresponded with that evening's original more than with the original of the other evenings.

Carington's work shows that there is a slight but constant capacity to make an appropriate drawing under these conditions—that is, to catch supernormally the underlying idea or meaning of the original. He points out that the percipients rarely seem to “copy” anything, or even to be aware of the actual linear form of the target drawing. When the target is, for instance, a hand, he receives a batch of right hands and left hands, closed hands and open hands. It is as if the percipients received *orders* to draw a hand, and each interpreted the order in his own way. It is interesting to compare this with the type of telepathic impressions of the members of Warcollier's group, and with those of Mrs. Upton Sinclair.⁷ Mrs. Sinclair often reproduced to a startling degree the form of the object (picture) upon which Mr. Sinclair was concentrating, while completely misinterpreting what the object actually was. Carington began to suspect that in his experiments the actual lines on the paper had little to do with the percipients' success, and later experiments, which we shall mention below, strengthened this view.

But most interesting of all, Carington's experiments appear to demonstrate some curious time-displacements. If

⁷ *Sinclair Experiments Demonstrating Telepathy*, Bulletin XVI, B.S.P.R., 1932.

we plot a curve, measuring on the horizontal axis the displacement in time between the exposure of the original drawing and the percipient's drawing, and on the vertical axis the degree of correspondence between the original drawing and the percipient's drawing, we discover (a) that there are many hits in relation to the original drawing of a given experiment, and also (b) that to a certain extent the percipient hits the target which was used in immediately preceding experiments or that target which will be used in experiments immediately following a given experiment. It is just as though the subject made contact with a *span* of experiments covering what the experimenter has recently thought of, what he is now thinking of, and what he is about to think of.

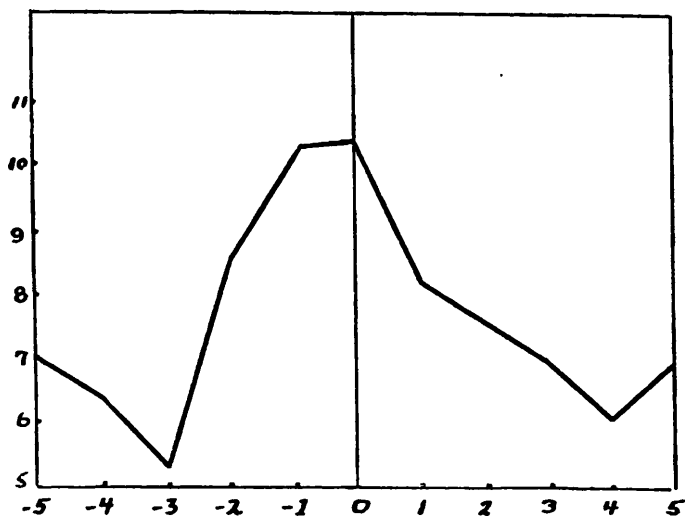


Figure 1. On the horizontal axis is measured the displacement in time between the exposure of the original drawing and the percipient's drawing. On the vertical axis is measured the degree of correspondence between the original drawing and the percipient's drawing.

This leaves open, necessarily, the question whether we are dealing with true precognition, or whether the intention to prepare certain materials was in a sense already defined on the occasion of any experimental trial. The experimen-

tal method appears strongly to suggest a genuine precognitive effect, inasmuch as the choice of the word to be illustrated was not made until the actual occasion of each evening's experiment. The process of logical inference by which a percipient could learn what word would be randomly selected on the following evening would be, to say the least, a complicated one.

More recently Carington has directly attacked the question whether or not the investigator's own perception of the original drawing is a necessary factor for the success of the experiment. In some of these later experiments, as yet unpublished, the drawings were prepared by a third person otherwise not connected with the experiment, and were not looked at by the experimenter until the moment when he hung them up at the beginning of each experiment. In other cases, the pictures remained enclosed in opaque envelopes and were not at any time looked at by the experimenter. The results suggest the complete irrelevance of the experimenter's perception of the drawing as a necessary factor for the success of the experiment.

Also, Carington has turned to the question of how much and in what way the ordinary laws of mental association may throw light upon the dynamics of supernormal cognition. The data from recent experiments appear to confirm the time-displacement effect mentioned above; and it appears that the barriers of time and space between the minds of different experimenters may become completely obliterated from the point of view of the percipients who are attempting to obtain supernormal impressions. Thus, in some of the "inter-university" experiments, different days were designated for the experiments at Edinburgh, Leeds, Manchester, etc. The percipients not only obtained a significant number of successful hits on the targets at which they were intentionally aiming, but also scored well in excess of chance expectation on those targets which were set up at other participating universities. For example, the Leeds percipients not only successfully hit the Leeds target—they also

hit the Edinburgh and the Manchester targets that had previously been set up and that were to be set up later.

It is exactly as if the percipients were taking part, not in one specific experiment located at a particular place at a particular hour, but in a "Carington experiment in general" in which they made contact with whatever drawings were relatively near to them in time or in space.

These results lead Carington to embrace a form of the "one big mind" theory; the percipients are not making contact with the local biological events in the brain of a single individual—but with the entire pattern of an association existing in time and space in relation to the Carington inter-university experiment.

Of course the experiment does not establish the reality of "one big mind". Another possibility which will occur to the reader is that of clairvoyance, which is absolutely indifferent to the "mind" of other persons. After getting some sort of bearings in time and space the clairvoyant act of perception gathers in whatever is easiest to reach. One thing seems certain however—the old mechanistic conception of telepathy, where it is conceived of as a sort of mechanical contact between one individual and another, is not big enough to cover the facts. The supernormal faculties in general are being recognized as one aspect of an attitude towards time and space which permits the human being to make contact with that which is not physically "here and now", telepathy being simply one manifestation of the operation of such an attitude. Glimpses of this conception were defined as far back as 1886, when, in *Phantasms of the Living*, Myers and Gurney speculated on methods of "psychical interaction".

The Rhine data have, of course, done a great deal to clarify the nature of this attitude in the case of telepathy, pure clairvoyance, and, more recently, precognition. In the precognitive experiments the percipient makes his choice before a knowledge of the target can be within any human

mind—he aims at a target which does not exist in the “present”, but only in the “future”.

Next we must introduce the contemporary British studies of S. G. Soal. Soal is well known to students of psychical research for his paper on sittings with Mrs. Blanche Cooper, the English “direct voice” medium. In 1921 and 1922 he obtained some extremely detailed evidential material through Mrs. Cooper which purported to come from the dead, but which in fact turned out to be accurate and not normally obtainable information from a *living* friend of his.⁸ Over a period of years Soal conducted radio and other experiments, attempting to transmit impressions to large audiences, and he developed a suitable statistical method to determine whether or not the results were to be attributed to chance. The results of all his group-experiments were negative.⁹ Soal then turned his attention to the Rhine reports, which had begun to receive considerable attention at that time and thereafter. He became one of the most intensely—one might almost say bitterly—hostile critics of the Rhine methods. Mrs. Eileen Garrett, who had obtained striking positive results for Rhine at Duke University, failed to score significantly when studied in England by Soal, although he used what appeared to be the same method.¹⁰ He did not fail to draw the severest possible conclusions regarding the validity of the Duke investigations.

It is for this reason all the more extraordinary that the implications of the new time-displacement effect are being developed in a lucid and brilliant fashion by Soal’s psychological and mathematical analysis of fresh data.¹¹ After an enormous amount of routine testing of individuals for extra-

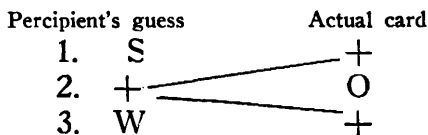
⁸ S. G. Soal, *A Report on some Communications Received through Mrs. Blanche Cooper*, *Proc. S.P.R.*, Vol. XXXV, 1925 pp. 472-594.

⁹ S. G. Soal, *Experiments in Supernormal Perception at a Distance*, *Proc. S.P.R.*, Vol. XL, 1932 pp. 165-362.

¹⁰ K. M. Goldney and S. G. Soal, *Report on a Series of Experiments with Mrs. Eileen Garrett*, *Proc. S.P.R.*, Vol. XLV, 1938 pp. 43-87.

¹¹ S. G. Soal, *Fresh Light on Card Guessing—Some New Effects*, *Proc. S.P.R.*, Vol. XLVI, 1940 pp. 152-198.

sensory perception by the Rhine method, he at last found two persons who appeared to score above chance expectation in tests for undifferentiated extra-sensory perception. However, their scores soon dropped to chance and Soal doubted the advisability of continuing experiments with them. Then in the autumn of 1939 Whately Carington suggested to him that he treat these data in terms of time-displacements. The results were startling and demonstrated with extraordinary consistency, and with a beautifully clearcut mathematical result, that these two percipients would tend not only to hit the card aimed at, but also the card *just before* and the card *just after*. He studied all those instances in which the percipient, though failing to hit the target card aimed at, might be influenced by the card just past or the card due to be turned up next, or both. Let us clarify the experimental situation with a diagram:



The diagram indicates the situation when the percipient, aiming at a *circle* and failing to get it, nevertheless betrays the influence of the *cross* just preceding and the *cross* just following. Since Soal used random numbers to prepare his cards in a given random order, we can say that the chance any given circle is immediately preceded by a cross is one in five—that it will be followed by a cross is also one in five, and that the two conditions will be simultaneously fulfilled is one in twenty-five. Thus it is possible to determine how many “displaced” hits of this sort may be expected to occur if only chance is operating. A long experiment extending over a period of months gave him a very adequate amount of material in which to test his hypothesis—namely, that the percipient may be, at any given moment, responding to that symbol which is displaced in time either forwards or backwards. A very careful mathematical treatment validates this hypothesis with a degree

of certainty vastly greater than is required by the canons of accepted statistics. The percipient is proven to be influenced by the card which has just gone past (which of course he never sees); he is also proven to be influenced by the card which is scheduled to be turned up next; but, beautifully enough, he is shown to be influenced to the *greatest degree of all* when the two forces act together, as in the diagram, the preceding and succeeding cards bearing the same symbols.

This displacement effect gives rise to some interesting speculations about the nature of the psychological process involved. The percipient is shown to react to a card which has not yet been looked at by the agent. Simple telepathy as an "explanation" breaks down here. Either the percipient perceives clairvoyantly the card which is about to be turned up, or he "precognizes" a future mental state of the agent. It would seem to be a question of whether the knowledge of the symbol comes directly from the card itself, or from the mind of the agent; if it comes from the latter, then the act of perception must be designated as precognitive. If, however, the knowledge comes from a clairvoyant perception of the card, we must then ask if it is a clairvoyant act which accounts for the direct hits, and the hits deferred by one place; in this case the agent would seem to be somewhat of a fifth wheel in the experiment. Or can one conceive of the percipient rapidly shifting, within the short space of one experiment, between a telepathic and a clairvoyant mode of perception, using at one moment one faculty and at the next moment the other? The present data do not permit us to come to any definite conclusions, but dimly they lead us to suspect that the supernormal faculties which we categorize as telepathic, clairvoyant, and precognitive, are all facets of one underlying human capacity to transcend our "common-sense" notions of time and space.

As shown in these experiments, the percipient may actually score below chance in terms of hits according to the conventional methods of scoring, but, as Mrs. Sidgwick

pointed out long ago, intelligently analyzed failures may indicate certain meanings which in time lead to the discovery of new principles. Soal's analysis is certainly one of the most brilliant achievements in the history of psychical research.

Current correspondence with both Carington and Soal makes it evident that these studies are not only continuing, but are taking new turns which may prove to be even more remarkable and valuable. As usual, the Proceedings of the Society for Psychical Research will carry the reports.

A third British investigator must be mentioned, whose work is also known to many of our readers. John Hettinger has devised a convenient method for testing the ability of sensitives to make appropriate remarks about persons from whom the experimenter brings some object such as a piece of jewelry, a sealed envelope—any of the traditional trinkets used in classical experiments in psychometry.¹² The difficulty in doing experimental work in psychometry has always been the lack of suitable statistical methods for determining the degree to which the remarks made by the psychometrist surpass those to be expected by chance. Hettinger has overcome this difficulty by devising a formula for matching qualitative impressions. It is of the same type as the formula mentioned above in describing the Carington work. Hettinger stays with his problem until he has amassed from a given sensitive a very large number of individual trials. The individuals acting as "sitters" provide the objects which are to be psychometrized, but are themselves never physically present at the experiment and in most cases are unknown to the sensitive. The experimenter records the sensitive's comments and then has an independent judge match them with the actual record of facts relevant to the sitters. Next, each sitter is given a batch of comments made by the sensitive and he selects those which are pertinent to him. The question is: to what

¹² John Hettinger, *The Ultra-Perceptive Faculty*, Rider and Co., London, 1940.

degree are the comments pertinent to the individual for whom they were intended and non-pertinent for all the other individuals on whose behalf a psychometric sitting was undertaken?

The two psychometrists with whom the work is done achieve consistent results which, while seldom brilliant in the individual sitting, have a tremendous cumulative force, meeting, with a large margin of safety, ordinary standards for satisfactory excess over chance expectation. From the psychological point of view, one of the best parts of Hettinger's work is his breakdown of the data according to the form of impression received, and his demonstration that ideas, images, and feelings can all come through to the sensitive either in isolation or in patterns. The impressions do not have to have emotional significance, nor, of course, do they have to be voluntarily transmitted.

In a more recent publication, Hettinger gives qualitative material in full detail, and reproduces many dozens of spectacular similarities between the sensitives' comments and the actual matter which was being read or observed at that time by the distant sitter.¹³ The sitters had been instructed to glance through any current magazine and keep a minute-by-minute record of their impressions of the pictures and text which occupied their attention. The sensitives' comments relative to the activities of the distant person whose *rapport-object* had been brought by the experimenter were then analyzed. The results are indeed spectacular. There is also a small amount of time-displacement in the Hettinger work, but not to an extent which appears comparable with that described by Carington and Soal.

To traverse the Atlantic with a single bound, the most important events going on in psychical research in the United States are (a) research having to do with the experimental study of precognition and (b) research relating to those psychological dispositions of the individual percipient

¹³ John Hettinger, *Exploring the Ultra-Perceptive Faculty*, Rider and Co., London, 1941.

which appear to account for his ability to perform successfully at extra-sensory perception tasks.

The precognition work of Duke University has been going on almost since the beginnings of the Duke University Parapsychology Laboratory itself. From time to time Rhine has reported experiments in which subjects called the order of cards which had not at the time of calling been shuffled for the experiment. The calls were made on one occasion, the percipient undertaking to guess what the order of the cards would be on a specified later occasion. After shuffling, the later order (at a specified time) was compared with the predictions. The results, though never spectacularly high, have been consistently above chance throughout an enormous amount of experimental material.

As a result of the various criticisms of his methods, Rhine has introduced more and more rigid controls to eliminate possible sources of error. One of the most important of these controls is a mechanical rotating shuffler which whirls until a specified time, insuring that the cards are in a random order entirely independent of the associative habits of any individual mind. The percipients make their predictions before the cards are placed in the rotating shuffler, and they are recorded in duplicate. Every such record in duplicate is stamped with a laboratory number and kept locked in steel boxes. There is triple checking of all data sheets. It appears from this more rigidly controlled study of precognition that success continues.

Here as elsewhere percipients may turn "negative"—that is, they may score consistently and significantly below chance. It is, of course, to be stressed that the significantly high and the significantly low scores are not expressions of expected chance fluctuations. The scores simply do not behave in a way which makes it possible for us to consider them as "runs of luck", either good or bad, with which we are familiar in games of chance. The mathematics of probability do not lead us to expect such high scores which

endure so long, nor such low scores which endure so long.¹⁴

The other recent American contribution is the extensive study of the psychological conditions predisposing to extra-sensory perception. Though for fifty years there has been a good deal of discussion about "conditions favorable to psychical phenomena", singularly little experimental work on the problem was done in this country until the Rhine investigations were undertaken. The latest publication by Rhine and his collaborators, *Extra-Sensory Perception after Sixty Years*,¹⁵ contains a lucid summary of conditions favoring success in the laboratory, and a current article by Smith and Gibson in the *Journal of Parapsychology*¹⁶ presents cullings from the literature of this period relative to the psychological conditions prevailing during periods of successful work.

Very important in this connection is a current investigation at Duke by C. E. Stuart, in which an attempt is being made to establish the effect upon the percipient of a *knowledge of his previous scores*. Perhaps, as in other branches of psychology, the percipient's morale and his capacity to give himself fully to the task is a function of his own interpretation of the score he has been making. Stuart shows by ingenious analysis that certain percipients are "sensitive to their scores". They are unduly elated by a high score and depressed by a poor one. They may stoically assume after a high score that they are bound to go down, or after a low score they may grit their teeth and determine to perform brilliantly. Stuart shows that all these forms of "sensitiveness" act to *block* the delicate function which it is our purpose to study; those percipients who are "sensitive" to their scores cannot be sensitive to the actual target cards they are trying to hit. Another group of individuals, who might be called the "insensitive", or indeed the "impervious",

¹⁴ J. B. Rhine, *Experiments upon the Precognition Hypothesis*, *Journal of Parapsychology*, Vol. V, 1941 pp. 1-57.

¹⁵ Henry Holt and Co., New York, 1940.

¹⁶ Burke Smith and Edmond Gibson, *Conditions Affecting ESP Performance*, *Journal of Parapsychology*, Vol. V, 1941, pp. 58-86.

nonchalantly receive the information about their scores. They are indifferent to past performances and thus are able to keep their eyes on the real task which lies ahead. They live in a realm where attitudes of determination or stoic expectation of failure have no existence. This reminds one of many classic psychological experiments, such as those of Ruger, which showed that self-conscious concern with one's degree of success could fatally obstruct the essential "problem attitude".¹⁷ The "problem attitude" involves attention to the task at hand and indifference to the way things look to others—it means a complete absorption in the task to be mastered. These impervious people, who are unaffected by a knowledge of their earlier results, seem to be the best performers in ESP.

Stuart's data do not clearly show whether a given subject can be taught to change his experimental attitude or whether the attitude to the task is more or less chronic with the individual. We are informed that data on this latter point will soon be available.

In addition to several other studies of clairvoyance, telepathy, and precognition at Duke, research continues at the University of Colorado, at Stanford University, at Tarkio College in Missouri, and fitfully at other American universities.

Our readers are aware that Dr. J. L. Woodruff, Hodgson Fellow of Harvard University, is working with one of the present writers (G. M.) giving part of his time to work in the laboratory of the College of the City of New York and part of his time to investigations at the offices of the American Society for Psychical Research. Woodruff's problem is concerned with basic similarities between normal perception and extra-sensory perception. We know, for example, that certain incentives make normal perception more accurate. We know that distraction, fatigue, and boredom interfere with normal perception. Do they work the same way when the perception is extra-sensory? Can a

¹⁷ H. A. Ruger, *The Psychology of Efficiency*, Archives of Psychology, 1915.

group of stimulants or other artificial aids, which help the subject to perceive normally, also raise the level of his extra-sensory performance?

Woodruff uses a ground-glass screen on which very faint impressions are projected. The only difference, then, between the normal and the extra-sensory situation is that the illumination in the latter case is reduced to zero. If any discrimination between symbols is shown, it is by extra-sensory means. A control series will make use of the two laboratories simultaneously, the percipients at City College calling the downtown symbols (five miles away), or vice versa.

We cannot close this sketch of contemporary experimental work without calling attention to the recent efforts of philosophy to assimilate psychical facts into the broad outline of human knowledge, and to interpret their ultimate meanings. G. N. M. Tyrrell, whose book, *Science and Psychical Phenomena*¹⁸ is perhaps the best of all general introductions to this field, does not hesitate to philosophize as to the basic time-space relations of psychical occurrences, and, in *The Promise of Scientific Humanism*,¹⁹ Oliver Reiser of the University of Pittsburgh deals with many trends of contemporary science and philosophy in terms which naturally and easily provide a framework for definite interpretations of psychical phenomena. This does not mean that most philosophers, any more than most scientists, are at present ready to look benignly upon our subject, nor that they will be ready to during this decade. It does mean, however, that just as contemporary experimental and mathematical methods are proving their adequacy in the situation, so too the adequacy of philosophical attempts to assimilate and unify the data appears to be definitely assured.

¹⁸ Harper & Brothers, New York, 1939.

¹⁹ Oskar Piest, New York, 1940.

Telepathy or Association?

BY LYDIA W. ALLISON

That telepathy occurs in different ways is an accepted fact among certain investigators who are no longer primarily concerned with establishing the reality of the phenomenon. The incidents which follow, the first two spontaneous, the third experimental, suggest that telepathic impressions may sometimes emerge because the percipient, through a fortuitous circumstance, was aided in receiving his impression by an almost coincidental mental or physical association.

In February, 1933, Dr. William McDougall, one of the few distinguished psychologists who devoted much time and attention to the problems of psychical research, wrote from Duke University to Dr. Walter Franklin Prince, Research Officer of the Boston Society for Psychic Research:

"I send you a first-hand statement relating to an interesting incident. The case was brought to me by my colleague here, Mr. Coombs, who attaches his testimony. It occurred to me that you might like to publish it or make some use of it . . ."

In reply Dr. Prince said:

"Thank you for sending the account of Mr. Angley with its corroboration by Mr. Coombs. I shall certainly want to print this in a later Bulletin. This incident is to me much more interesting and, in a way, valuable for the very fact that the evidence for telepathy is obscured by the man's emotions. This gives room for a discussion and a theory as to the mental mechanism involved. . . ."

As members of our Society know, Dr. Prince died in 1934. A full account of the incident is now published for the first time. The report was in the form of a letter from Mr. Angley to Mr. Coombs which we quote in full:

Palestine, Texas
Feb. 5, 1933

Mr. John W. Coombs,
Palestine, Texas

Dear John:

I have hesitated a long time before finally complying with the request you made on me about two months ago to put in writing the story I told you and Reed just about two years earlier.

Since you wanted this story for someone else I think I had better start off, for that party's information and for his better understanding of what follows, the connections between myself and those mentioned herein.

I was born in Urbes in Upper Alsace in 1873. My father and mother were born there, and their forefathers before them. I came from there to the United States in 1888 by myself, a fifteen year old boy, and the main reason for my expatriation was because, although only fifteen years old at that time, I could not make up my mind to live under the heel of the German oppressor, the Germans at that time ruling the Country, and I could not bear the thought of seeing myself in a German uniform under a Prussian corporal. I have lived in Palestine since 1890 and for the past twenty-five years have been engaged in the banking business and at the present I am president of the East Texas National Bank in Palestine, Texas.

The thing that I am going to relate may have been purely an accidental coincidence and probably means nothing, but just the same it is strange; and further on I shall explain why it may have been simply an accident.

On Sunday evening, December 21, 1930, I was sitting in company with my wife and daughter in the family library. I was reading and I think the other two members of the family were doing the same. I was looking at a book with the title, *Death Comes to the Archbishop*, by Willa Cather. I had read it about three years before and had picked it up this

time and opened it at random, and was reading of the last days of the Archbishop, when he felt himself going. Of course, you might say there was nothing joyful in reading that part of the book, and that might account for the state of my feelings as I am about to relate, but at any rate, suddenly I was seized with a feeling of great sadness, and tears came to my eyes, and when that happened I promptly made my exit and went into another room in a different part of the house where I sat down by myself. For some reason that I could not understand I quickly became almost hysterical. I was sobbing, my tears were flowing freely, and I had really lost control of my emotions, and about that time I looked at the clock and it was 8 P.M., or probably two or three minutes later.

I remained in the described state possibly eight or ten minutes, unable to check my feelings or understand what it was about. In trying to brace myself and wondering what all this meant, it struck me that the last time that I shed any tears and was considerably upset and very sad, was when in that same room in May, 1924, I was thinking over the news received an hour or so before that my aged mother had just died in France. The last time before that when I was slightly affected that way was also in the same room upon having received news of the death of my sister's two children during the Great War while her husband was away serving in the French Army; the children died within four hours of each other.

I then said to myself, "I am wondering if my father at this very moment is not in his last agony." I looked at the clock again. It was 8:15 and having had that thought I put down in my pocket memorandum book the following, which I showed to you two years ago and again the other day: "Sunday, Dec. 21st. 8:15 P.M."

On Christmas day, or December 25th, I received an envelope addressed to me in my father's handwriting and postmarked at Urbes, 16th of Dec. 1 P.M., in which envelope there was a Christmas card on which he wished

to myself and all my family happiness, a Merry Christmas, etc. and stated that he was quite ill and did not hope very much to save himself, and ended it with the words: "Adieu, bon souvenir."

Naturally, I immediately thought of what took place four days before as related above.

Two days later I received from my son in New York an envelope addressed to him by my father and which contained a Christmas card, and he, my father, had written thereon practically the same message as in the Christmas card sent to me.

My father was eighty-four years old and always wrote a very firm and beautiful hand, but in the two communications herein mentioned I observed, after reading the contents, that his handwriting had changed considerably.

I then told my family here what had taken place on December 21st at 8:10 P.M., mentioned to them my fears of what it meant, and showed them the entry I had made in my memorandum book of the hour it took place.

Before I received from my son the Christmas card that my father had sent to him I wrote to him (my son) telling him of the strangeness of the things that happened to me on the evening of December 21st and expressed to him also my fears as to what it might mean.

In due time, about January 5th, I received a letter from my brother-in-law, the father of the two children mentioned heretofore, telling me that my father had died at Urbes, on December 22nd between 2 and 2:10 A.M.

On January 10th, 1931, my son in New York, who is on the staff of the Herald Tribune and who also has been writing and is now writing for various magazines, wrote me a letter telling me of the receipt of the announcement of his grandfather's death, and having in mind the letter I had previously written to him about the strange occurrence on December 21st between 8 and 8:15 P.M., he also wrote in his letter of January 10th as follows:

“Before my departure for New England, I received your letter of Dec. 30th which told me that at 8:15 P.M. on Dec. 21st you had a premonition of Grandpere’s end and found yourself sobbing and wondering whether at that particular moment he might be in his last extremities. Now we know that he died at 2 A.M. on the morning of the 22nd which, with the six hour difference in time between Urbes and Palestine, was at the very moment that the premonition came to you. Truly there are, here below, supernatural influences which we mortals cannot understand.”

On referring back to the letter from my brother-in-law and then also to one received a few days later from my brother, I find one of them speaks of father having died at 2 A.M. and the other says 2:10 A.M., but between those two periods, or during that space of ten minutes, my father was dying and did die.

In the fourth paragraph of this tale I said that the first feeling that overcame me while I was reading the book may have been purely an accident. Really that would be putting it improperly; it would perhaps be nearer correct had I stated that it was natural, and here is the explanation of it:

I mentioned in the beginning of this letter certain intimate feelings which were probably the paramount cause of my leaving Alsace as a young boy and trying my luck in a different country.

You understand of course that all of my people were French, but although I was born after the Germans annexed our land to their country, and probably because we were shut off from where we belonged and were perforce made to look East for the future instead of looking West, my feelings as a youth toward France were just about the same as the feelings of a child toward its mother. If that child’s mother is dead or he is separated from his mother, the longer the separation lasts, or rather the further he gets away from the time of the separation the more love,

regard, admiration and reverence he has for her. Well, that is just the way I did then, as a youngster, feel, and that feeling has never entirely disappeared.

Had the land where I was born always remained an integral part of France, as it is again today, and whether I had remained over there and lived there since, or come over here, I would probably not have the same sentimental feeling towards that country (France) and its people. So when I read about some Frenchman who has expatriated himself and has struggled all his life to get along, and especially when in his dying days his thoughts go back to his childhood home, I cannot help but be touched by it.

The "Archbishop" (of Santa Fe, New Mexico), around whose life the story I was reading the evening of December 21st, 1930 was woven, came to this country as a youth after having started studies for the Priesthood in France. He did his first work as a Missionary in the wilderness near Sandusky, Ohio, and then did the pioneer work for his Church as the first American Bishop in the newly acquired Territories of New Mexico and Arizona. Somehow my sympathy went out to the fellow, and the scenes depicting his doings and his thoughts shortly before his demise touched me in a rather tender spot and that is what first brought about the feeling of sadness that so quickly overcame me. Therefore I say that it was perhaps only natural; and it having taken place at the very minute that my father passed out of this world, about 5000 miles away, and that I thought his death was occurring at that very moment may have been merely a coincidence.

Somebody else will have to figure that out.

(Signed) V. E. Angley

Testimony of Mr. John W. Coombs

I was present on the afternoon of Dec. 22nd, 1930 when Mr. Angley showed the entry made in his mem-

orandum book to the Board of Directors of the East Texas National Bank and told the story in substance as contained herein.

(Signed) John W. Coombs
Duke University
February 9th, 1933

* * * *

Mr. Angley may be right; the long arm of coincidence may be invoked to account for the startling fact that he had the impression of his father's death at the exact time of its occurrence. But it is interesting to recall that in *Phantasms of the Living*, that monument to Psychical Research by Gurney, Myers and Podmore, among 668 cases of spontaneous telepathy, 399 are death cases in the sense that the percipient's experience coincided with, or very shortly followed, the agent's death. Mr. Angley's experience is significant if only on the ground that the same sort of startling coincidence is repeated again and again. The authors of *Phantasms of the Living* comment on telepathic incidents coincident with death as follows:

"We do not know why the conditions of death generally, or of sudden death, or of any particular form of death, or of excitement or collapse, should be effective; but we at all events know that the conditions are themselves *unusual*. Similarly in most cases of experimental thought-transference, the agent's mind is *unusually* occupied by its concentrated fixation on a single object; and whether it be in the curiosities of an afternoon or in the crises of a lifetime that telepathy finds its occasion, the peculiarity of the agent's state has at any rate that degree of explanatory power which succeeds in connecting the rare effect with the rare cause. In neither case can we trace out the actual process whereby the percipient is influenced; but we have the same sort of ground for refusing to attribute to chance the oft-repeated apparitions at the time of death, as the

oft-repeated successes in guessing cards and reproducing diagrams.”*

We have Mr. Angley's testimony that he is not a man given to emotional outbursts. He can recall only two other instances—both of them connected with family tragedies. Furthermore, he was *re-reading* the book and was not affected in the same degree the first time he read it. Why did he remain passive the first time? He must have had similar mental associations but the Archbishop's extremity had not provoked uncontrollable emotion.

I remember passages in certain books that affected me keenly the first time I read them, but I have never been emotionally affected by the second reading of a story that had left me undisturbed at the first reading. Without divulging my purpose, I asked several friends and acquaintances what their experiences had been in like circumstances. All of them agreed that they had never been deeply stirred for the first time at the second reading of a story.

With hundreds of water-tight instances of spontaneous telepathy on record, there is no point in pursuing Mr. Angley's experience further on that score alone. Its main interest lies in the fact that it is characteristic of certain other incidents of apparent spontaneous telepathy, all of which have a common denominator: *the percipient was prepared to receive the impression.*

In René Warcollier's book, *Experimental Telepathy*, familiar to members of our Society, the author has concerned himself principally with the mental processes which characterize those who send and those who receive telepathic impressions. Warcollier cites the following spontaneous instance of telepathy where, like Mr. Angley, the percipient was prepared to receive the impression.

“Mme D. was in the habit of taking a bath every evening at 6 o'clock. One day, soon after entering the

* Gurney, Myers and Podmore, *Phantasms of the Living*, Vol. II p. 27.

tub, she felt indisposed. A leak in the gas pipe or a poorly closed stop cock had allowed gas to escape causing the illness. Mme D. tried to press the call bell. Scarcely had she done so when she felt herself sliding to the bottom of the tub. By the time her husband arrived she had entirely lost consciousness. Remedies were applied and fortunately she was resuscitated. Later, when she was able to answer her husband's questions, he asked 'Is it true, as I have often heard, that a drowning person when losing consciousness recalls his past experiences to the smallest details?' Mme D. answered 'No, not at all. What surprised me was that not only did I not recall my past but I thought neither of you nor my daughter nor of those dear little boys. In short, of none of you. I saw before me, without power to dispel the image, Mme J. She was near me, looking at me sadly. It was impossible in those few minutes to remove her from my eyes and my thoughts.' [Mme J. was only a social acquaintance.]

"The next morning news came to Mme D. of the death of Mme J. who, taking a bath while intoxicated the previous evening at six o'clock, had drowned in the tub before being able to call for help."

Warcollier comments upon this incident: "When one tuning fork vibrates in unison with the other, no phenomenon of consciousness or will is involved. May we assume the same thing holds here? These two people were brought by chance into accord. How is it possible theoretically to bring two people into accord with each other? By placing them, I believe, in situations in which either the physical, physiological or moral conditions are similar. From the physical standpoint the room temperatures and atmospheric conditions should be the same; from the psychical, the same psychological factors, the same sentiments, the same emotions."

I quote a third incident, a contemporary one, that may

also have been successful because the percipient was prepared to receive the impression.

In January, 1939, the Boston Society for Psychic Research—now amalgamated with the American Society for Psychological Research—began a series of twelve weekly experiments for the extra-sensory perception of pictures. The object was to determine whether persons at a distance could get impressions of a picture that was being concentrated upon by an unknown sender at the Society's headquarters in Boston. If telepathic transmission was thus obtained, we planned to continue experiments with the successful receivers. Primarily the experiments of the Boston Society were based on Warcollier's method but with two important changes. Warcollier worked mainly with friends and mutual acquaintances; the Boston Society worked principally with strangers. In the Warcollier experiments the sender frequently drew the picture at the time of the experiment; in the Boston series the picture—an approximately 6" x 8" reproduction of a painting or a photograph, sometimes in color, sometimes black and white—was selected at random from twenty-four pictures each in an opaque envelope and given to the sender at the exact time the experiment began.

In the experiment of February 7, 1939, the picture given to the agent was dominated by a grotesque little school-master muffled in a knee-length purplish coat and wearing big brown moccasins. The pupils were four green frogs.

Mr. T., in California, set down his impression of the room in Boston and what he thought was happening there, on the record sheet provided by the Society. Then he continued:

"Another image appeared without any relation to the other. This second was a grotesque little figure, very chubby, clothed with an abundance of bundled clothing and wearing heavy moccasins."

The image of the dwarfed figure which dominated the picture had been conveyed by an unknown mental process

from the Atlantic to the Pacific seaboard. How had this man in California received such an unusual and detailed impression over a distance of three thousand miles?

In June, 1940, I wrote to thirty-four percipients of the one hundred and twenty-five who had taken part in our experiments, whose records seemed to indicate telepathic ability of one sort or another, asking them to please write us and describe the conditions they personally believed to be most conducive to telepathic reception. Mr. T.'s reply was in the nature of a blow as we had considered his impression one of the outstanding successes in our entire series. He wrote:

"My success in your experiment was either a coincidence or was due to some working of association. I had my 'vision' (?) while waiting for an interview—not a favorable situation for visions but the best I could do at the time. About an hour before, I passed a dwarfed man selling newspapers. He was hunch-backed and not over three feet tall. I did not think of him at the time I was concentrating on Boston but it occurred to me later that the dwarf seen so recently could have brought the image in my experience while concentrating."

But how account for the correct description of the wearing apparel? It must not be forgotten that the association in each of the three incidents was only the starting point for further veridical details. Collectively they appear to suggest one method for developing the psychic faculty by setting up experiments which place agents and percipients in similar states, both emotionally and physically. Is it not conceivable that when a recent association in the percipient's mind is coupled by chance with part of a veridical impression, as was the case with Mr. Angley, Mme D. and Mr. T., the association may aid the emergence of the impression which might otherwise fail to reach the level of consciousness?

In Memoriam — Elwood Worcester

BY H. ADDINGTON BRUCE

An address delivered by Mr. Bruce to the members of the Boston Society for Psychic Research, October 25, 1940.

Thirty-five years have passed since Dr. Elwood Worcester left Philadelphia, where for eight years he had been rector of St. Stephen's Church, to become rector of Emmanuel Church in Boston. In St. Stephen's Dr. Worcester had been known as a pronounced individualist with an equally pronounced social outlook. In Emmanuel he was to become famed as a pioneer in social endeavor of a sort to which the Protestant Episcopal Church had to learn to become accustomed.

This social endeavor—the so-called Emmanuel Movement of spiritual healing—was a logical outgrowth of the scientific as well as the theological studies which had previously been pursued by Dr. Worcester. So, for that matter, was the enthusiasm with which he threw himself into the founding of the Boston Society for Psychic Research. From his viewpoint the Emmanuel Movement and the Boston Society for Psychic Research were but two avenues of approach to a demonstration of a truth which to him was of the utmost importance—the reality of the spiritual in man and in the universe, and the practical value to mankind of appreciating and applying that reality in personal life and in the life of society.

Indeed, it was through his work in the Emmanuel Movement that Dr. Worcester first became keenly interested in psychical research. He had been mildly interested in it from boyhood, and later this interest was accentuated through his contact with his father-in-law, Bishop Rulison, who, as he went about his Pennsylvania diocese, would frequently ask his clergy and their parishioners to make records for him of any striking phenomena. But it was not until Dr. James H. Hyslop began to drop in at

Emmanuel Church that Dr. Worcester took a really keen interest in the psychical as distinguished from the purely psychological.

At that time Dr. Hyslop had begun to make weekly visits from New York to Boston to have sittings with Mrs. Soule. Dr. Hyslop was then becoming more and more interested in the possibility that certain cases of mental disease—particularly cases of paranoia—were actually cases of possession by discarnate spirits. He felt, in fact, that the actuality of this had been definitely proved by the cure of some seemingly paranoiac patients through the aid of revelations gained in mediumistic communications.

While in Boston, Dr. Hyslop started going to the Emmanuel Health Conferences, and a warm friendship sprang up between him and Dr. Worcester. At first, although admiring Dr. Hyslop's intellectual honesty, power of expression and keen analytical mind, Dr. Worcester was inclined to regard Dr. Hyslop's enthusiasm for psychical research as an amiable vagary, and could not understand why he had left a Columbia University professorship to devote himself to psychical research.

As their friendship grew, Dr. Hyslop became a frequent visitor at Dr. Worcester's home and finally it became his custom to spend a day a week there. Gradually his arguments and his eloquence persuaded Dr. Worcester that if he really wanted to help the sick of mind and soul, particularly those cases which seemed to involve possession by invading spirits, he would have to turn to psychical research. Through one or two experiences of his own Dr. Worcester became satisfied that there might well be something in Dr. Hyslop's claim; and, quite apart from the question of possession, he was drawn to psychical research for the same reasons that had led him to start the Emmanuel Movement for the aid of functionally nervous and mental patients. I want to give you in his own words what those reasons were:

“Since I had come under the influence of Fechner, I had no longer believed faith and knowledge, spiritual intuition

and empirical observation, soul and mind, to be antagonistic and enemies. No fact in all this universe is out of harmony with any other fact, otherwise there would be no universe. I regard the present hostility of religion and science as a symptom of disease in human nature, the dissociation of the two noblest elements of our being, which causes man to be a suffering creature, torn 'not between two wild horses but between two worlds.' As long as this great dissociation continues, man will never rise to his full stature, never become a complete and harmonious being. It was the perception of this truth which gave to Plato his immortal place in the history of thought. Here and there through the ages such complete men have arisen and have reigned like kings. In the modern world their chief representative was Goethe, who, great as a poet, is now regarded almost as great as a man of science. This stupendous change in man's nature and in all his estimates of the possibilities of his life on earth . . . can be effected only in two ways—by bringing to light facts which prove the existence of a spiritual world-order, facts which could not exist were the materialistic hypothesis correct, but which nevertheless do exist and are capable of observation and verification; secondly, a great object lesson must be given to show that Religion and Science can co-operate to the benefit of human life . . .

"These were my first two motives—a longing to bring Jesus nearer by revealing His compassionate love and the resources of His being, and to make my poor contribution to one of the greatest scientific and philosophical issues before the world. I had, however, a third thought which lay nearer my profession and which has been the distinguishing note of our work. I desired to improve the technique of the parish priest or minister in all his dealings with his people. Whether we like it or not, the practical motive will always be a powerful motive in religion. The more good religion does, the more men believe in it, and the less good it does, the less faith it is able to inspire."*

* Elwood Worcester, *Life's Adventure*, pp. 278-279.

Obviously, psychical research offered the possibility of bringing to light facts which prove the existence of a spiritual world-order, facts which could not exist were the materialistic hypothesis correct. More and more his appreciation of this possibility inclined Dr. Worcester to add active work in psychical research to his already abundant efforts to help the sick by spiritual and psychological means.

After Dr. Hyslop's death some members felt that the American Society for Psychical Research had begun to diverge from the type of scientific research which it had carried on under his direction and inspiration. Dr. Worcester, always a scientist as well as a clergyman and scholar, was moved to establish an independent psychical research society in Boston. He was fortunate in being able to secure at the outset the assistance of Dr. Walter Franklin Prince, for some time Dr. Hyslop's assistant in research and later Dr. Hyslop's successor as chief protagonist of psychical research in the United States. From the founding of the Boston Society, until his passing from this earth in August of 1934, Dr. Prince remained Executive Research Officer of the Society and editor of its publications. He was, as all students of psychical research know, a tireless worker, a skilled investigator, and a man of unusually judicious temperament. He was also a remarkable debater, as many unqualified critics of psychical research discovered to their pained surprise. Most important of all, Dr. Prince was precisely the type of working head of a psychical research society needed by Dr. Worcester to enable him to realize his dream of a psychical research organization of the strictest scientific standards.

In the formation of the Boston Society for Psychic Research and in its development, Dr. Worcester was fortunate, too, in having the support and advice of his trusted assistant in both the pastoral work of Emmanuel Church and the clinical work of the Emmanuel Movement, Dr. Samuel McComb. Dr. McComb is another of whom our Society will always cherish memories as scholar, lover of

the best in literature, good friend, and man of ready wit. Like Dr. Worcester, Dr. McComb was both a clergyman and a psychologist who had delved into problems of medical psychology. Also, long before our Society was formed, Dr. McComb had become familiar with the problems and methods of psychical research.

Another to whom Dr. Worcester owed much, from the very outset of his design to form the Boston Society, was the great psychologist, William McDougall. In his autobiography, *Life's Adventure*, Dr. Worcester acknowledges his special debt to Professor McDougall for his help in drawing up the Constitution and Declaration of Principles of the Society. In his *Body, Mind and Spirit*, he rates Professor McDougall as at the very fore of modern psychologists. With this rating I am in complete accord. The time has not yet come, but I am certain it will come, when psychology will follow McDougall in his purposive emphasis and in the emphasis he put on instinct as dominant in the life of the individual and the development of society. Beginning as a physiological psychologist, Professor McDougall eventually did more than any other scientist of his day to bring the psyche back into psychology. Until his removal from Harvard to Duke University, Professor McDougall was constant in attendance at Council meetings and other meetings of the Boston Society and his interest in the Society's research work was maintained until his death.

There were still other scientists whose aid Dr. Worcester was able to enlist as members of the Boston Society's Council—such men as the famous Dr. Frederick Peterson, the New York psychiatrist; the psychologist, Professor Gardner Murphy, of Harvard University, later of Columbia University and now of the College of the City of New York; and the psychologist, Professor Francis L. Strickland, of Boston University. The presence of men such as these on our Council bore convincing witness both to their own great open-mindedness as scientists and to Dr. Worcester's sagac-

ity in insisting on principles of investigation which would satisfy such men as these of the worthwhileness of the new Society.

This is not the time to enter into any discussion of the Boston Society's history and work. It must be enough to say that from the beginning the high standards set by Dr. Worcester have been maintained, and that credit for this must be chiefly given to Dr. Worcester himself.

It was most fortunate for the Society that in spite of the many other demands on his time and energy he remained until quite recently its head. He was no mere titular leader; neither was he a dictatorial one. From personal experience I know that when any special problem of policy or research arose, he was not only willing to accept, but sought the advice of fellow Councillors. Quite properly, however, he retained the right of ultimate decision. And I do not recall any occasion when his decision was wrong.

Of course Dr. Worcester could not have launched and developed so effectively either the Emmanuel Movement or the Boston Society for Psychic Research in the absence of training and experience qualifying him for these difficult endeavors—endeavors undertaken and carried on in addition to the arduous work required of the rector of a large church in a large city. From his own account, as given in his autobiography, his trend to scientific demonstration of spiritual realities was determined largely by certain episodes of his earlier life.

There was, first of all, his post-graduate study of psychology in Germany. Lacking financial means, Dr. Worcester had managed to work his way through Columbia University and then through the General Theological Seminary in New York. It was at Columbia that he discovered Goethe, the man of genius who was, in his own words, to serve as a light for his future life. It may well be that his discovery of Goethe played some part in his decision to go to Germany to complete his preparation for

the work of the Christian ministry to which he had already resolved to give himself.

But a greater part was undoubtedly played by the fact that Dr. Worcester intuitively sensed that to round out this preparation he should specially study psychology and philosophy. At that time the greatest teachers in both psychology and philosophy were to be found at the University of Leipzig—Wilhelm Wundt in psychology and Gustav Fechner in philosophy as well as psychology.

From Wundt and from Fechner Dr. Worcester gained not only a greater knowledge of psychology but an appreciation that science is a matter of method rather than of any specific subject such as chemistry, biology or physics—a realization which was of profound bearing on all his future work. From Fechner he gained an appreciation that scientific method may well be applied to the demonstration of a spiritual world-order as well as to the elucidation of material facts. From Fechner he also gained heightened appreciation of the validity of faith, intuition, and of the soul itself.

Thus, with increased knowledge and a larger outlook, Dr. Worcester came back from Germany to America to take over, after an interlude of pastoral work at St. Ann's in Brooklyn, the dual post of chaplain and professor of psychology and philosophy at Lehigh University. At Lehigh he continued not only to teach psychology but to add to his own knowledge of it. Through his studies of the writings of such pioneers of medical psychology as Pierre Janet and Bernheim he gained his first insight into the actuality of what may be called maladies of the soul, and the possibility of dealing with these through suggestion and psychic re-education even when they are mainly characterized by bodily symptoms. Logically, too, these studies went to strengthen his belief in the actuality of the soul. As he put it: "It seemed certain to me that a non-existing thing could not suffer or be sick."

For six years Dr. Worcester taught and studied psychology at Lehigh University. Then he was called to St. Stephen's Church in Philadelphia, where he was unexpectedly offered the opportunity to add to his knowledge of abnormal psychology, and where he received a definite stimulus toward the special type of social welfare work in which he was later to engage in Boston through the Emmanuel Movement. This stimulus came to Dr. Worcester from the warm friendship which developed between him and one of his St. Stephen's parishioners, the celebrated nerve specialist, Weir Mitchell.

Weir Mitchell can hardly be said to have been a medical psychologist in the sense that Pierre Janet in France, Sigmund Freud in Austria, and Morton Prince and Boris Sidis in the United States were medical psychologists. Far more than they, he tended to the use of physical aids in dealing with nervous patients, as witness his rest and feeding cure which, in Dr. Worcester's opinion, sometimes did more harm than good. But also, as Dr. Worcester noted, Weir Mitchell, however unconsciously, did apply principles of medical psychology in his daily conversations with his patients. And, again however unconsciously, by the talks Dr. Worcester and Dr. Mitchell had together, the former gained from the latter not only additional preparation for his healing work in Boston, but, at least on one occasion, a direct suggestion to that work. Dr. Worcester tells the story in his *Body, Mind and Spirit*, a sequel to the *Religion and Medicine* in which he had explained and defended the Emmanuel Movement.

"One Sunday after church, when we were walking up Walnut Street, he stopped at the corner of Broad Street, and placing his hand on my shoulder, said, 'Rector, if you and I should get together and establish a work for the sick, basing it on sound religion and sound science, we could put Dr. — (mentioning a person he detested) out of business.' "*

*Elwood Worcester, *Body, Mind and Spirit*, p. 44.

When Dr. Worcester went to Boston and began work for the sick, combining sound religion and sound science, it was not with the idea of putting anybody out of business. But not a few physicians seemed to think it was.

His initial effort—the establishing of the Tuberculosis Class for poor patients under the direction of Dr. Joseph H. Pratt—won nothing but hearty approval from the medical profession and was eventually taken over by the Commonwealth of Massachusetts itself. But when, with the Emmanuel Health Conferences and clinics for individual patients, Dr. Worcester entered the field of the functional nervous and mental diseases, criticism and controversy were immediate, loud, and heated.

It is to the lasting credit of Emmanuel Church that it stood steadfastly behind Dr. Worcester in this period of undesirable publicity. Of course the Emmanuel Movement was but the putting into practice of Weir Mitchell's suggestion for team play between clergyman and physician, and its fruits from the outset justified it. Dr. Worcester himself had not looked for the storm that would attend its beginnings. But he faced that storm with the courage that characterized his whole career, serenely confident that he was doing a good work for God and for man.

He not only faced it, he gladly added to his already tremendous labors by journeying hither and yon to debate with opponents, and to assist in the establishing of similar centers for healing those whose soul-sickness manifests itself in the varied disorders of alcoholism, drug addiction, hysteria, neurasthenia, psychasthenia, and inclination to suicide. All the while he continued his personal work with the sick and suffering, his parochial work, his preaching, and, from 1925, his work in connection with the Boston Society for Psychic Research. Something of the strain put on him by his healing ministry alone may be inferred from a statement he once made:

“My work in those days began immediately after breakfast and it seldom ended before midnight. I was so beset

by visitors and by telephone calls through meal-times that I seriously considered placing a receiver on my dining-room table so that I should not have to rise and go to another room so frequently . . . From about half-past nine in the morning, when I had finished my correspondence, until two, half-past two, or three, a constant procession of men and women passed through my study. I ate when I could. I tried to give myself to each of these persons as if I had nothing else to live for; to put them at their ease; to enter into their problems and sufferings with understanding and sympathy; not to hurry them and also not to allow them to waste my time. As soon as one departed another came. It is this shifting of the attention, absorption in one set of problems after another, which is so exhausting to most men. I have asked a good many psychiatrists how many difficult cases they care to deal with at one time and most of them have said, 'not more than five or six.' I should be afraid to estimate the number of burdened men and women I have carried in my heart through a long term of years."*

How could Dr. Worcester contrive, as he did, to carry on these labors so effectively and unremittingly, not for weeks or months merely, but for years, in addition to all his other diverse professional duties? It is easy enough to say that he must have had an uncommonly rugged constitution. But this is hardly a satisfying answer. For the real answer we must go back, I believe, to an experience he had when he still was in his teens.

He had had an unusually happy childhood, in the home of parents who were not only well-to-do, but had also the good sense to give their children a home background that would stimulate their minds and interest them in the really worthwhile things of life. When Elwood Worcester was six, his father began to teach him Latin and at eight he started him in Greek. The boy took to this and other schooling so well that at the age of thirteen he was able to matric-

* *Life's Adventure*, p. 290.

ulate into Rochester University. But financial reverses prevented his father from sending him to the university, and, when he was seventeen, his father's death obliged him to seek work to help in supporting the family.

He found work with the New York Central Railway, in the freight office in Rochester. There, in a gloomy mood, he sat alone one noon, eating his luncheon out of a tin pail. He had dreamed of a scholarly career; now he felt that the door to opportunity was closed to him and that his future was indeed black. The day was dark and the sky was overcast with clouds. Suddenly, to young Worcester's surprise, the yellow wall opposite him became quite bright. He thought that the sun must have broken through the heavy clouds, but when he went to the window and looked out, he could not see any signs of this. The yellow wall grew brighter, and then he heard a voice say distinctly:

"Be faithful to me and I will be faithful to you."

So great was the impression made on Dr. Worcester's mind that he hastened to visit the rector of his church and tell him of his strange experience. "I can only tell you," said the rector, "that if God has spoken to you He will reveal to you what you must do."

Firmly believing in the reality of God, believing that he had been in direct contact with God much as St. Paul had been on the road to Damascus, it was logical for Dr. Worcester to begin to feel that God wanted him to engage actively in His service, and that he must not delay in fitting himself to do so.

The very next day Dr. Worcester started on a course of self-education. He rose at five, studied until breakfast-time, then went to the freight office. He studied during most of the noon hour, and every evening and almost all day on Sundays and holidays. This he continued to do for more than a year. Then the family fortunes took a turn for the better, enabling him to go to New York and enter Columbia University.

Dr. Worcester himself regarded his experience in the freight office as decisive for his whole career. Undoubtedly it was. To me it is also significant as providing a clue to account not only for his outstanding success as a clergyman, scholar, minister to the sick, and worker in psychical research, but also for his remarkable physical endurance.

The medical psychologists with whose writings Dr. Worcester began to become familiar at Lehigh University would doubtless dismiss the freight office experience as merely a visual and auditory hallucination developing during a short period of psychic dissociation. But, as William James so finely observed in writing of the ecstasies of St. Theresa: "To pass a spiritual judgment upon these states we must not content ourselves with superficial medical talk but inquire into their fruits for life."

These fruits have been not only conspicuous service to God and to humanity, but an impressive enhancing of the whole personality to include a physical strengthening as well as a heightening of the intellectual abilities. It was so with St. Theresa, it was so with St. Paul, and it was so with Dr. Worcester.

One need not have known Dr. Worcester as we of the Boston Society for Psychic Research knew him—one need only read his autobiography to understand that he was indeed a mystic, truly a man of fervent response to the promptings of his religious instinct. But he was also a very human mystic. If he could and did attack with zeal the problems of his clerical career and the special problems raised by his work in spiritual healing and psychical research, he could and did enthusiastically pursue such avocations as fishing, big game hunting, and hunting for pearls in the far North. But his outstanding characteristics, it seems to me, were his selflessness, his love of truth, and his eagerness to help others and to promote religious faith among the masses of men by demonstrating the practical helpfulness of religion. This, in fact, was basic in Dr. Worcester's creed.

In a few short years death has taken from our Boston Society four of America's most scientific and conscientious workers in the field of psychical research. First Dr. Prince left us, then Dr. McComb, then Professor McDougall—and now Dr. Worcester. Our one consolation is that we have mounting evidence to show that their passing is but a transition—that Robert Browning had the right of it when he affirmed to William Sharp that death is but a name for change and growth. Browning felt that without death there could be no prolongation of that which we call life, and he denied with all his power that death is the end of everything. "Never say of me," he begged Sharp, "that I am dead." I think the members of the Boston Society feel that Robert Browning spoke the literal truth—that there is indeed life beyond the grave and that we shall some day see again our friends, Dr. Worcester and his colleagues who are gone.

* * *

Note on Some Typical Cases Treated by Dr. Worcester and his Associates

It may be of interest to our members, who perhaps are not familiar with the work of Dr. Worcester, to read a brief account of a few of his cases—cases more or less typical of the many hundreds that had the benefit of his wise and kindly help during the thirty-four years of his healing ministry.

Dr. Worcester felt that the methods he and his co-workers of Emmanuel Church in Boston had developed were particularly successful in treating patients suffering from: (1) psycho-neurotic symptoms—hysterical deafness, blindness and paralysis; (2) pain, insomnia, and mental distress incident to organic disease; (3) drug addiction and alcoholism.

Dr. Worcester also had a successful record with cases diagnosed by competent alienists as paranoia, but which he believed to be "obsession", or "possession", and which he treated as such, ultimately curing the patient.

We have chosen cases to typify his approach to patients presenting a problem in each of the above categories. Full accounts of these and other cases may be found in Dr. Worcester's book, *Body, Mind and Spirit*. Of necessity we have had to abridge them somewhat.

Case 1. Psychical deafness.

Miss P. was a woman of 28 who suffered from depression as well as other psychical disorders, the chief of these being very poor hearing. Although her right ear-drum was ruptured, her left ear was normal and according to the several aurists whom she consulted it should have served her perfectly. Dr. Worcester found that when she was under hypnosis, or even only completely relaxed during a treatment, the hearing in the right ear became normal. Her general condition improved after a series of visits to Dr. Worcester, during which he employed suggestion, but the ability of her left ear to hear normally did not carry over into her daily life. Apparently the underlying cause of the neurosis had not been reached.

During the treatment Miss P. announced her engagement to a doctor living in New York, and Dr. Worcester observed that her whole personality underwent a profound change, becoming lively and gay. After telling Dr. Worcester of her forthcoming marriage, she did not return for further treatment. But after six weeks she presented herself again for treatment. Dr. Worcester found her in a state of profound depression. She stated that early one morning she had been awakened by the persistent ringing of a bell and, on going to the door, a telegram had been placed in her hands which announced the sudden death of her fiancé. Her physical and mental condition became

alarming at this time and something prompted Dr. Worcester to make inquiries in New York about the death of her fiancé. He found out that no such person existed.

In his next meeting with Miss P., but without telling her of what he had learned, he asked her if the bell she heard early that morning had sounded like the front door-bell. She said that it did not—that it had sounded like an old-fashioned spring door-bell, and that it had troubled her deeply. When Dr. Worcester asked her if the ringing of such a bell was related to any crisis in her life, she was unable to answer. He then relaxed her profoundly and suggested that the significance of the bell-sound would become clear to her waking consciousness. Soon she was able to tell him what had actually happened. Some years before, the fatal injury of the man she loved had been announced to her by a person who had come to her home and rung an old-fashioned spring door-bell. Immediately after this, her deafness appeared. In her own words: "I stopped hearing because I did not wish to hear any more of this world."

She soon came to realize, under Dr. Worcester's guidance, that the creation of a fictitious fiancé and his death was simply the re-enactment of her old tragedy. In raising these subconscious processes to the conscious level they lost their malignant power and from then on she made good progress. Her health became better, her mind more integrated, and her hearing improved steadily.

Case 2. Perforation of the lungs in a man aged sixty.

The condition of this patient was due to asthma and complications resulting from inhalation of gas during the First World War. This patient, whom we shall call Mr. X., was desperately ill in a hospital and breathed only with the aid of oxygen tubes. His physicians were not hopeful of his recovery. When his family called in Dr. Worcester, Mr. X. was weak, emaciated, and exhausted from pain and

a long period of sleeplessness. The physician in charge told Dr. Worcester that he would welcome his visits for the medical profession had done all they could for the patient and they considered he had no chance to pull through.

After Dr. Worcester's first visit, during which he used the technique of suggestion, the patient slept for five hours. At first he showed no clear-cut signs of physical improvement, except in his ability to sleep, which until then had been impossible. It should be noted that Mr. X. constantly looked forward to Dr. Worcester's visits and asked him to pray for his recovery. From the first Dr. Worcester was convinced that he would ultimately recover in spite of the gloomy prognosis of the physicians in charge. And so he did. The lesions of the lungs began to heal, the total exhaustion waned, and in six weeks Mr. X. was fishing for tarpon off the coast of Florida. Dr. Worcester is quite ready to concede the possibility that Mr. X. might have recovered if he had never seen him. However, the physicians in charge did not seem to be of this opinion. Dr. Worcester says in commenting on this case, "If I played any part in the attainment of this happy result, it was by sustaining his courage, by removing fear from his mind, by helping him (through suggestion) to obtain natural sleep. . . ."

Case 3.

The case of Mrs. A. has been chosen to illustrate Dr. Worcester's technique in handling drug-addiction, as well as his treatment of a case of apparent obsession by a discarnate personality. Mrs. A. had acquired the morphine habit and at the time she sought Dr. Worcester's help had practised it a number of years. She showed all the physical symptoms of chronic morphine poisoning. Dr. Worcester had hitherto had good results with drug addicts by following up the Towne-Lambert cure (the object of this cure is to purge the system of the accumulation of opium prod-

ucts) with a technique of moral re-education through prayer and suggestion.

However, this woman could not afford to go to New York to the Towne-Lambert Institute and finally, at her earnest request, Dr. Worcester undertook to treat her. He directed his efforts toward a gradual reduction of her daily intake of morphine. He used suggestion, prayer, and convinced her of his friendly interest in and understanding of her problem. In a month she had reduced her dose from twenty grains a day to two grains a day. At the end of the next month she discontinued the use of morphine altogether. She gained weight, her mental activity became normal, and she looked fifteen years younger. A complete cure had apparently been effected.

Mrs. A. had experienced a series of brilliant morphine hallucinations and as they were of real psychological interest, Dr. Worcester asked her, after her apparent cure, to record them from memory during her spare time at home. This Mrs. A., although somewhat reluctantly, agreed to do. She returned in twelve days and Dr. Worcester was shocked to find her appearance worse than it had been at the beginning of the treatment. Most puzzling of all, her right arm was completely paralyzed. She told him that, although she had not taken any morphine, the hallucinations had returned and tormented her day and night. As soon as she had finished writing the account he had requested of her, her right arm had dropped paralyzed to her side.

Her principal hallucination was that of a vaguely familiar figure of a man which stood before her, holding out a syringe and bottle, urging her to return to her former practices. Dr. Worcester found that she was a good hypnotic subject, but his commands to her in deep hypnosis to lift her arm met with no response. Neither suggestion nor prayer helped her.

One day during treatment Dr. Worcester heard a

rapping from his desk, which was six or seven feet distant from where his patient was sitting. Mrs. A. told him she often heard similar raps at home. Dr. Worcester then decided to try an experiment. He arranged to have Mrs. A. sit with a gifted private psychic. This psychic said, among other things, that a personality named Harris was responsible for Mrs. A.'s hallucinations and for the paralysis of her right arm. Mrs. A. herself developed trance and during a sitting a personality purporting to be a certain Dr. Parker spoke through her to Dr. Worcester. This control said that Mrs. A. had always been mediumistic, although she had not been aware of it. When she was writing the account of her morphine hallucinations, she had gone into trance and a Dr. Harris had taken control. In order to prove the reality of his power over her, he had deprived her of the use of her right arm. At this moment Mrs. A. raised the hitherto paralyzed arm and shook hands with Dr. Worcester. "Dr. Parker" then said that he would deal with "Dr. Harris" and that Mrs. A. would need no further treatment.

On awakening from trance Mrs. A. was surprised and gratified to find that she had recovered the use of her right arm. Dr. Worcester asked her if she knew anything of a Dr. Harris. His patient told him that there had been a doctor named Harris who before his death had lived in her neighborhood and that he had taught her to use morphine. After this curious episode Dr. Worcester continued to see Mrs. A. twice a week for six weeks, until he was convinced that her apparent cure was permanent. Mrs. A. had no more hallucinations and no longer craved morphine.

Dr. Worcester was well aware of the derision which would greet his account of this and similar cases. But he was always more interested in facts as he observed them in his daily contact with suffering human beings than in *a-priori* notions of what might or might not be possible according to the dogma of science. The fact remains that he cured ten patients who had been diagnosed as paranoiac

by competent alienists. And these cures he effected by treating them *as if* they were obsessed. And before we scoff, we might do well to read again this paragraph of William James: "The refusal of modern enlightenment to treat 'possession' as an hypothesis to be spoken of as even possible, in spite of the massive human tradition based on concrete experience in its favor, has always seemed to me a curious example of the power of fashion in things scientific. That the demon theory will have its innings again is to my mind absolutely certain. One has to be 'scientific' indeed to be blind and ignorant enough to deny its possibility."*

* Proc. A.S.P.R., 1909, p. 586.

Book Reviews

EXPLORING THE ULTRA-PERCEPTIVE FACULTY, by J. Hettinger. Rider and Company, London, 1941. 166 pp. 12s 6d.

Dr. Hettinger, whose *Ultra-Perceptive Faculty* was reviewed in these pages recently, has written another volume. This publication is a report of a novel methodology for psychical research, and as such is of particular interest.

Dr. Hettinger's new method is quite simple. The subject (or agent) of the experiment glances through an illustrated paper or magazine, noting the exact times during which particular drawings or text were attended to. Simultaneously a *sensitive*, miles away, mentally concentrates upon some object belonging to the subject. The object is in a sealed envelope, and is submitted to the sensitive by the experimenter just before the experiment begins. The experimenter records the observations of the sensitive, noting the exact times that the different items were uttered. The expectation is, then, "that a series of pictures contemplated by the subject or of passages read by him and a series of items given by the sensitive would be obtained, each member of which second series would agree with the corresponding member of the first series as regards both substance and time." And this expectation was, according to Dr. Hettinger, immediately realized.

It is important to note here that the results of this method were not, as the experiment was planned, to be subjected to statistical analysis. It was Dr. Hettinger's opinion that the kind of results which would be obtained would carry conviction in themselves, without the necessity for any statistical evaluation, a position which might conceivably be difficult to defend, particularly in the light of some criticism which has been levelled against psychical researchers in general.

In these experiments Dr. Hettinger used two sensitives and twelve subjects. A tabulation of the results indicates that a total of 3513 items were obtained from the sensitives, of which 585 were applicable to the reading and pictures at the time of the test. There are some other items which were applicable, but somewhat displaced in time. Most of the book is devoted to presentations of various selected cases. There are, for example, cases of "indisputably correct correspondence between the illustrations and the sensitive's perception," and cases of "obvious correspondence with some addition or slight distortion," and many other classifications. The presentation consists in the actual illustration and the item uttered by the sensitive which is applicable. It might be well here to present a few illustrations.

This is a case of "indisputably correct correspondence": The illustration to which the subject was attending shows a man standing by a very large horse. Beneath the illustration is a caption — "Biggest horse in the world . . . still growing." The item from the sensitive is "Some admiration for large cart horses."

And here is a case of "obvious correspondence with some addition or slight distortion": The illustration is of the familiar three monkeys, with hands on mouth, eyes, and ears. The item from the sensitive is "Someone holding three made-up babies; they look ugly; a joke."

There are also cases of "special interest", of which the following is an example: The illustration is of a man holding a cigarette case in his hand. The item from the sensitive is "Someone is using tobacco; a smoker. I want to get to the third shelf; a book with blue colour binding on that shelf." The special interest in this experiment is that the subject, who did not smoke much, had a blue box of cigarettes given to him, which he placed on the third shelf of his bookcase.

Although the author undertakes no extensive quantitative evaluation of the results of the research, he does present a qualitative control. The control is based upon the procedure of comparing the illustrations in question with items given by the sensitive on exactly the same time of a different day.

One chapter is devoted to an interesting experiment. Here the psychometrized object was a living person, rather than an inanimate object. The subject sat in a soundproof room, a few feet from the sensitive (with an intervening door, of course), and perused a paper or magazine. The results again provide correspondence between the picture attended to by the subject and the item given by the sensitive.

There are also a number of miscellaneous experiments — experiments in which pre-selected picture sheets were used, experiments in which two sensitives were used simultaneously, and experiments in which illustrated sheets and photographs were sealed in envelopes, and were then psychometrized.

Some of the results presented by Dr. Hettinger are striking, and it is interesting to examine the hypothesis which he puts forward as a guide to further experimentation.

The essential idea is that a linkage of some kind exists between the subject and the object which is psychometrized. Dr. Hettinger refrains, wisely, in the opinion of this reviewer, from any commitment as to the actual nature of the linkage. This linkage is not destroyed by the physical separation of subject and object. The sensitive mentally concentrates upon the object, and thus establishes

another linkage — one between sensitive and object. This is, then, essentially a linkage between subject and sensitive, through the medium of the psychometrized object. Psychological changes in the subject may then produce corresponding changes in the “ultra-perceptive center of activity” of the sensitive; thus is the rapport established.

Dr. Hettinger sums up his opinion of his research in the concluding statement of the volume. He writes, “A promising approach has been opened, but further progress and the final result will necessarily depend upon the true facts which Science will be able gradually to ascertain in its forward march.”

The present reviewer is in essential agreement with this statement, but must qualify this agreement to a certain extent. In Dr. Hettinger's first publication a reasonably adequate *statistical* analysis of certain data was presented, an analysis which indicated that “the existence of an ultra-perceptive faculty may be ranked, at least, as a probability.” In this second volume is presented additional evidence, largely *qualitative*. This seems to be, in a sense, a regression. The history of science reveals that as any particular science advances, it tends to become quantitative, departing more and more from the qualitative level or description.

Now, it might be agreed personally, as between Dr. Hettinger and the present reviewer, that a single striking qualitative example might carry more weight of proof than an elaborate statistical study yielding a P value of, say, .0005. But, if parapsychology is ever to take a legitimate place among the several sciences, it is necessary that the strictly quantitative approach be employed to the fullest extent. It is desirable that one psychical researcher convince another of the validity of a certain effect, but it is further essential that the other men of science also be so convinced. And to do this, the psychical researcher must speak or write in a language that the “man of science” understands. And this language is largely quantitative.

There is a further difficulty which must be mentioned. In this reviewer's experience all such qualitative studies as that presented by Dr. Hettinger are, not incuriously, subject to a lack of objectivity in considering the actual, concrete results; there exists, in other words, a considerable tendency to read into drawings, for example, things which are not patently obvious. In this research, for example, a similarity is noted between a pair of candlesticks and a conventional hand telephone (p. 99). A real similarity here eludes the present reviewer.

Further, there is the question of just how much a direct and “indisputable” correspondence actually means. The significance of the correspondences is a direct function of the number of items submitted, in this case by the sensitive, during the experiment. In this

research, for example, there were 585 items out of a total of 3513 submitted by the sensitive, which were applicable to the reading matter or the pictures to which the subject attended. But just what does this mean? The interpretation depends upon the total number of items submitted. The number of applicable items, 585, means one thing if drawn from a parent population of 3513 items, as in this experiment; it would have a different significance if the parent population consisted of, say, 100,000 items.

This reviewer, however, does not want to be misunderstood. He believes that Dr. Hettinger has made a real contribution in this second volume, a contribution the value of which will be readily perceived by other psychical researchers and perhaps by some reasonable scientists in other fields. The research is well done and the new method is worthy of praise. But for the real advancement of psychical research in the scientific world, the present reviewer insists upon the necessity of the quantitative approach. It is to be noted that the data obtained by Dr. Hettinger are such that they could be subjected to a rigid quantitative evaluation, and this further analysis would, in the opinion of this reviewer, be of value.

ERNEST TAVES.

* * *

POLTERGEISTS, by Sacheverell Sitwell. Faber & Faber Ltd., London, 1941.

Mr. Sacheverell Sitwell is one of the most distinguished literary men in England. The object of this new volume, he tells us in his introduction, is to gather together for discussion the few best authenticated cases of poltergeist phenomena which constitute in the author's own words, "one of the most curious of human mysteries," and to contribute towards an explanation of them.

The purpose is an extremely useful one and Mr. Sitwell has chosen his cases with discrimination. Of the ten reported in full detail, five are reprinted with permission from the *Journals and Proceedings* of the S.P.R. and the others are all well known. They include the phenomena which occurred in the home of John Wesley, the case of the Drummer of Tedworth, from *Saducismus Triumphatis*, the Calvados Castle case from Flammarion's book, *Haunted Houses*, the *Great Amherst Mystery* and one of the cases from Mrs. Crowe's famous book, *The Night Side of Nature*.

From the psychical researcher's viewpoint, there is more of literary merit in the contribution towards an explanation of poltergeist phenomena than there is of concreteness. The reader is never sure

whether Mr. Sitwell favors black magic, subconscious manifestations of a supernormal character or sheer trickery and foolishness or all three together as the true explanation. He seems to be morbidly fascinated by the lurid, unless in truth the recitation of some of the stories in the Introduction which bear little relation to the evidence which follows in the quoted cases, may be categorized as tools of the writer's art. The following paragraph quoted from the opening page of the portion of the book entitled *Examination* may serve to illustrate our meaning:

"It can be the same house, or any house, but in a lonely place. And loneliness does not mean a lack of living beings. For, where nothing human exists, there could not be the incidents that we are about to relate. They are human, unmistakably human, in the form of their manifestations; though this does not diminish the mystery. For that, indeed, is the mysterious problem. These things are earthbound: they are of the earth: nothing out of the heavens prompts them in their tortuous ways."

"These things are earthbound," the author asserts. What things? Does he here suggest that earth-bound spirits are the cause of poltergeist manifestations or does he refer to the undeveloped facets of the subconscious mind of adolescent and subnormal people?

"All are upon the earth, and earthbound. They may be far from the starlight, but they cannot get away from man. You can be more lonely in one room in a red brick town than in the sandy desert, or in the mangrove swamp. But it is the lonely, looking for company, who break down their prison bars and can transcend reality. We carry all the gods of the world in our bellies, made in our own image. They are the mists or vapourings of our sub-psychic selves, inchoate assemblances as disparate and indescribable as some great minster or abbey of the misty north."

As poetry and imagery this is delightful — as an explanation of the poltergeist it is more mysterious than the phenomena themselves. We might grasp perhaps upon the phrase "vapourings of our sub-psychic selves" and decide that we were being drawn into the vast labyrinth of psychoanalysis. Another passage seems to confirm this. Mr. Sitwell again describes the poltergeist thus: "It is in all things unholy, unhallowed, and not human. Who can doubt that it is the projection, not of the brain, but of the obscene senses, of the deep, hidden underworld which is at the back of every mind."

However, in another passage, Mr. Sitwell seems to favor an explanation of evil spirits and conjuring trickery on the part of mediumistic children:

"Its powers then (the poltergeist) seemed to be fixed or loaded in the person of someone in the house, preferably a child in the most impressionable months of its life. It numbs, or altogether sub-

dues, the surface consciousness, so that the tasks to which it is put are ignored or forgotten by the medium, who may yet lend all his or her powers of ingenuity, and more than his or her normal share of that, to the perfecting of this trickery. It learns the art of conjuring, of sleight-of-hand, or even of ventriloquism."

From this paragraph we might assume that Mr. Sitwell thinks the poltergeist is an evil spirit who influences a child medium to trickery—an explanation which would not include such a phenomenon as the great heat of the stones thrown by the poltergeist which is so often observed. But twenty-two pages later he somewhat clarifies this explanation with the following:

"For, being in possession of certain remarkable powers, there is not a poltergeist who will not improve upon the position by cheating, and by childish imposture. It is for this that they are, in the end, discredited."

We might continue to quote a variety of such hypothetical explanations from Mr. Sitwell's examination to no conclusion. He has thought of these curious phenomena from every angle but he has not fitted them together into any plausible scheme or cohesive pattern.

Mr. Sitwell does, however, see a very close relation between poltergeists and witchcraft. "All fanaticism, all magic formula," continues the author, "are but a part, small beyond infinity, of the subterranean world. Wherever there is mystery we have made excuses, and, since all is mysterious, the underworld is all legend and no facts. But, as well, there is a meaning. The little details have a theme, or pattern. The abracadabra spells into real words. They are in memory of something and have been worn into their jargon. And those who used them have, on purpose, made it worse. Such are the hands that make a haunted place more frightening. This is the renegade soul, armed against itself. . ."

For the plain unliterary public, this explanation of haunting and poltergeist phenomena is badly in need of interpretation. It is suggestive, clever, even perhaps deep, but would two people agree on its meaning?

For those who cannot make use of a well stocked psychic library the book is worth having for the cases alone. And those who are interested in the odd, inexplicable, ugly phenomena of poltergeists, will enjoy Mr. Sitwell's speculations and commentaries.

JOCELYN PIERSON KENNEDY.

Suggested Reading List

In recent years we have received many requests for a reading list which would indicate the more important scientific contributions to psychical research. It is self-evident that all serious students should familiarize themselves with the *Proceedings* of the S. P. R. (London), the A. S. P. R., and the publications of the B. S. P. R. But few persons have the time to undertake the task of digesting the contents of nearly one hundred closely written volumes.

The following list is not intended to be inclusive, but rather to give a general survey of the subject; examples of phenomena, the problems involved, and the methods so far employed in psychical investigation. Wherever possible important cases that were originally published in the *Proceedings* have been here referred to in more easily obtainable volumes in which they have been reprinted. For the sake of convenience the books have been arranged in categories. It has always been difficult to break down psychical literature into subjects. So little is known concerning the modus operandi of psychical manifestations that certain phenomena are sometimes incorrectly defined. Furthermore, the general public's lack of familiarity with the field has usually necessitated a preliminary review of the existing evidence as an introduction to each fresh contribution. The material, therefore, overlaps in many instances and the categories under which these books are arranged are necessarily not always accurately descriptive.

General Surveys

HILL, J. ARTHUR — *Spiritualism, its History, Phenomena and Doctrine*. G. H. Doran Co., New York. 1919.

HYSLOP, JAMES H. — *Science and a Future Life*. A survey of psychical research, with special emphasis on the Piper phenomena. Herbert B. Turner & Co., Boston. 1905.

LANG, ANDREW — *Cock Lane and Common Sense*. A study of psychical phenomena from the historical and anthropological point of view. Longmans, Green & Co., New York. 1894.

MYERS, F. W. H. — *Human Personality and Its Survival of Bodily Death*. A masterpiece in the literature of psychical research. A foundation for the reading of serious students in this subject. Longmans, Green & Co., New York. 1903. Reprinted September, 1939.

PODMORE, FRANK — *The Naturalization of the Supernatural*. Putnam Sons, New York. 1908.

The Newer Spiritualism. A general survey of the evidence and a discussion of the hypothesis of telepathy between the living as opposed to spirit communication. Henry Holt & Co., New York. 1911.

TYRRELL, G. N. M. — *Science and Psychical Phenomena*. An important recent survey of the whole field of psychical research, with examples of all types of phenomena, and a discussion of their scientific and philosophic significance. Harper & Brothers, New York. 1939.

Evidence for Survival

BALFOUR, GERALD W., EARL OF — *The Ear of Dionysius*. (Scripts affording evidence of personal survival, reprinted from the Proceedings of the S.P.R., Vol. XXIX). Automatic script of Mrs. Willett, showing the classical knowledge of the communicators alleged to be Dr. A. W. Verrall and Professor S. H. Butcher, distinguished classical scholars. Acknowledged to be one of the outstanding cases in the literature of psychical research. Henry Holt & Co., New York. 1920.

BARRETT, SIR WILLIAM — *On the Threshold of the Unseen*. General discussion of the problems of psychical research and of the phenomena of spiritualism. E. P. Dutton & Company, New York. 1917.

HOLT, HENRY — *On the Cosmic Relations*. A large scale survey of the empirical evidence for psychical phenomena, and for man's survival of bodily death. Emphasis laid on the dramatic element in the presentation of communicators through Mrs. Piper's trance. Houghton, Mifflin Co., New York. 1914.

HYSLOP, JAMES H. — *Contact with the Other World*. A survey of the evidence for survival and a discussion of the problem of a future life. Century Co., New York. 1919.

RICHMOND, KENNETH — *Evidence of Identity*. A study of various cases that offer evidence of personal identity after death. Contains a resumé of the famous "Lethe" case, in which the Myers personality, through Mrs. Piper, gave evidence of his classical knowledge. G. Bell & Sons, London. 1939.

SALTMARSH, H. F. — *Evidence of Personal Survival from the Cross-Correspondences*. Summaries of some of the more important

cross-correspondences and a discussion of the evidence they afford for personal survival. G. Bell & Sons, London. 1938.

SMITH, W. WHATELY (afterwards W. WHATELY CARINGTON) — *A Theory of the Mechanism of Survival*. The meaning of four-dimensional space and its application toward clarifying certain facts elicited by psychical research. E. P. Dutton & Co., New York. 1920.

THOMAS, THE REV. C. DRAYTON — *Some New Evidence for Human Survival*. Book and newspaper tests obtained through Mrs. Osborne Leonard. Collins & Sons, London. 1922.

TROUBRIDGE, UNA, LADY AND HALL, RADCLIFFE — *On a Series of Sittings with Mrs. Osborne Leonard*. Development of the unusually interesting A. V. B. control in Mrs. Leonard's trance. Proc. S.P.R., Vol. XXX. 1919.*

WALKER, NEA — *Through a Stranger's Hands*. Proxy sittings with Mrs. Osborne Leonard. Foreword by Sir Oliver Lodge and Critical Introduction by Kenneth Richmond. Hutchinson & Co., London. 1935.

Studies of Mediumship

ALLISON, LYDIA W. — *Leonard and Soule Experiments*. Reports of experiments with well-known psychics, with critical notes and supplementary material by Walter Franklin Prince. B.S.P.R. 1929.

BALFOUR, GERALD W., EARL OF — *A Study of the Psychological Aspects of Mrs. Willett's Mediumship, and of the Statements of the Communicators concerning Process*. Proc. S.P.R., Vol. XLIII. 1935.

HODGSON, RICHARD — *A Further Record of Observations of Certain Phenomena of Trance*. Dr. Hodgson was the principal investigator of the Piper phenomena from 1887 until his death in 1905. Proc. S.P.R., Vol. XIII. 1898.

JAMES, WILLIAM — *Report on Mrs. Piper's Hodgson-Control*. A critical discussion of sittings with Mrs. Piper in which Dr. Hodgson was the alleged communicator. Proc. S.P.R., Vol. XXIII. 1909.

PRINCE, WALTER FRANKLIN — *The Case of Patience Worth*. A thorough historical and analytical survey of an extraordinary case of automatism. B.S.P.R. 1927.

*In S.P.R. Proceedings consult volume number only.

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PRINCE, WALTER FRANKLIN — *The Psychic in the House*. A record and discussion of evidential crystal gazing, rapping sounds and other associated phenomena. B.S.P.R. 1926.

RICHMOND, KENNETH — *Preliminary Studies of the Recorded Leonard Material*. Discussion of the psychological formation of the Leonard communicators and a qualitative analysis of certain book-test material. Proc. S.P.R., Vol. XLIV. 1936.

SALTMARSH, H. F. — *Report on the Investigation of some Sitzings with Mrs. Warren Elliott*. A statistical evaluation of the role of chance in mediumistic phenomena, as well as general psychological considerations, as observed after a long series of experimental sittings. Proc. S.P.R., Vol. XXXIX. 1930.

SIDGWICK, MRS. HENRY — *A Contribution to the Study of the Psychology of Mrs. Piper's Trance Phenomena*. Proc. S.P.R., Vol. XXVIII. 1915.

SOAL, S. G. — *A Report on Some Communications Received through Mrs. Blanche Cooper*. Evidential communications of a high order purporting to come from a "dead" communicator who in fact was alive and well at the time of the sittings. Proc. S.P.R., Vol. XXXV. 1925.

THOMAS, JOHN F. — *Beyond Normal Cognition*. Proxy sittings with Mrs. Osborne Leonard and other sensitives. The records are broken up into topics and points and scored mathematically. This study was accepted as Dr. Thomas' doctor's thesis at Duke University. Foreword by Professor William McDougall. B.S.P.R. 1937.

TROUBRIDGE, UNA, LADY — *The Modus Operandi in So-called Mediumistic Trance*. A comparison of certain mediumistic controls, principally Mrs. Osborne Leonard's "Feda", with pathological cases of dissociated personality. Proc. S.P.R., Vol. XXXII. 1922.

Telepathy and Clairvoyance

CARINGTON, WHATELY — *Experiments on the Paranormal Cognition of Drawings*. Important experiments, the data showing some curious time-displacement effects. Proc. S.P.R., Vol. XLVI. 1940.

GURNEY, MYERS AND PODMORE — *Phantasms of the Living*. Abridged edition prepared by Mrs. Henry Sidgwick. A classic in the literature of psychical research, first published in 1886

and embodying much of the early work in this field. It still forms the basis upon which much present-day work rests. E. P. Dutton & Co., New York. 1918.

HART, HORNELL AND ELLA B. — *Visions and Apparitions Collectively and Reciprocally Perceived*. Proc. S.P.R., Vol. XLI. 1933.

OSTY, EUGENE — *Supernormal Faculties of Man*. Studies based on experiments with clairvoyants. The findings and conclusions of twelve years' first-hand observation. E. P. Dutton & Co., New York. 1924.

PRINCE, WALTER FRANKLIN — *The Sinclair Experiments Demonstrating Telepathy*. Critical discussion of telepathic experiments described in Upton Sinclair's *Mental Radio*. Bulletin B.S.P.R., No. XVI. 1932.

RHINE, J. B. — *Extra-Sensory Perception*. Report on parapsychological experiments at Duke University. Foreword by Professor William McDougall. Introduction by Dr. Walter Franklin Prince. B.S.P.R. 1934.

RHINE, PRATT, STUART AND SMITH WITH GREENWOOD — *Extra-Sensory Perception after Sixty Years*. Summary of results in ESP research with commentaries by critics of the experiments. Henry Holt & Co., New York. 1940.

SIDGWICK, MRS. HENRY — *An Examination of Book-Tests Obtained in Sittings with Mrs. Leonard*. Analysis of the successes and failures in book-tests and a discussion of the evidence they offer for clairvoyance. Proc. S.P.R., Vol. XXXI. 1921.

SIDGWICK, HENRY AND COMMITTEE — *Report on the Census of Hallucinations*. An outstanding census undertaken by the S.P.R. to ascertain what proportion of normal persons experience sensory hallucinations and what percentage are veridical. Proc. S.P.R., Vol. X. 1894.

SINCLAIR, UPTON — *Mental Radio*. A series of experiments in telepathy conducted by Mr. Sinclair with his wife. Introduction by Professor William McDougall. 1930.

SOAL, S. G. — *Fresh Light on Card-Guessing — Some New Effects*. Experiments in which positive results are due to displacement effects. Proc. S.P.R., Vol. XLVI. 1940.

WARCOLLIER, RENÉ — *Experimental Telepathy*. A recent study of telepathy and the conditions under which it seems to occur. B.S.P.R., 1938; also Harper & Brothers, New York. 1938.

Precognition

- LODGE, SIR OLIVER — *Recent Evidence about Prevision and Survival*. Case displaying the classical knowledge of the Myers personality communicating through Mrs. Piper and his awareness of the approaching death of Sir Oliver's son. Proc. S.P.R., Vol. XXIX. 1916.
- PRINCE, WALTER FRANKLIN — *Four Peculiarly Characterized Dreams*. Discussion of four apparently precognitive personal dreams of Dr. Prince. JOURNAL A.S.P.R. February, 1923.
- SALTMARSH, H. F. — *Report on Cases of Apparent Precognition*. Classification of apparent precognitive incidents taken from S.P.R. Proceedings and Journal. Discussion of the psychological and philosophical problems raised if the reality of precognition be accepted and the formulation of an inclusive hypothesis. Proc. S.P.R., Vol. XLII. 1934.

Psychometry

- HETTINGER, J. — *The Ultra-Perceptive Faculty*. Experiments in psychometry with two professional sensitives, mathematically scored. This study was accepted as Dr. Hettinger's doctor's thesis at the University of London. Rider & Co., London. 1940.
- Exploring the Ultra-Perceptive Faculty* — A sequel to the earlier investigation described in the *Ultra-Perceptive Faculty*. Rider & Co., London. 1941.
- PAGENSTECHEER, GUSTAV — *Past Events Seership*. Detailed records of successful experiments in psychometry with a hypnotic subject, Señora Maria Reyes de Z of Mexico. Edited by Walter Franklin Prince. Proc. A.S.P.R., Vol. XVI. 1922.
- PRINCE, WALTER FRANKLIN — *Psychometric Experiments with Señora Maria Reyes de Z*. Dr. Prince's first important study in psychometry with Dr. Pagenstecher's famous hypnotic subject. Proc. A.S.P.R., Vol. XV. 1921.
- Studies in Psychometry*. Successful experiments in psychometry with a private psychic. Proc. A.S.P.R. Vol. XVIII. 1924.

Dowsing and Crystal-Gazing

- BARRETT, SIR WILLIAM AND BESTERMAN, THEODORE — *The Divining Rod*. A comprehensive study of dowsing from the historical point of view, together with a collection of contemporary and

experimental cases and a theoretical discussion of the practice. Methuen, London. 1926.

BESTERMAN, THEODORE — *Crystal-Gazing*. A study in the history, distribution, theory, and practice of scrying. Rider & Co., London. 1924.

Physical Phenomena

DINGWALL, E. J. — *A Report on a Series of Sittings with Mr. Willy Schneider*. Report of experiments held in the laboratory of the S.P.R. with the Austrian physical medium, Willy Schneider. The phenomena appeared to be genuine. Proc. S.P.R., Vol. XXXVI. 1926.

FIELDING, BAGGALLY AND H. CARRINGTON — *Report on a Series of Sittings with Eusapia Palladino*. Apparently genuine phenomena observed in a series of sittings with the Italian medium, Palladino. Proc. S.P.R., Vol. XXIII. 1909.

Multiple Personality

BINET, A. — *Alterations of Personality*. D. Appleton & Co., New York. 1896.

FRANZ, SHEPHERD — *Persons, One and Three*. Case of dissociation of personality in a shell-shocked soldier, and the methods by which his reintegration was effected. Whittlesey House, McGraw-Hill Co., New York. 1933.

HODGSON, RICHARD — *A Case of Double Consciousness*. (Ansel Bourne). Proc. S.P.R., Vol. VII. 1892.

PRINCE, MORTON, M.D. — *The Dissociation of a Personality*. The classic case of Miss Beauchamp. Longmans, Green & Co., New York. 1908.

PRINCE, WALTER FRANKLIN — *Heinrich Meyer Case*. A case of total and permanent loss of memory in a middle-aged man and his re-education. Proc. A.S.P.R., Vol. XVII. 1923.

The Doris Case of Multiple Personality. The most detailed study of multiple personality in the literature of abnormal psychology. Proc. A.S.P.R., Vols. IX and X. 1915-16.

Philosophy and Psychology

BERGSON, HENRI — *Creative Evolution*. Authorized translation by Arthur Mitchell. Henry Holt & Co., New York. 1911.

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BERGSON, HENRI — *Matter and Memory*. Macmillan Co., New York. 1911.

The Two Sources of Morality and Religion. Bergson's final views on the implications and importance of psychical research. Henry Holt & Co., New York. 1935.

Time and Free Will. Macmillan Co., New York. 1910.

DRIESCH, HANS — *Psychical Research*. Survey and analysis of the whole field from a vitalistic point of view. Bell & Sons, London. 1933.

The Crisis in Psychology. Including a chapter on the classification and theoretical discussion of psychical phenomena. Princeton University Press, Princeton, 1935.

DUNNE, J. W. — *An Experiment with Time*. The "serial" theory of time developed from personally experienced precognitive dreams. Macmillan Co., New York. 1927.

HUDSON, THOMSON J. — *The Law of Psychic Phenomena*. An analysis of the organization of mind and a theory that the psychic faculties indicate the divine nature of man and thus indirectly strengthen the survival hypothesis. McClurg & Co., Chicago. 1893.

JAMES, WILLIAM — *Human Immortality. Two supposed objections to the doctrine — the Ingersoll Lectureship*. Houghton, Mifflin Co., New York. 1898.

The Varieties of Religious Experience. Longmans, Green & Co. New York. 1902.

MCDUGALL, WILLIAM — *Body and Mind*. A defense of animism, including the bearing of psychical phenomena on the psychophysical problem. Methuen, London. 1911.

REISER, OLIVER L. — *The Promise of Scientific Humanism*. A philosophy based on the assumption that mind is in the process of evolution and that the paranormal faculties may indicate the direction of this evolutionary process. Oskar Piest, New York. 1940.

SCHILLER, F. C. S. — *Problems of Belief*. Hodder, London. 1924.

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Announcement

Readers will recall the announcement in the Summer *Journal* of the plan for the Hyslop-Prince Fellowship in Psychical Research, to be awarded annually to a psychologist devoting himself to researches under the direction of the Trustees' Research Committee.

As a general policy it was decided to award the Fellowship on the basis of a national competition requiring, among other things, the passing of a comprehensive examination both in psychology and psychical research. The usual procedure in the case of university and other fellowships is to announce them in the early fall, giving competitive examinations or collecting the necessary data about the candidates during the late fall and winter, and making the award in March. This procedure will in general be followed in the case of our own Fellowship.

The time, however, being short, and the number of trained psychologists thoroughly acquainted with psychical research being exceedingly small, the Research Committee thought it best, during this first year, to appoint as Hyslop-Prince Fellow the one psychologist in the New York City

area who not only meets the necessary requirements but who is also available for appointment. This is Dr. Ernest Taves, known to our readers for his publications in the *Journal* and for his collaboration with Professor Gardner Murphy in experimental studies, reports on which have appeared in our own *Proceedings* and in the *Journal of Parapsychology*. Dr. Taves is a graduate of Columbia College, having received broad training in the natural sciences and in psychology. His master's degree from Columbia was based in part upon an experimental study of ESP done with Professor Murphy. As a graduate student he took a variety of courses in social psychology, experimental and abnormal psychology, physiology and endocrinology, statistics, and the psychology of personality. His doctoral research was a study of the psychology of perception done under the direction of Dr. John Volkman. In the meantime Dr. Taves has been teaching in the Day and Evening Sessions of the College of the City of New York. He was Hodgson Fellow of Harvard University from 1938 to 1940.

Dr. Taves has an office at the A. S. P. R. headquarters where he is carrying out experimental studies of ESP, and reading systematically in the literature of psychical research, with special emphasis upon those classical studies of telepathy which suggest further research problems. Believing that it is wise to keep psychical research and psychology as close together as possible, the Research Committee has urged Dr. Taves to continue his contact with the Columbia University laboratory and to carry on experimental studies in normal psychology in collaboration with his former teachers at that institution.

Fortunately Dr. Taves is able to work in close collaboration with Dr. J. L. Woodruff, who, as present Hodgson Fellow, is also working in New York, both at the City College Laboratory and at the A. S. P. R.

It Follows from ESP

J. B. RHINE

Professor of Psychology, Duke University

NOTE. The article that follows was mimeographed over a year ago and sent to a small circle of friends interested in the ESP research. I had not expected to PUBLISH an article verging so closely upon speculation—not at least for many years if, indeed, I ever did. But meanwhile the world has been changing considerably. There may soon be little time left for research in a field so remote from national defense—little time in which to get on to the job for which our efforts thus far have been merely an introduction.

Accordingly, I am submitting the manuscript (along with the explanatory foreword that accompanied it when it first went out) and do so with less hesitation than followed it on its first mission. But I extend the same cordial invitation to the reader to join with me in the long discussion (if he cannot join in the research itself) that will be needed to clarify the questions raised and thus initiate the finding of reliable answers for them.

Foreword

The summer of 1940 is a time for taking stock as to the value of the research in extra-sensory perception on which I have been at work. What is it worth? What does it mean? What value has it for man and his social institutions? It has taken more than ten years of my time and a considerable amount of time from others. Is it worth going on with, especially in these trying times?

I have prepared this manuscript first of all to help me think things through for myself. But I realize that I cannot do this adequately without the critical help of others — of those who have participated in the research itself and of those who have followed it closely and thoughtfully for many years and have helped it in other ways than by actual experimentation. Accordingly I am sending copies of the manuscript to those who I think will be interested in the

questions raised and who will be able to judge the soundness of the logic used in answering them. If my thinking in this article is erroneous, I want so much to know what the error is that it does not matter how frankly it is pointed out, nor by whom; and I would like equally well to have further implications and significance which I myself have not yet been able to see, added to those which are discussed herein.

This article is not, of course, for publication. It may be a long time before it will be advisable to publish such material as this. To me the whole thing is tentative, and I am positively uneasy regarding pages 191 to 193 of this article but include them "at their own risk."

Basis for the Discussion

Conspicuous by its absence from the literature about ESP has been discussion of what ESP means if it does occur. There has been hitherto no attempt made to characterize the importance of the phenomenon in terms of specific implications. What the consequences of the establishment of ESP would be for psychology, for scientific thought, and for thinking and life in general has never as yet been made clear. Obviously it was unnecessary to do so until the occurrence of ESP was established.

But since the publication of *Extra-Sensory Perception After Sixty Years*,¹ which summarizes the achievements of all scientific researches on the topic, there is indicated sufficient progress toward acceptance of the ESP hypothesis to warrant going on. There is a special need, then, to formulate the logical consequences of the ESP findings in the interest (1) of clearer orientation of future research and (2) of recalling for the experimenter himself a view of the potential significance of his work. All too easily one becomes engrossed in interesting details or distracted by side issues, and the greater consequences may be neglected.

The present discussion will, however, be based only upon conclusions that are regarded as experimentally established.

¹ Henry Holt and Co., New York. 1940.

That is, ESP will be discussed *as it is known to occur*, not as it might reasonably be supposed to occur when more is known about it. And only those characteristics of ESP which are reviewed in Part III of the book mentioned above will be considered. Because of the easy availability of this survey, there is no warrant for an extensive review here. In any case, this discussion can only be of interest to those who have to some extent followed the literature of the subject.

Not only will the discussion be limited to ESP as we know it today, but it will be restricted equally closely to science in general as it is known today. We have to take our knowledge of the time as it stands. If we begin to make allowances of speculative character regarding possible future expansions of this field and that, we are soon lost in hopeless unreality. Perhaps every scientist envisages his field as reaching forward into larger areas of conquest. Several physicists, for example, when confronted with the problems raised by the results of ESP research, have suggested that while physics today has no established principle that exactly applies to results of this character, it may have one tomorrow. But if one takes advantage of the same speculative argument, he might well say, "But tomorrow it is equally possible that the ESP research will have results that will escape explanation by the physics of tomorrow." After any such excursions, the return is always made to the strict reality of present experimental findings. It is ESP today, and physics today, and psychology today with which the issue rests.

The experimental results which form the basis of the treatment to follow include the establishment of the occurrence of ESP, without commitment as to its distribution, stability, or the regularity with which it can be exercised. Although it is an unconscious process, it is assumed to be subject to some volitional direction, as for instance in the choice of targets or stimulus objects; but nothing is assumed about the kind or class of persons who display it. Its underlying psychological nature remains, like many another

mental process, a problem for future study and explanation. Finally, it is necessary to conclude that physical principles cannot account for the intermediation between stimulus object and percipient as they do in sensory perception. Insofar as spatial considerations go, at least, there seems to be no relationship between the results obtained and what would be expected on the assumption of a physical relation.² Accordingly it is necessary to regard ESP as not subject to space limitations. (For a recent summary of the evidence, see Chapter XIII of *Extra-Sensory Perception After Sixty Years.*)

Throughout this discussion, it should also be borne in mind that no mere logic, however free from fallacy it may appear to be, can offer assurance comparable to that afforded by a carefully controlled experiment. Accordingly, the purpose of these pages is not to establish, but to suggest. Since logic "travels light" it may proceed ahead of the slow train of experiment and furnish the necessary enlightenment for effective empirical action to follow; the reflective findings of this excursion may afford some rational guidance for the determination of future courses of action, indeed for the determination of *whether and how far there are to be future courses of action.*

An Extra-Physical Order of Reality

The first step to be undertaken in generalizing from the ESP research is that of recognizing an extra-physical order (zone, plane, realm, world, sphere, system, or the like) of reality. If it is regarded as established that in some respects the ESP process is spaceless (i.e., is not subject to limitations of physical space as we know it) and yet has the

² It is difficult for the non-physicist in attempting to relate the results of ESP research to our knowledge of physics to distinguish clearly between what is established physical law and what is merely working hypothesis or unverified theory in the field of physics today. There is obviously no good purpose served by borrowing untested hypotheses from one field to explain the mysteries of another. Such use before verification amounts to sheer speculation.

capacity to produce identifiable results, it must follow that there is at least to that extent a condition or order of causal reality that is not in the accepted sense physical.³

In addition to the experimental evidence of ESP in support of the occurrence of a phenomenon unaffected by space relations, there is a great deal of supporting circumstance. First, spontaneous experiences of apparent extra-sensory character have always shown independence of distances and of spatial orientation. Further, in the very characterization of the phenomena of ESP as mental or psychical, they are put in a class in which spatial characterization *has never been* effectively applied. Quite apart, then, from the experimental evidence, there is strong presumption against spatial limitation in ESP phenomena.

While little is known about the extra-physical order inferred from the ESP results, its limits and potentialities are likewise unknown. Of greatest importance at this stage is the mere recognition of the fact that the traditional conception of a world-beyond-physics (spiritual, metaphysical, animistic) has something of an experimental basis—minimal though the inference be that is warranted from it.

Beyond Time

It can be argued reasonably that if a process is not conditioned by space, it would be independent likewise of time.⁴ The extra-physical order referred to above would be a timeless order insofar as it is spaceless. All measurement of time and even the experience of time is in terms relative to the spatial order with which the sensory world is concerned. A process which escapes this spatial ordering

³ It is recognized that modern physicists talk *in their hypotheses* about physical processes within the atom that may be spaceless and timeless, but (first) this is still an unverified hypothesis and (second) it is sub-atomic. The experiments in ESP upon which the conclusion of space exemption is based are such as to afford no parallel with sub-atomic phenomena. The distances involved are miles and the measures of the most common type.

⁴ Relative independence, not absolute, is intended here both as regards space and time. Perhaps absolute independence could not be determined in any case.

escapes in the very act from the criteria by which time is made and measured. Whether we deal with the question in this way, as of the old order of physics, or in the more recent conceptions of a unitary space-time world, the result is the same. We have nothing left on which to base time if the process to be measured is not subject to spatial relations. If, then, the evidence for ESP and its independence of the space of physics is sound, it should be found to be equally independent of time as we know it and be capable either of going forward or backward in the sensory universe of time, thus giving effects that can be characterized as precognitive and retro-cognitive. Events which have not yet happened in the universe of sensation could be perceived extra-sensorially, as could equally well events which have happened and left no memory. How this can be done or even imagined, is not the question. Certainly no one knows this any more than he knows how ESP occurs at all or what the ultimate nature of perception of any kind is.

Conversely, it could be equally well urged that if precognition were experimentally demonstrated, it would follow with the same logic that there must be an extra-physical order in which space relations do not obtain. There has been, it is true, little claim since the "days of prophecy" of the ability to foretell the future. However, the first systematic experiments, which were begun in this Laboratory in 1933, have at last reached the point of warranting a tentative conclusion, and a report in the *Journal of Parapsychology* for the coming autumn [This appeared in March, 1941] contains the conclusion that the evidence for precognition is such that at least there is no acceptable alternative hypothesis to explain the result. During the years intervening since 1933, there have appeared reports by several other experimenters which have stated similar conclusions. I refer to articles by Tyrrell and Carington. Unpublished work in this Laboratory by Stuart and another report by Hutchinson will in due time confirm the position taken. [The latter was published in the *Journal of Parapsychology* in 1940 and a report by Stuart has just appeared in the

same Journal.] Accordingly, the inferential argument presented above in favor of precognition is reinforced by independent empirical results, and conversely, they constitute a confirmation by the same logic of the conclusion of the *spacelessness* of ESP.

The progress outlined may seem comparatively small in view of the fact that so little is known of the spaceless, timeless extra-physical order that is indicated by these results. This order is and can be at present little more than an abstraction. There are, of course, the traditional conceptions of such a world beyond the range of the senses in the various religions and philosophies. More recently there have been proposed hypothetical systems of thought intended primarily or incidentally to account for the phenomenon of precognition, such as those of J. W. Dunne, H. F. Saltmarsh, Oliver Reiser, C. G. Jung and my colleague, Helge Lundholm.⁵ However, barring for the moment any hypothesis which is not itself experimentally demonstrated or logically required, it must be conceded that the extra-physical activity under discussion belongs to territory that remains still to be explored. Toward this undertaking the hypotheses referred to will be of help in the planning of experiments.

It has been argued by some that processes not within the familiar frameworks of space and time cannot be dealt with by science, but this argument can be readily dismissed with the reminder that any process which produces *effects* in a space-time system affords thereby the necessary evidence of its occurrence. Science is, for that matter, accustomed to dealing with realities by indirect approach. There is every reason, based upon past progress, to trust that the research of the future will reveal more fully the character of the order of reality to which it has introduced the scientific world. At any rate, to be discontented with a speculative answer is to encourage an experimental one.

⁵ Dunne's view is available in his book, *An Experiment With Time*; that of Saltmarsh (in the *Proceedings of the S. P. R.*, 1934) is reviewed in Tyrrell's *Science and Psychological Phenomena*; Reiser's in his *The Promise of Scientific Humanism*. Jung and Lundholm have not yet published their views.

Kinetic Action of Mind?

Psycho-physical causation (or, in popular terms, "mind over matter") has long been assumed by philosophers and psychologists who hold, like the intelligent layman, to a view of causal interaction between the mind and body. Such a view seems to be partially substantiated by the ESP research, at least so far as to show a causal interrelation between ESP and the subject's nervous system.

First, it has been shown that in the course of extra-sensory perception there is a point at which the effective process is an extra-physical one. Second, there is a transition from this extra-physical to the physical activation of the nervous system somewhere in the chain of processes leading to the eventual response by the percipient.⁶ This transition from the purely psychical to the purely physical is necessarily causal in character and represents, then, an instance of psycho-physical causation. Just where the transition point actually may be found is a matter for further inquiry and not of present concern.

Whether or not the fact of this interaction is to be regarded as a confirmation of the mind-body hypothesis designated as *interactionistic dualism* will depend upon whether the conception of extra-physical order in the sense used here can be identified with the mind as a whole. It would seem very desirable not thus to extend its meaning until the evidence so requires. Also, "interactionistic dualism" is itself a conflicting expression if dualism is assumed to refer to two ultimately different systems. Ultimately different systems cannot interact; there would have to be some common ground or property or characteristic to permit interrelation, and this would unite the two systems as part of a more inclusive one. The position represented in this discussion, then, could be at best only a case of relative dualism, one also in which, so far as is known, the interaction is fragmentary. Nevertheless, again a dividing line has been crossed in the controversial area of general

⁶ This is not intended to imply that perception is passive; it is interactive.

psychology; at least one mental process is shown to be extra-physical and yet to have causal efficacy on a physical system—psychokinesis.

The Extent of Psycho-Physical Causation

It is a further consequence of the ESP research that the psycho-physical causation described in the section above is extensible to other physical systems beyond the periphery of the organism; that is, not only would the mental system of the percipient be expected to have a determinative influence over the nervous system of the percipient, but other and more extended psycho-physical effects may be reasonably expected.

The first requirement of the logic of this step is an extension of the Newtonian law which states that for every action in nature there is an equal and opposite reaction. According to this law of reaction, as extended to the psycho-physical world, when a subject perceives an object, he does something to it. This is readily seen in the sensory functions, as for example when a subject smells a perfume or tastes a substance. The chemical reaction involved in stimulating the sense organ is supposedly like every chemical reaction—one that involves and changes all the reacting components. If an object is touched the physical impact necessarily has an effect upon the stimulus object—an effect which could be, if it were necessary, measured. In the instances of vision and hearing, the reaction of the percipient is made, of course, with the reflected, emitted, or transmitted light patterns or sound patterns of the object said to be seen or heard. These light or sound patterns are themselves changed by the very act of receiving them; i.e., absorbed or otherwise converted by the retina or the ear, just as they changed the stimulus object in their radiation or reflection from it.

To be sure, Newton's law was derived solely from the physical world, but it represents a basic property of causation itself. Now if causation is found not to be limited to

physical systems, but extends (as discussed above) across the psycho-physical boundary, it seems logical to suppose so fundamental a property of causation as the reaction law should hold also in the extra-physical order. We cannot, in fact, understand the participation of any causal unit in a reaction without this being itself altered in the process—by loss of energy or causal capacity. We need not know that the reaction is “equal” in a known quantitative equivalent in order to suppose that there *is* reaction. Nor does “opposite” need to be regarded dimensionally. We are concerned here presumably with a general dynamic relation that encompasses all energetic or causal relations, physical *and* psychical. This generalization of Newton’s law has not, of course, the sanction that the law itself possesses. But the service of such a generalization here—that of pointing our thinking and research toward new inquiries—may require no greater sanction than it has.

Turning, then, to the case of extra-sensory perception, there are three alternatives. One is to suppose that there is no causal relation between stimulus object and the perception. But this would be to repudiate causation, the most basic law of nature, without which order and understanding appear impossible. The second is to suppose that there is causation and the object perceived in ESP does something to produce an effect upon the percipient, but that the law of reaction referred to above does not apply to the extra-physical order under discussion. That is, the object produces its effect without being in any way affected in turn. But if there is, as was concluded above, psycho-physical interaction—if causal relations are continuous across the psycho-physical boundary—it is most reasonably to be expected that so basic a law of causality as the Newtonian law of reaction would continue to apply throughout the entire causal sequence. This is, in fact, the third possibility, which states that the object plays a causative part in the ESP effect and that in accordance with the law of reaction it is in some way reacted upon in doing so. In other words, the physical system of the object perceived (e.g. card) is

itself influenced in the course of the interaction involved. This, after all, is what would follow in keeping with natural law as we know it, and is incredible only to the extent that effects of such reaction have not been observed. On the other hand, they have not yet been investigated.

If the inference of reaction upon the stimulus object is accepted, it follows that everything that is subject to ESP may be likewise subject to psycho-physical influence. In other words, this mental factor (in ESP) may exercise some sort of physical effect upon any system perceptible by extra-sensory means. There is no limit yet known if this is correct.

But it is necessary to stress the fact that the psycho-physical effect under discussion, now assumed to be applicable to any object capable of serving as a stimulus for ESP, is still an hypothetical, unmeasured effect—that is, however good the logical requirement of such an effect may be, no such effect has been observed in the ESP tests. The question naturally arises then: Is there any reason to suppose that it *can* be measured, assuming that it occurs? There is a general working rule in science that anything which exists, occurs in some measurable amount; it is only a question of getting into the right position with the right methods to make the measurements.

Again circumstantial evidence has something to offer in this direction. (Such evidences are mentioned, not in the attempt to establish the point of the psycho-physical effect, but to orient it in more familiar terms.) It will be recalled that in certain of the earlier traveling clairvoyance experiments in which a hypnotized or entranced subject was asked to visit mentally a distant point and report what she saw (see the Backman experiments), there were sometimes observable physical effects at the point visited. The history of mediumship, with its frequent but usually dubious claims of telekinetic phenomena affords another common association of this character. The history of hypnosis and of abnormal psychology gives numerous instances of organic

effects for which there is no known intermediating organic structure between the volition of the subject and the blister, stigmata, or other organic change that is produced. These instances are all doubtful and afford no evidence, even cumulatively regarded; but they stand as familiar examples of the logically derived psycho-physical causation under discussion.

Finally, there should be mentioned with reservation a long series of investigations conducted in this Laboratory with the express purpose of ascertaining whether or not any direct psycho-kinetic effect could be produced upon independent physical systems. The results of this research are not ready for final conclusions, but altogether it can be said that they are very interesting indeed and will be continued. Now, at any rate, the methods are available by which it should be possible to determine experimentally whether or not there is a psycho-physical influence of extra-somatic range. *Mens agitat molem?* Until the experimental work compels a decision, it is best to leave the question mark there, in spite of all the above logic. But there is at least no longer an excuse to leave the problem entirely to speculation or to the dark-room séance.

But if the inference of psycho-kinetic causation represents correct reasoning, even if no assumption is made about its extent, effectiveness, or its measurability (and none is made), a number of important possibilities are at once suggested. The causal role of mental process in evolution, particularly in Lamarckian inheritance, is one of these. Another of comparable character in the field of medicine is the question of the range of influence of psychogenic factors in health and disease and the possibility of faith-healing of organic disorder. It is problems such as these that make further information about the nature and extent of psycho-physical causation a question of the greatest practical importance. It should be repeated, however, that all that is inferable at this point is that psycho-physical causation occurs and is not limited, as far as is known, in the range of objects to which it is applicable.

ESP and Some Religious Concepts

Most of the religions, many philosophical systems, and in some instances, even psychological theories of personality, have postulated or assumed an incorporeal part of the personality variously called mind, soul, spirit, metaphysical self, etheric double, astral body, anima, psyche, and various other names. A general characteristic of the various views is that this soul represents an extra-physical self. The inference of an extra-physical order of reality based upon the ESP experiments contributes something to the support of this view, though it is more properly restricted to the particular processes involved in ESP. Precisely what it shows is that the extra-physical aspect of the classic concepts referred to has the support of experimental evidence. Beyond that it does not go.

Again, it has been a general supposition regarding this metaphysical self that it is not subject to the ravages of time and the demands of space which result in bodily death; that is, that it possesses immortality. Here, too, the inference from the results of ESP experiments has something to contribute. As a matter of fact, the extra-physical order of reality which escapes the limitations of time and space represents immortality in itself. Anything not subject to the criteria of time has eternity, and anything emancipated from the limitations of space has infinity.⁷ Accordingly, though it concerns only the ESP processes under study and not the entire human mental system, the extra-physical order effective in ESP appears, so far as it goes, to meet the technical requirements for this ancient belief.

Again, the conception of the extra-physical soul, according to many systems of belief, includes the capacity to exercise influence upon the material world in some degree and manner, after bodily death. Obviously an incorporeal entity would require ESP ability for the acquisition of

⁷ There may, of course, be other spaces and times than those we know today. When and if such are found, they should be considered as relevant to these questions.

knowledge, and a capacity for psycho-physical causation in order to produce effects upon the physical world. If, then, ESP and psycho-physical causality are accepted, they afford a basis of possibility for the belief in question, and, of course, an invitation to experimental research on the problem of survival of personal life after bodily death.

In like manner, some application might be made of the ESP research and its derivatives to the explanation of the universal religious practice of prayer, the appeal to powers beyond those recognized as human. Three general requisites appear to underlie this practice as it is generally regarded: (1) there is commonly a specific personality, usually believed to be an incorporeal or divine being, to whom appeal is made, (2) it is believed that this personality can bring about some unusual result, one that is beyond the normal recognized human ability to do, and (3) that it is possible for the personality to whom the prayer is directed (who, as a non-corporeal being, lacks sense organs) to be able to know thoughts and other events extra-sensorially.

Taking these three requirements in reverse order, a three-point congruence is shown with the ESP findings and deductions. ESP supplies the principle need for requirement (3) above. In a measure, at least, the psycho-physical causation principle would hypothetically fill the requirement (2) above; how well, it remains to be seen from careful and exhaustive investigation. And the inferred occurrence of an extra-physical order provides something in common with the requirement of (1), in that both assume an extra-physical order, a mental world beyond space-time criteria.

The parallel drawn above is not a good one because to make it effective would require extensions of present knowledge that would be quite speculative. It proves nothing, and may even seem far from plausible in the connections indicated. It is only the importance of any such possible relation that compels the attention here given. All relations are naturally obscure at such an imperfect stage of relevant knowledge.

Comparably speculative would be the reflection that the sum total of the individual extra-physical components of the human species, at least, the grand psychical background, might constitute what men have variously called World Mind, Great Spirit, Cosmic Consciousness, God, Creator, the Psychic Reservoir, the Absolute, or the Soul of the Universe. It is not inferable that there is any such psychical universe or continuum; it *may* be, since there are *the elements of it*. At any rate, here is a trail worth following for those of us who would like to have more light on our universe.

Ethics and ESP

One final derivation, among the many that remain, will be drawn; namely, the bearing of the ESP research upon ethics. In passing over the practical consequences of extended perceptual powers, we are avoiding the danger of making speculative and unnecessary assumptions about the reliability of ESP, assumptions that cannot at this time be safely made. In discussing the bearings of ESP upon ethical principles, there need be no assumptions made as to the nature of ESP as a practical instrument, since it is only indirectly, in its bearing upon the nature of human personality, that its relation is considered here.

In the past, ethical systems have evolved out of the conceptions of man's place in nature current at the time. When man was the pawn of irate divinities, the code of conduct was one of appeasement. Under a doctrine of heavenly rewards for the good life, the code was based on the earning of credit. Under various philosophical systems, the derived ethics reflected definitely the conception that was held regarding the place of human personality in the universe.

The essential core of an ethical code reduces in effect to some such formula as "Do A in order to attain to B."⁸

⁸As a consequence of some criticism on this, I would consider as a substitute: "Be A in order to attain to a state of B."

For A may be substituted whatever is, for the period and place, socially desirable conduct; and for B, the all-important motivating goal or attractive force by which the particular ethical system is energized. In our modern day this motivation seems to be in a state of confusion. We have many speculations and traditional beliefs about what the driving power of our ethical code should be, but nothing as yet that has the irresistible force of attraction that sound scientific knowledge invariably gives (as, for example, such as leads one to take his anti-typhoid injections).

The argument from the ESP research that bears upon the ethical formula is that the findings will seriously affect our conception of the nature of human personality. The mere fact that men have additional powers, however fragmentary, powers which they did not previously know about in a way that they could accept; powers which they have in ages past customarily ascribed to the supernatural; powers of mind which afford possibilities of a hitherto unrealized degree of domination of both the organic and environmental setting—is bound to alter the goals of life and determine, when fully accepted, the driving power of whatever course of conduct it may be tied up with. The philosophy of life and action that springs from an experimental basis of knowledge, whatever it may be in terms of social desirability, will at least have all the force and sincerity and sanction which those other practical derivatives of the sciences—engineering, agriculture, education, and sanitation—have come to possess in modern civilization. In short, the more authoritative the factual basis upon which a course of conduct is determined, the more compelling the ethical formula that results.

Reservations

At the start a scientific explorer never knows more than that logically he should expect a certain result. The headlight of reasoning thus illumines the roadway of empirical inquiry, but nothing is scientifically established without

experimental verification or its equivalent in other objective fact-finding methods. Yet without such advance light on the potential bearing and probable outcome of his work the scientist would be a blind grubber indeed, and his discoveries determined by accident.

To share these forward glimpses with his fellows is, however, often a rash procedure, since they will too often appear (as doubtless these will to many) fantastic or ridiculous. It is necessary to keep in mind their precise character as tentative (perhaps erroneous) deductions from the results already found, intended to serve as hypothetical answers to important human problems still unsolved by science, as trial relationships which need repeated verification before their final acceptance.

It is from such a review of implications that the research worker draws his main inspiration. For it is the appreciation of the great value of his findings in their ultimate application that gives his work meaning for him, endows it with social significance, and prepares him for the long grind, the "labor and the wounds."

Further Proxy Sittings with Mrs. Leonard

LYDIA W. ALLISON

The circumstances under which the following proxy sittings with Mrs. Osborne Leonard¹ were held make the normal explanation of certain passages extremely doubtful, especially as they occur in a record which on the whole is often relevant. I was not acquainted with Mr. Francis Blair (pseudonym) for whom I acted as sitter, over 3000 miles from his home, and I knew very little about him. I made a note of such scant information as I possessed concerning him when I agreed to attempt the sittings, and through a curious combination of circumstances, which will be stated later, my information in one important instance was definitely wrong. The results of the sittings, as far as I could judge, were vague and unsatisfactory and some of the medium's statements, which later proved to be correct, appeared at the time to border on the absurd.

Telepathy from Mr. Blair becomes a purely speculative explanation. In common with several other Americans for whom I have been the proxy sitter with Mrs. Leonard, he could have had no idea when the sittings would actually take place. Mrs. Leonard arranged my dates after my arrival in England. It has been my custom for many years to let my proxy sittings with Mrs. Leonard follow largely their own course. I tried to continue sittings for those Americans for whom a successful beginning had already been made and occasionally I attempted an experiment for a new sitter. But it made no particular difference to me in which order the sittings were given.

In these sittings I followed a method frequently used with Mrs. Piper. I presented a new article at the end of the previous sitting and asked "Feda" (Mrs. Leonard's control)

¹ Mrs. Gladys Osborne Leonard is the celebrated medium often referred to as the English Mrs. Piper. Voluminous accounts of her work may be found in the *Proceedings* of the Society for Psychical Research, available in many public libraries and at the rooms of this Society.

if she would try the next time to get in touch with the person to whom it belonged. But even when "Feda" agreed to such a proposal, she might open the next sitting by saying, e.g. : "Mrs. Buddy"² is here but has decided to let the 'girl' have the floor today. She likes to help young people." And I would make no objection.

After the first few years of personal sittings with Mrs. Leonard (1923-1926) I had become more interested in transferring some of my appointments to other Americans visiting in London. This gave me the opportunity to act as recorder. Evidence when thus obtained was far more impressive and could be more objectively evaluated. I was of course aware that there are many advantages in a long and regular series of personal sittings at not too close intervals, but this was out of the question for me during my brief visits in England. When about ten years ago Mrs. Leonard (for good and sufficient reasons) decided not to take any more new sitters, I was at an impasse. I wanted fresh material for Americans unknown to Mrs. Leonard and practically strangers to me. I knew that first personal sittings with Mrs. Leonard were not generally considered on a par with later ones. But a friendly rapport had by this time been established between "Feda" and myself and I hoped first proxy sittings would be easier than first personal ones. In any event Mrs. Leonard was spared the strain of having to face a stranger. There was also the advantage that she would have no opportunity to gain a normal impression of the person for whom the sitting was being held. And I expected to continue with further sittings in each case if the first sitting was at all encouraging.

I therefore told "Feda" that I would like to place an article in her medium's hand and requested her to please try and get something about it. At first "Feda" was not very cordial to my proposal, explaining that she was "no good at that." But I coaxed her along with "Just try, it

²"Mrs. Buddy" (E.L.T.) was the communicator in Dr. John F. Thomas' series of sittings. See his *Beyond Normal Cognition*, B.S.P.R., 1937, and *Proxy Sittings with Mrs. Leonard*, by Lydia W. Allison. *Proc. S.P.R.*, Vol. XLII. 1934. pp. 104-145.

doesn't matter." Under these circumstances I have obtained a considerable amount of striking and detailed material, appropriate to the persons for whom the sittings were being held, and not easily applicable to anyone else.

Concerning "Feda's" stereotyped "evidence" and her digressions, which occur in these as well as in most other first Leonard sittings, they can best be described by quoting a passage from *A Further Report on Sittings with Mrs. Leonard*³ by Mrs. W. H. Salter, who has made an extensive study of the Leonard mediumship:

"There can be little doubt, I think, that when Feda is at a loss, when for one reason or another she is not able to get any genuine impressions of a supernormal character, sooner than remain silent she resorts to what may be termed her 'stock-in-trade,' and pads freely. She frankly recognizes this tendency herself (although she puts the responsibility for it upon the communicator), alleging in excuse that unless a free and more or less continuous flow of communication can be established, the stream is apt to dry up entirely."

I made it a rule that the articles, which were generally arranged for by Mrs. T. C. Guinan, office secretary of the Boston Society for Psychic Research, must have a definite association with the person it was desired to put "Feda" in touch with. Mrs. Leonard's own attitude, as well as "Feda's," has from the beginning been solely to "help people." I once asked her, "Why have you given your life to this work?" "Because I believed in it and thought it worth while," was her answer. Thus it seemed the chances of success would be greater if I cooperated with Mrs. Leonard to the extent of insisting on a *raison d'être* for the sittings which would correspond to her own way of thinking.

Mr. Blair was a member of the Boston Society for Psychic Research. Early in 1937 Mrs. Guinan, who had taken sittings with Mrs. Soule for Mr. Blair, asked me if it would

³ *Proc. S.P.R.* Vol. XXXII. 1922. p. 8.

be possible to take some proxy sittings for him with Mrs. Leonard, if I went to England again in the summer. Mrs. Guinan thought we might get some cross-references. Mr. Blair's sittings had been limited to mediums in America. I agreed to try but warned her it was always a gamble. Mrs. Guinan wrote to Mr. Blair, who was very interested in her suggestions. When my plans for sailing were settled I wrote to Mr. Blair on April 10, 1937, requesting him to send me an article intimately associated with his wife, but of no intrinsic value. He replied, "Mrs. Guinan has an object that exactly answers the requirements and I am asking her to send it to you."

As already stated, I was not acquainted with Mr. Blair. Before sailing on June 2, 1937, I made the following note of what I knew about him:

I think, but am not certain, that Mr. Blair is a lawyer because I remember reading his name in the *New York Times* as being on one of the President's Committees. I recognized the name as a member of the B.S.P.R.

When I returned from England last September (1936) Mrs. Guinan gave me a summary of what had happened at the B.S.P.R. during my absence. She told me that Mr. Blair, with his son and daughter, had called at the rooms of the Society. She also said that Mr. Blair was one of her proxy sitters with Mrs. Soule and that his wife had died as the result of a riding accident.

On September 30th, 1937, after Mrs. Guinan had retyped the records of the sittings in our regular form for annotation, I sent them to Mr. Blair and wrote as follows:

"Enclosed are the records of the two Leonard sittings I took for you this summer. I hope you will find they contain some good evidence. But even if they are not successful I have a feeling that 'Feda' actually got some hold, which she may have dramatized, because I had a sense of reality during the sittings in the way the messages were given. Even with some of the

Leonard sittings there is a feeling of deadness occasionally. But this was decidedly not the case in your sittings."

A few days later I received a reply from Mr. Blair in which he expressed his gratification with the sittings and said the records contained some excellent points which he thought eliminated telepathy from the sitter.

From this point on I shall drop qualifying terms and refer to "Feda" and to the "communicators" as being exactly what they represent themselves to be.

At the close of a sitting with Mrs. Leonard on July 17th, 1937, at Tankerton, Kent, England, I said to Feda:

"Feda, before you go, will you take this in Gladys' hand a moment and ask Mr. Ned and the 'Fessor⁴ to help with it at my next sitting?" [While saying this, I placed a small, round vanity case (which had belonged to Mrs. Blair) in the medium's hand. It was an inexpensive white metal case that might have belonged to any woman or girl.]

"All right, Mrs. Lyddie. They says they will. All right."

Record of Sitting with Mrs. Leonard, July 20, 1937, at Tankerton; recorded in shorthand by the sitter, Lydia W. Allison.

Note by L. W. A.: In this record I have omitted some generalities, unverifiable material, and repetitions, which Feda related to "the lady with the case." Some wrong statements are also omitted, but these are summarized at the end of the record. All passages included are given in full. Feda's peculiarities of diction are retained. Where necessary, changes have been made to preserve Mr. Blair's anonymity. These changes have not altered the substance of the record; some passages, however, have lost in evidential value.

⁴ "Mr. Ned" and the "'Fessor" have both purported to communicate in my sittings since 1924. Feda has often explained "they help the new ones."

[Mrs. Leonard sat down in a straight-backed chair, went into trance, and after a minute or two began making whispering sounds followed by short whispered sentences. Fedra then announced her arrival with animated greetings of "Good morning, good morning," etc.]

FEDRA

[*Explanatory Notes in brackets*]

Has somebody been asking you about another lady, not Mrs. Buddy, somebody older than Mrs. Buddy?

ANNOTATIONS BY MR. BLAIR

[*My own comments preceded by initials*]

Note by L.W.A.: Mrs. "Buddy" died in 1926 at the age of 48; Mrs. Blair died in 1928 at the age of 37. If Fedra is here referring to the owner of the vanity case, she makes a false start. But Fedra has repeatedly said she is not good at ages. In a later sitting for Mr. Blair on January 17th, 1938, after Fedra had already made a large number of statements appropriate to Mrs. Blair, she returned to the age of the "lady," thus:

"This lady that I am talking to all the time, the lady with the case, the lady I am talking to is very young herself, though she was not in the primes when she passed over. She is younger than her years. I feel that when she was on the earth she would be like a girl in a way. She wasn't a girl in years but she could behave like one, especially to him."
L. W. A.: "*Fedra, what do you mean by the primes?*" "The primes is 30 or 35. When they are between 40 and 50 I call them the middles."

Mr. Blair's annotation to the above statement is: Mrs. Blair was 37 when she died. She looked

much younger. The description here would be considered very characteristic of her by those who knew her.

Mrs. Lyddie, I feel you would be in touch with a man; I feel you have had some link with him. I do not feel these is quite ordinary people. I feel they seem to be not quite ordinary within themselves.

The lady was a very strong character, the lady that passed over. She wasn't always shouting about it, not making fusses about it, but underneath she was very strong.

I do not think it was an accident that took her over. I feel rather a quick exhausted feeling. I would think she had had some kind of physical trouble, not like that girl. [The girl here referred to died as the result of a tragic accident which Feda described in a remarkably vivid manner in another one of my proxy sittings. L. W. A.]

Mrs. Allison had been in touch with me by correspondence.

Mrs. Blair was a woman of strong but restrained character.

Correct as to Mrs. Blair's death. Her last illness was short and exhausting. She did not die as the result of an accident. Note that Mrs. Allison had been under the mistaken belief that there had been an accident.

Note by Mrs. T. C. Guinan:
I inferred from the Soule sittings I had taken for Mr. Blair that Mrs. Blair had died as the result of a riding accident and I told Mrs. Allison so in September, 1936, as she has already stated. I never saw any of Mr. Blair's annotations on the Soule records that I sent him. That is why I drew some wrong inferences. When I retyped these Leonard proxy sittings for Mr. Blair in September, 1937, Mrs. Allison and I both felt very discouraged

about them, especially Feda's description of Mrs. Blair's death and the silly passage "he changed his name." On her next visit to Boston Mrs. Allison told me that Mr. Blair had called on her in New York recently and explained that Mrs. Blair *had* died in the manner described by Feda and that it was *he* who had been in the riding accident described in the Soule records.

I felt different conditions altogether when she came near me and tried to get near me just then. I feel she would go like that [breathing heavily]. Oh-h-h-h! Like that! Wait a minute. (*Sotto voce*: Mr. Ned, I know you are trying to help me.) I do not think she was always doing that. It was a peculiarity of her last days. I can't breathe as easily as I would like to. She had a condition for about five days before she passed over that was rather different than what she had before.

The breathing was difficult in the last illness only. About five days is correct.

Note by L. W. A.: I have often been surprised by Feda's ability to give an unhesitating and appropriate description of the manner of death of the communicator regardless of whether the sittings were personal or proxy. My experience coincides with a statement made by Mr. Kenneth Richmond⁵ which is as follows:

"It is an interesting fact that Mrs. Leonard is very often correct in giving details, more or less precise, about the nature of a deceased person's last illness or the manner in which death took place."

Mr. Richmond goes on to say that when correct evidence is obtained of the circumstances of death when the sitter had no knowledge of the nature of the last illness (or, as in my case, an entirely mistaken impression), any theory that the medium is presenting knowledge somehow acquired from the bereaved per-

⁵ *Evidence of Identity*, G. Bell & Sons, Ltd., London. 1939. p. 24.

son has to depend on a much extended hypothesis of telepathy for which no reliable evidence exists. Mr. Richmond quotes four such instances from Nea Walker's book, *Through a Stranger's Hands*.⁶

Isn't someone with a letter W connected with her? W comes very close to her. Mrs. Lyddie, sometimes with a new person I have to ask the question. I say it like a question, so they will get it back again, so they will say it themselves. I do not want the sitter always to keep answering. If they know and say "Yes," it helps. It gives the communicator a chance, do you see, of knowing what I have got from them and what I haven't got, when I ask a question like that. Have you got that?

L. W. A. Yes.

This lady would be strong; she got a strong constitution, she had had. Even though she had little things, she seemed to have kept very well, the great part of her life. Then she seemed to get exhausted.

Isn't someone called Abram, Abe? I'm getting a funny name, a name very closely connected; and another name, Larrimore—Larrimore. That's not an ordinary name. It is a name you may not know, but very much connected with her life. This is not a girl, not a young lady. She is an older

W could stand for Mrs. Blair's brother, William.

Mrs. Blair had a strong constitution. Except for a major but successful operation about three years before her death, she had kept well the greater part of her life. Her last short severe illness could be described as exhausting.

I cannot place Abram or Abe.

Larrimore may possibly be an attempt at Mrs. Blair's maiden name—Loren.

⁶ Hutchinson & Co., London. 1935.

lady, mature, and I feel you will link up with someone who wants to hear about her; and he is anxious to hear.

Do you know, has she got a daughter on the earth? But her thoughts go to a man as well as the daughter, and it is someone she is helping and wants very much to help. It is someone the daughter knows very well, and the daughter would like help for him. The daughter knows something about these psychic things. She could be psychic; later on she will get things from her mother. Later on.

This lady that's passed over knows something about this subject too. Fedra sees she got something to do with books, or the daughter got something to do with books. I feel paper round. I am just trying to get this.

This lady didn't lead a dull life when she was on earth. She had a bright interesting life, and though there were times when she liked to be quiet I feel very strongly she had been about and met many people.

Oh, has a man passed over before her that was important to her? You needn't answer, because there was. He went to the spirit world many years ago. Now this was not an old man; a young man or a man in his prime; and she was very glad to see him again.

Mrs. Lyddie, I am getting a period 1930. Was something

We have three daughters. The youngest one has studied some psychology and knows a little about the literature of psychical research. I have, however, never discussed these experiments with any of my children.

Note by L. W. A.: I knew that Mr. Blair had a daughter.

Mrs. Blair and I had discussed psychical research occasionally before her death.

The same youngest daughter is a student.

Mrs. Blair led an active, happy life and knew many people.

Mrs. Blair's father died in his prime many years ago.

Mrs. Blair died in March, 1928. This is as near as I can come to

about 1930? I get two years, first 1928, then 1930, and then I get the month of May, as though something very important happened in the month of May. More things than one. Have you got that clear—1928 and 1930, and the month of May?

L. W. A.: Yes, Fedra.

This lady is very young within herself, and she got vivacious—wait a minute. (*Sotto voce*: Mr. Ned, what is it?—vivacity—vivacity.)

The daughter has been wearing something here, round her neck, lately, belonging to this lady, and the lady likes it, and she wants her daughter to wear them. It would not be suitable to wear always, but she would like her to wear it when she can. Like within the last couple of days she has been thinking about these things that I am telling you about.

[At this point in the sitting Mrs. Leonard, in trance, picked up the little vanity case which I had placed on the table. L. W. A.]

This lady was fond of nice clothes; she was fond of nice clothes and nice things. I think she would think quite a bit of what she would put on.

Oh, is she interested in a doc-

finding anything relevant in these dates.

Mrs. Blair had an enthusiastic nature.

This paragraph is entirely correct and very good indeed. Our youngest daughter has "lately" been wearing at times "round her neck" some pearls I had given her mother as a wedding present. This particular daughter is said by all to be very much like her mother. I also gave the other girls articles of Mrs. Blair's jewelry but saved these pearls for this youngest daughter. Her debut was about six months before this sitting, and it was then, on suitable occasions, that she began wearing the pearls.

Mrs. Blair was definitely fond of nice clothes and nice things. She could be content to do without something entirely, but she did not want anything unless it was very nice.

I cannot give a certain applica-

tor? I do not get a relation, but I feel he is a doctor, and she had known him, and the lady had a personal interest in him. He would be called Doctor. I do not know that he cuts people to pieces, but he is called Doctor.

Does she know someone—near this lady is coming, very near this lady, an initial F. It comes very close to her, an initial F, awful close. It concerns her. I do not know if she was called that, but I want you to put that very near her. It isn't Father. Is there a letter B to do with her? Because I see a big B. I get a feeling the name beginning with F is not quite an ordinary name, not an ordinary form. Suppose I say Florence. It isn't Florence, but the F would stand for Florrie. But I see a big B by her.

Now I can't quite get that. This lady is on the other side, as if I want to do things, and I get a happy feeling. I feel she was happy on the earth, unless she was ailing. I feel as though she was a mover, as though she was full of 'thusiasm — *enth*usiasm. She feels as if "I am going to do a lot over here. I know I will."

This lady was tired when she passed over. She had a good constitution. Though she looked strong, she looked well, I think she was one of those people who make herself look well. Her heart wasn't very strong.

tion here. Like most families, however, we were on friendly terms—in fact, very friendly terms—with two or three doctors.

Of course my initials are F. B.

Note by L. W. A.: "Francis Blair" is a pseudonym. The changes made in this paragraph correspond to Feda's statements in every particular. The two letters given by Feda are the two initials of Mr. Blair's real name in the correct order. He has no middle initial. Feda's feeling that the name beginning with "F" is not quite an ordinary name is also correct. With the change of one letter, as in Francis, Mr. Blair's real Christian name becomes a woman's name.

Mrs. Blair was enthusiastic and I know she was happy.

While Mrs. Blair looked well and appeared to have a good constitution, yet after her death one of the doctors thought she might have had an unsuspected heart weakness or defect for years.

Was she fond of sitting in a garden where there was trees and things? I feel as if I am going out in the garden and I like to sit there, and if I can't go in the garden I can sit somewhere where I can see it.

What does she mean, she has met people in the spirit world that she is interested in, that are interested in her and also interested in Feda, and that's interesting to her. She needs help.

L. W. A.: Ask Mr. Ned to help her.

She *doesn't* need help. I think she thinks she is just as clever as they are.

There is a man in the spirit world, someone who passed over before she did, and she was very pleased to see him again. The initial W.

This gentleman on the earth, I do not feel he is going to her just yet. She gives me a very strong feeling she is going to work with him, as if there was something to do here. I think he is rather important. There will be things that she will try to do through him. She will influence him. I feel she will help other people through him. She is not just linking up with him because she is fond of him. She is fond of him, she loves him, but I feel it is more than that. He is not like an idle man, not one of these people who is sitting down and

Just outside the city we had a twelve acre tract on which we had planned to build. Mrs. Blair had been interested in the development of a garden on this tract. There were trees, but no place "to sit there."

Mrs. Blair had a very fine mind. She was not vain about it but all people with good minds know something of their capacity.

Correct for her father. His name was William.

This description, as far as it goes, fits in with my life as a hard-working lawyer. I do a considerable amount of writing in my work. I have written some for publication on legal matters and also on subjects of public interest.

Note by L. W. A.: Feda's statement that this man is "rather important," which she amplifies later, is fully justified by his biography in *Who's Who in America*.

doing nothing. His mind is working. He is keeping up and doing things. Again I am getting something to do with writing. I am getting papers again, and this man he has got something to do with those papers.

Has he got something to do with an office, not an ugly office, a nice office? Some people might call it a room, like a room where you could have books and do serious work. That's right, Mrs. Lyddie.

Had he got a picture of his lady, sitting down in a chair? It was a very nice one, and had been taken some time ago. She is not quite sitting straight in the chair. She is turned aside a little, one arm is sticking out a little on the side, resting on something, I do not know if it is the chair or something close to the chair.

I feel as if some of the ancestors of the lady would be not quite ordinary people. They would be people who had done out-of-way things. They were not ordinary, dull, doing-the-same-things-all-the-time kind of people. Wait a minute.

Do you know someone called Charles, Charlie, connected with this lady? Now I am jumping to the gentleman on the earth. He has been linked up with Charles. That's why she is speaking about it. Charles, Charles, Charles; I get that several times over.

Enemy, enemy—I do not think

My offices are well-furnished and well-equipped, consisting of a reception room, private offices, clerical room, and a large library.

This is an excellent statement about a picture of Mrs. Blair which is in my bedroom. It was taken when she graduated from high school. She is sitting in a chair but turned distinctly to one side and one arm is around a large bunch of roses.

There have been several of Mrs. Blair's ancestors who were definitely not ordinary people. This goes as far back as the Henry Loren who played an important part in early American history.

Mrs. Blair had a brother named Charles who is sometimes called Charlie. She was very fond of him, as I am now.

I cannot locate this.

it is something *now* she is speaking of; something in the past, someone who acted more like an enemy than a friend. I am going back from all what she has been saying. She is taking me back to a condition that somebody injured them. That's right. Mrs. Lyddie, there has been something coming up lately that reminded the gentleman of that unfortunate affair. It has been like a sort of echo of it lately. Someone acted like an enemy. That's sometime ago now, and it was an unhappy condition. They had been very unhappy about it. But there has been a happening lately that's been a reminder, and she wanted him to know that she knew.

The daughter will develop later. I do not know why she says later. Every time I talk about the daughter she says later.

Someone connected with her, Jeffy or Jerry, like Gerald or Jerry, I am getting a name like that with her. I think the gentleman on the earth knows that. I feel the solution comes from him.

I also feel her building up very strongly a very elderly man with grey beard, with a grey beard. I get rather a distinguished face, very good features, a bit thin, balded on the top, but a very nice man, a very good man, but I feel he has been over for a good many years.

Note by L. W. A.: This passage may be a confused forerunner to Feda's statements in the second sitting which Mr. Blair relates to his disagreement with the Comptroller. See page 214.

Our youngest daughter has developed intellectually to an unusual extent.

Note by L. W. A.: When speaking of "development" Feda generally means psychic development.

I can recall nothing except that Jerry was a rival when I was persuading Mrs. Blair to marry me. He remained, however, a friend.

This description applies to my paternal grandfather in each one of the eight specified points.

Summary of Wrong Statements Omitted from the Record of July 20th, 1937.

The lady worried about her eyes before she passed over; associated vanity case with a little brush; strong feeling that L. W. A. knew the place where this lady used to be; attempt at names, not identified (Ellen or Ella, Henriette, Henry, or Harriet); confused impression of someone wrecked or washed up connected with the lady; anniversary in February; the lady worried about a symptom of illness—the meaning of this not identified.

Record of Sitting with Mrs. Leonard, July 31, 1937, at Tankerton; recorded in shorthand by the sitter, Lydia W. Allison.

Note by L. W. A.: This record is printed almost verbatim as it concerns Feda's statements relating to the "lady with the case."

[Feda opened the sitting in the usual manner and went on to say that the lady with the "little round thing" (vanity case) wanted to get in touch with a "gentleman on the earth plane." She then insisted in characteristic fashion that the lady had given a "sign" of her presence to the gentleman.]

FEDA

ANNOTATIONS BY MR. BLAIR

[*Explanatory Notes in brackets*]

[*My own comments preceded by initials*]

Did I tell you this lady had a daughter? Because I keep getting that. She jumps from the daughter to the gentleman and from the gentleman to the daughter.

We have three daughters.

And is there an initial F connected with this lady? Because where she is standing I see an F. There is an E too connected, an

My initial is F. Mrs. Blair's only sister is named Elizabeth—initial E.

E, an initial E. That's someone linked with her rather closely, isn't it?

L. W. A. I will find out.

Yes, that's right. And a B, and they are both linked up. Wait a minute.

Why do I get some link or interest with her—has she ever owned things like long time ago like ancient things? Oh, she is trying so hard to get something through. It is something you have had an interest or link with. Now look, she has got some great interest in certain things that were to do with the past, long time ago. She owned one or two relics of the past that were very interesting and that she was very what you call attached. I feel as if she had been connected with people of a bygone time that were rather important.

Do you know, she had some things what you call ancestors or connections in her family that rather made history, been important in some ways. I think that's right. She wanted to say that she had been so interested in meeting them, because the gentleman should know about it. She happened to have some connection like that, but she was interested in some very ancient people when she was here on the earth. She was interested in people of

The daughter of Mrs. Blair's only sister, Elizabeth, is named Betty—initial B.

Note by L. W. A.: "Blair," as previously stated, is a pseudonym.

Mrs. Blair possessed some heirlooms that had come down to her through several generations.

Note by L. W. A.: In my personal sittings Feda has described my interest in "things that were to do with the past."

Note by L. W. A.: Mrs. Blair's ancestors were "rather important." See annotation, page 209.

Mrs. Blair had more than an ordinary interest in family history.

Note by L. W. A.: As already stated, Mrs. Blair had several ancestors who "made history" and in whom she had a lively interest.

bygone times. Apart from her relations she was interested in things of the past, and also, as well as that, she had in her own family some interesting connections away back that were rather important in a sort of historical way. They had things in their lives that made marks like in them, and development.

But she was also a very practical lady what was interested about the present. She wasn't one of those dreamy ones who lives in the past. She was practical and she would take care of her home. She made a good thing of her life when she was here on the earth. She was one of those people that would make people happy and comfortable around her.

I feel, (*sotto voce*: I do not get this, lady.) I do not feel this lady passed over with an accident or ordinary killing. I feel she had some illness, and that she was not well for some time before she passed over. Sometime before, good while before. But just toward the end she seemed to go rather quickly. She seemed to go, but she had been ill before that. I feel like a kind of feeling of surprise in some people's mind that she had passed over.

She was very pleased about something that has been happening about the gentleman on the earth.

L. W. A. What about that, Fedra?

Mrs. Blair was practical in the management of her home, made a good thing of her life, and understood how to make people around her happy and comfortable.

Mrs. Blair was not killed in an accident. (Note that Mrs. Allison had been misinformed as to this.) Mrs. Blair had a serious illness and operation about three years before her death but had entirely recovered health and strength. Her last illness was sudden and short.

That's right. Now that feeling is coming very much stronger. She feels she is helping him in a sort of way that makes her very happy. F, I see an F. F's very important. I see K near her too. Wait a bit. I better be more sure if it is a C or a K. She is trying to give me the sound. She is trying to say a letter, C or K.

Now she wanted to come back a bit with things she has been pleased, pleased with, what he has done, and things that happened rather lately round him.

L. W. A. I wish she could tell me something about that.

Like this. I feel I want to clap hands and be happy, like my blessing on it, such a good linking up, this something. Oh, dear, what does she mean? I want to link up with something. I feel so much safer about him. I feel happy. Now he was a bit uncertain about all this at one time, but this lady wanted him to know it is all right. She wants him to feel strong. This feeling comes very strongly to me. It is as strong as any feeling I have ever had at any sitting. She wants him to know he has done right, and that it meets with her approval, and that she has been at the back of it. I've got to hit you, Mrs. Lyddie [medium pounding my shoulder], I feel it is coming so strong. I got to hit

Note by L. W. A.: K is the correct initial of Mr. Blair's State. See following note.

Special Note by Mr. Blair which will be referred to frequently, as the record proceeds.

This reference to some things of a pleasant nature which had happened lately to me is referred to many times in this sitting and always correctly. I give here a full statement and will refer back to this note in later notes. The whole seems to me of almost startling evidential value. F is the initial of my name.

Two incidents are involved: (a) I had been Director of Public Works in my State. About a year and a half before the sitting the then Comptroller and I had a heated disagreement about questions of policy, etc. He removed me from office. This was made a major issue by his successor. About six months before this sitting the new Comptroller took office. With a good deal of publicity he announced his first official act would be to restore me to the position from which I had been removed. I am now (and was when the sitting was held) Director of Public Works in my state.

(b) A local university had about a month before the sitting conferred an honorary LL.D. degree on me.

somebody. I got to push it through because it will relieve this lady's mind.

You see, what's been happening on the earth is good for him but as if she has been saying, "It is good for me."

Has he been writing? She is showing me pen and a bit of paper. She is showing me bit of writing, and that's got something to do with what she is pleased about. Something been put in writing, I am sure. Wait a minute. Why does she show me this, papers filled up? I do not know what that means. Has he signed something? I keep seeing a book and him signing something. It is like a part of what she is pleased over.

L. W. A. A book, Fedá?

As I sign his name in a book, it is something you don't know about at all. She thought you did. Oh, she is very pleased indeed. She is awful happy about what's happened. But he had to sign his name in a book, and that's been lately, and it is all part of it.

L. W. A. She has been watching him, hasn't she, Fedá?

Oh, she never leaves him. Has he been to a kind of public institution?

L. W. A. What about that?

A kind of public institution, a pretty big place and a rather important one as well, and I feel he has been very linked up with this

This is very remarkable. (See Special Note, page 214.) The oath of office of Director of Public Works is signed in a large book kept in the Comptroller's office. Of course I signed it.

(See Special Note, Page 214.) As Director of Public Works, my headquarters are in "a kind of public institution."

place before. He has been rather particularly linked with this public institution lately. I feel as though he has been rather important to it and it has been important to him lately. Now then, wait a bit, lady. Here again I come to the signing. Well, look, she's showing me something symbolic.

He's on a pinnacle in this place. She built up like a little high throne and she is sticking him up on it. I get first the pinnacle and then the throne and he has been stuck on it. This has all to do with the institution. He feels swelled up and important there, you know what you feel, swelling, and it has all been very good. It has all been like the top, something that came up that was very difficult about the same time, but he sort of overcame the difficulty, and it all seems right.

Wasn't there something about him not being very well not long ago?

L. W. A. What about that?

Oh, something worried her, something went wrong, something to do with his health. She is not worried now. I do not get a feeling of worry now; but I felt she was.

What's a leader? Does he lead? I feel someone leading or controlling something. I got a little wand in my hand and I feel as if I am controlling something. That's right.

(See Special Note, Page 214.)
The reference is perfectly clear.

For a few years I have occasionally had some trouble with my health but nothing really serious.

(See Special Note, Page 214.)
This is evidently a reference to my again having become Director, etc.

L. W. A. Could she give me a little more about that?

I may be getting this symbolically. I am sitting up as if I am ruling something. He has jumped up lately, hasn't he? He has jumped up. I feel he's got somewhere lately. He jumps up. He got somewhere and he had been photographed and he didn't like that. He had some photographs taken and he didn't like it.

(*Sotto voce*: Oh, did he? Did he, lady? Wait, I tell her.) Did he have some special clothes lately? Did he dress a bit different lately? Didn't he have some special clothes for what we have been talking about and for the photograph? Because I feel all dressed up. Like the hymn that sitter told me "all dressed up and no place to go." But this gentleman was all dressed up because he *got* a place to go to. And she said he doesn't particularly like having to be all dressed up. But she giving all these things because she has been watching him.

Doesn't he have to look through papers a lot? He has papers put before him and goes "Hoo!", like that, as if to say, "That not much good!" And some papers he will say, "Oh, yes, that's good, that's right." Like I feel him going through these papers, I am kind of feeling them. Doesn't he need a good many papers on certain days? I feel on certain days he would have people in front of

The press took pictures of my being sworn in by the new Comptroller and I didn't like it.

(See Special Note, Page 214.) I think this refers to the honorary degree. I "dressed up" in an academic gown and cap and the press took photographs.

Note by L. W. A.: When Mr. Blair called on me several weeks after receiving the record, I asked him whether he disliked being "dressed up" in cap and gown for the occasion. He laughed and replied: "No man likes it."

This whole paragraph is correct as applied to a lawyer's work. Note the words "judgment" and "opinion."

him, like a little gathering of people, as if they was listening to him and rather like looking up to him in a way. Has it something to do with a Day of Judgments? I am not getting it quite right, but that is it in a way. I am getting like Day of Judgment, do you see? Oh, that's right in a way. It isn't what she would have called it, but she says, "Oh, yes, it is right in a way." As if people was listening very carefully to him. They sort of looking up to him and waiting for his opinion. I've got to think of the word judgment somehow. The word comes to me; oh, that does come to me very, very strongly, the idea of judgment.

What is it—to seal, to seal, seal? I do not know what this is. Does he have anything to do with seals? I got a feeling she keeps giving me the word "seals." And hasn't he got something to do, and does he train seals? (*Sotto voce*: Do you mean performing one?) No, no, Mrs. Lyddie, not performing seals. Do not put that down. It is wrong. I don't mean seals what catches balls. You needn't write that, because the lady says he never has done that. Something to do with seals and learning and training for something carefully. Stamping, and I got it mixed up, like stamping. The lady says that you know what she is trying to describe, that it hasn't anything to do with animals at all. Anyhow, she is awful pleased over this.

The word "seal" is, of course, relevant to a lawyer's work. Note that Fedá evidently did not understand its significance, but the lady said "Mrs. Lyddie" would understand.

Note by L. W. A.: I thought Mr. Blair was a lawyer and "seal" seemed appropriate.

Is he fond of music? Does he go to a place where there is music, and something that makes him think of this lady, and somewhere where he has lately been that makes him think of her? I do not know why that comes in here, but she gives it. I expect this fits in here, though perhaps you didn't think so.

Oh, hasn't there been a kind of ceremony, something he has gone through or gone into recently that you would call a kind of ceremony or ordeal that he has gone through?

Change his name? I want you to put it down like a question. He hasn't changed his name lately, has he? But there's something that he has done lately that's made some alteration about his name lately. Yes, it has; the way he had put his name. I know that it's very peculiar, but she is giving it to me so strongly what has been happening to him lately is the materialisation or realisation of something that she and he dreamt of and talked over and hoped might be. This nice thing that's happened to him lately, he would have liked it to have happened in her earth life. Certain things that have happened he would have liked her to have been with him too, with him. That's right, that's right. Now, wait a bit.

I am not sure about the reference here. Mrs. Blair was musical, but I am not at all so. If the statement "this fits in here" means to refer to the University it is, however, clear because Mrs. Blair and I always went to football games played by its teams anywhere near our home and there is music at these games. I go now and doing so "makes him think of this lady" always.

I went through "a kind of ceremony" when the honorary degree was conferred. It was a "kind of ordeal."

This is very good. Fedra gets the impression that I have not changed my name but something has happened lately that could change the way of writing it. This is correct as related to the honorary degree. I could (but do *not*) call myself Doctor. The reference is also to an honor; something Mrs. Blair had talked about. She was always more interested in any distinction or honor for me than in the purely business side of my work and talked about such things.

Note by L. W. A.: The honorary degree was conferred on Mr. Blair two months before the date of this sitting, May 30, 1937.

October, October. What does she mean? October. He will be doing something that is important in connection with all this, he will be doing it in October. She has heard him say so. He's been like looking forward, and this will be in October. Something that will happen of an important kind in October, and he has rather expected it. That's right, that's right, Mrs. Lyddie.

Has he got some more money lately, too, something that's made things easier, to do with money? And again I have been looking ahead a bit, as if I have been looking forward to next winter, as if saying, Oh, that will be better next winter. She's talking about money. He is not a man who is always thinking about money; he doesn't concentrate on it; he doesn't always hold on to it; but at the same time certain things that have been happening, and are happening, that would make anybody in his position say the same thing. There have been changes, changes in his material life.

Now she looks back to when she was on the earth, and she remembers talking and thinking about a similar condition and position to that which he is in now, not quite the way because the circumstances were different, but we were contemplating the possibility of such a position but from another angle to the present one. And we were talking about some-

Reference to October not identified. There was, however, a meeting of the Board of Public Works scheduled for the following September and October. (See Special Note, Page 214.)

There has been a distinctly favorable turn in some of my investments. The favorable turn continued into the following winter.

I do not think a great deal about money — probably not as much as I should.

Mrs. Blair had talked of the possibility of my holding public office later in life. The reference here is related, I think, to Special Note, page 214. Director of Public Works is considered a public office of real distinction in my state. I refer to the office, not the incumbent. Although the Board of Public Works was not created until after Mrs. Blair's

one, someone else who was then occupying a similar position and going through similar conditions. So what's been happening lately had a sort of connection with what we talked about, visualized, long ago.

But they didn't always live in this place, did they? She is jumping me to different atmosphere, I have got a feeling she is jumping me back to another place altogether. Weren't they connected with a different town? I do not know what she means, but she is taking me to this condition away from here.

I told you I sensed the daughter. I do not know whether she has got more children, but I only sensed the one. I can't feel any more. But the reason I am saying this is I got a very peculiar feeling, very, very peculiar. I get something about another child, not a child on the earth, but a child that either didn't live or wasn't formed properly, a child that should have come to her. Perhaps you could find out about that. I do not think you would know that.

What does he carry that little stick for, that gentleman on the earth? Does he use a little stick? It isn't a pencil. Perhaps I shouldn't say stick, but I feel a rod or something. Does he use it? Does he point out something with it? But I feel he got a stick and he has been doing something lately rather out of the ordinary, and I am using a stick. I am

death, we had had several friends whose careers in the Public Works system we followed with interest.

Mrs. Blair and I are natives of the same city. As a small boy I lived in Washington for three years.

We have other children besides the daughter. The other references are not correct.

This is not clear enough to be understood. But I used a stick sometimes in taking walks both in town and in the country.

choosing a stick, I might be picking it out from other sticks, and I am looking at it carefully to see if it is the right kind of stick.

Has he been somewhere lately where there is a platform? I got a room with a platform. Has he been on the platform? I am sure it is something he has been doing, something with a platform, and the lady was with him on it, and she thought how surprised the people would be if they had seen her there! They all would have run out of the place, she says. I think they would all have run out of the place. Oh, she thinks they might have wanted to investigate her; but I think they would have run! I'm sure they would have run.

Has he anything to do with the letter P? Not his name. Doesn't he do something you would describe with a word P——? It looks like a P. She seems to think you would know that. Something to do with his life, his work.

Where's he been where the long tables were? I see a room and long table, and I was going to say benches or something, something long and rather narrow. It feels very clean and tidy in this room, and very bare. It isn't a pretty room. I do not feel curtains and cushions—bare. I feel I am putting my hand round something glass, glass there, and I also feel a cupboard with doors

The honorary degree was conferred on a stage or platform, in a building.

P not identified.

Note by L. W. A.: "P" is the initial of the word *plead*, an essential part of a lawyer's work. If taken in conjunction with the other appropriate statements, it fits in. But isolated initials at best carry little weight.

This could refer to a court room, director's room or board room. It seems to be confused.

that lock; and whatever's kept in the cupboard would be closed up or locked.

Will you ask him whether he has bought something for seeing through something, for examining through? I feel I want to hold something up to my eyes for examining better. You see what I mean? I want to get the right idea. I feel I am getting something to see very carefully with.

Stone steps; has he something to do with a building that would have stone steps inside? I know steps outside of buildings are stone, but this one, stone steps inside.

[Feda, at this point, gave a lengthy description of a public monument and its setting which she said had a peculiar significance for Mr. and Mrs. Blair. L. W. A.]

Is there a large gateway, a kind of imposing opening, an opening or gateway of an impressive kind? What's the invalids doing? Close here are invalids or cripples. I sort of feel them. I do not know whether it is a place where they all meet together or not, but I feel them just the same. I get invalids or cripples.

[Feda continued by referring to something French but not in France relating to Mr. Blair. This reference had no meaning for him. L. W. A.]

And has he been thinking of going on a ship lately? He has

I had been using a glass to study a questioned signature to a paper. A magnifying glass is kept in my desk.

Possibly the public building where I was sworn in as Director of Public Works. The idea in Special Note, page 214, keeps recurring throughout the sitting.

I cannot identify the monument but I was and am a Trustee for a hospital for crippled children. Mrs. Blair was interested in such work.

I had given some thought to a sea trip.

either been talking of a ship or thinking of a ship just lately.

I got to be a bit careful to separate my mind from this lady and Mrs. Buddy; but I get a very strong feeling, something you could guess why I had to do that. There is something about the conditions that, though I shan't mix it up, I feel I have got to keep it different. There is something alike, in a sort of way, and I think afterwards you will know what I mean.

L. W. A. I understand, Fedá.

Note by L. W. A.: As previously stated, I had taken many proxy sittings for Dr. John F. Thomas in which Mrs. Buddy was the communicator. The "conditions" between Mrs. Blair and Mrs. Thomas and their husbands were alike in some respects and very different in others. Both Dr. Thomas and Mr. Blair had lost their wives and both had certain professional interests in common. But the differences in the background and way of life of Mr. and Mrs. Blair and that of Dr. and Mrs. Thomas were striking.

Note by Mrs. T. C. Guinan: After Mr. Blair's proxy sittings with Mrs. Leonard, Dr. Thomas showed me one of his own Leonard proxy sittings of a later date bearing on this similarity and difference between Mr. Blair and himself. I then showed him this passage in Mr. Blair's sitting. Dr. Thomas was delighted with Fedá's subtle distinction.

In closing I quote two complete passages from a third proxy sitting I had with Mrs. Leonard for Mr. Blair on January 9th, 1938.

FEDA

Look, Mrs. Lyddie—1903—it is a long time ago—1903—will

ANNOTATIONS BY MR. BLAIR

I graduated in class of 1903. Arrangements are in progress

you say 1903. He has had a link up with the past and particularly with 1903. There has been some matter within the last week or two coming up connected with people and happenings of that time. It is a long time ago, isn't it Mrs. Lyddie? It is a long time ago but it is right. It was rather important.

Mrs. Lyddie, did I tell you that this lady had gone rather quickly at the end because I think that was right. I feel it again. I do not think he was expecting her to die then. Going back to her passing—ask him if he remembers anything about a Monday before her passing. And if he remembers trying very hard to do something for her on a Monday before her passing. He wasn't altogether successful in what he tried to do. Not altogether—he didn't do quite what he wanted to do but he did something else. He hadn't done quite what he hoped to do for her but he did something else in its place—as if he was saying to himself "Oh probably this will do." That was the Monday before she passed. There was someone he wanted to see, some interview, and he couldn't see this person in time. Someone he wanted to see and he couldn't see them in time. There were some people important just then—an H—and I am getting an M—and I feel that those were people important about that time. I do not know if it fits in with what she just said but I get H and M, or M and H.

now for the 35th anniversary of the class and for a reunion.

I returned to my home on the Monday before Mrs. Blair's death. I found her seriously ill. We went to a specialist that day and a minor operation was performed without beneficial results. Later I called in a Dr. M. and wanted to get a Dr. H. but did not.

Obituary — Professor Hans Driesch

During the past year three scientist-philosophers have been lost to us. Last August Sir Oliver Lodge died at his home in Wiltshire. In January Professor Henri Bergson died in Paris after making a final heroic protest in defence of religious and intellectual freedom against the Nazi tyranny. And on April 17th the philosopher and biologist, Professor Hans Driesch, died in Germany. All three men were as outstanding for their moral courage as for their intellectual genius and in spite of their difference in nationality they were brothers in a common interest. During their lives they contributed much to the advancement of psychical research and lent to it the full weight of their prestige.

Professor Driesch was born in Kreunznach in 1867. After studying at Hamburg, Freiburg, Munich and Jena, he became a research biologist. In 1891 he made his well-known experiments with the egg of the sea-urchin, the results of which appeared to him so revolutionary that he was influenced into the field of philosophy. He then went to the University of Heidelberg where he was appointed Professor of Philosophy. Later he taught at Cologne and Berlin. He delivered the Gifford Lectures at the University of Aberdeen in 1907 and these lectures were later published as one of his chief works, *The Science and Philosophy of the Organism*.¹ In 1922 and 1923 he succeeded Professor John Dewey as visiting lecturer at the Imperial University at Peking, and in 1926 he visited the United States as exchange professor at the University of Wisconsin. While in this country he gave an interesting address on vitalism and psychical research to members of the American Society for Psychical Research.

¹ *The Science and Philosophy of the Organism*. The Gifford Lectures delivered before the University of Aberdeen in the year 1907 (2nd volume, 1908): Adam & Charles Black, London. 1908.

Among the other published works of Professor Driesch we may mention *Mind and Body*,² a criticism of psychophysical parallelism, and a more general philosophical work, *Man and the Universe*.³ He is best known to readers of the literature of psychical research for his *Crisis in Psychology*,⁴ which contains a theoretical discussion of psychical phenomena, and for his *Psychical Research*.⁵

To return to the biological experiments which so greatly affected Professor Driesch's philosophical views, they may be briefly described as follows:

When he separated the first two or the first four cleavage cells of the egg of a sea-urchin, he found that he had two or four complete organisms. By reversing the process, he was able to fuse two or more eggs into one giant organism. He further discovered that he could change the relative positions of eight or more cells without changing the normal development of the embryo. In the case of a thousand cells he could change or remove as many cells as he liked, *where he liked*, and still a normal organism would develop. Further experiments demonstrated that the same changes could be made in the embryos of other lower organisms, the ascidian *Clavellina* (a sea squirt), for example, or the *Planaria* (a flatworm). If they were cut into small pieces they would remodel themselves into complete organisms in the course of a few days.

These results convinced Professor Driesch that the mechanistic theory of nature was insufficient to account adequately for the facts of embryology, heredity, and organic movement — that, in fact, a "preformed material structure" was an impossibility. He was thus led to formulate his

² *Mind and Body*. Authorized translation by Theodore Besterman: Methuen & Co., London. 1927.

³ *Man and the Universe*. Translated by W. H. Johnson: George Allen & Unwin, London. 1929.

⁴ *The Crisis in Psychology*. Princeton University Press, 1925.

⁵ *Psychical Research*. Authorized translation by Theodore Besterman: G. Bell & Sons, London. 1933.

theory of dynamic vitalism for which he became famous. In brief, this theory states that the organism, though without a doubt a material system and reducible to terms of measurement, is *not* mechanical. The forces of matter are at work in the organism, but something else is also at work directing the material forces. Professor Driesch gave the name of *entelechy* to this unifying, mind-like, non-material directing force, though pointing out that his use of the term did not carry exactly the same connotation as the word used by Aristotle.

Entelechy has two important characteristics. It orders without changing the amount of energy in the organism. Its action is therefore "merely an ordering one, it 'creates' nothing, neither energy nor matter." Secondly, its control upon inanimate matter has both beginning and end. The first occurs in *assimilation*, the second in *dissimilation*.

The type of mediumship demonstrated by Palladino and Eva C., in which ectoplasmic materializations are seemingly produced in direct continuity with the medium's body, appeared to Professor Driesch to be possibly a similar process of growth. He was thus first attracted to psychical research. He saw in the vitalistic view of biology a framework into which such phenomena might fit. In developing this possible connection between vitalistic biology and certain types of physical phenomena in which psychical research is interested, Professor Driesch created an interesting hypothesis and perhaps a novel and rewarding avenue for further inquiry.

Professor Driesch gave in illustration of his point the astounding phenomenon of a tiny egg cell developing into the enormous and complex organism of the full-grown elephant. And such growth "is nothing less than a permanent stream of materializations, all of them occurring in the way of assimilation of a spreading entelechial control." Such a process might conceivably take place in so-called mediumistic materializations, though the area of control would have to be thought of as greatly increased and the

whole process greatly accelerated. But the *matter* is already there and need only be ordered or molded by some sort of super-entelechiol control. This theory, of course, can only be put forward in those cases where the phenomena would appear to take place in bodily continuity with the medium. On this theory we need not hypothecate any process of "creation." A normal process observed in biology is quite conceivably involved in the production of "materialized" forms. Thus, certain phenomena of a physical type are incorporated into an hypothesis of super-vitalism.

Professor Driesch confessed in his Presidential Address before the S.P.R. in 1926⁶ that he had himself never carried out successful experiments in psychical research, and even cast some doubt upon the authenticity of physical phenomena of another type — those hauntings, poltergeists, apports, etc., which do not appear to be in continuity with a living body. These phenomena, and especially the class of phantoms which do not seem to be the effect of telepathic hallucination, cannot of course be "explained" by super-vitalism. But Professor Driesch was far from dogmatic, quickly adding that scientists could never say "never." He concluded that even were there no evidence at all for phenomena of the ectoplasmic type, "on the foundation of vitalism something of the sort might be expected to exist."

Professor Driesch saw another important relationship between ectoplasmic phenomena and the normal processes of biology. "In embryology," he pointed out, "an *innate* idea, as it were, is transformed into material existence. May it not be that *acquired* ideas are also transformed in such a way? In a certain sense we might say, perhaps, that this is already the case in regeneration and adaptation, as these phenomena occur on the basis of a specific state of affection of entelechy and do not arise simply out of entelechy as a whole. But we know of still other phenomena in which the conception of an 'acquired' idea comes upon the scene in the clearest way.

⁶ *Proc. S.P.R.*, Vol. XXXVI. 1926-28. pp. 171-186.

"There are the well-known physiological effects of suggestion and auto-suggestion: inflammation may be provoked by the mere idea of it, and in a similar way all sorts of physiological processes may be influenced . . . (in such instances) there exists an immediate psycho-physical effect starting from specific mental conditions which are quite certainly not of the innate, but of the acquired kind."

Thus Professor Driesch developed his hypothesis that there was nothing new in materialization except the form-building character of such manifestations, and the fact that the effects are carried on outside of, though in continuity with, the body of the medium. He summed up his theory as follows:

"Vitalism in particular, if combined with the theory of suggestion, prepares the road for super-vitalism, i.e., for an understanding of a certain class of the physical phenomena of psychical research . . ."

The importance of Professor Driesch's contribution can only be estimated in the light of future discoveries. It depends upon two factors: (1) the correctness of his assumption that the ectoplasmic emanations of certain types of physical mediumship are indeed developed by a biological process similar to embryonic growth, and (2) the validity of the vitalistic view of nature.

This is not the place to embark upon a discussion of vitalism. The controversy of mechanistic materialism versus vitalism has raged bitterly since the days of Aristotle. In the opinion of Professor Adolf Meyer, vitalism is a recurrent philosophical trend resulting periodically from a too mechanistic interpretation of nature. It is thus not a progressive step, but simply a revolt against materialism which brings back a healthy moderation to interpretations of natural science.

Modern vitalism achieved its maximum popularity among scientists and philosophers about 1913. As a result of the publication of Professor William MacDougall's book, *Body*

and Mind,⁷ a long debate on the subject between McDougall and the English scholars, Hugh Elliot and Charles Mercier, appeared in the pages of *Bedrock's Magazine*. Professor Joad of Birbeck College, the University of London, has published a more recent theory of vitalism,⁸ and philosophers of the caliber of Whitehead have given arguments in its favor. On the other hand, Sir Peter Chalmers Mitchell debated the subject in favor of mechanistic materialism in his Herbert Spencer Lectures at Oxford in 1930, and Lancelot Hogben has attacked vitalism in his book, *The Nature of Living Matter*.⁹ Professor J. B. Haldane, although far from being a materialist, attacked, in his book, *Mechanism, Life and Personality*,¹⁰ the conclusions which Professor Driesch had drawn from his famous experiments. From a study of these divergent opinions one can only conclude that there is not much likelihood of a definite conclusion being reached in the near future on the issue of vitalism.

Let us not forget, however, the stimulation and the prestige that Professor Hans Driesch gave to psychical research. Whatever the fate of vitalism, he proved himself, in pursuing an unpopular line of inquiry, to be a courageous and independent thinker. Unlike others, Professor Driesch did not consider psychical research as if it were so much dynamite, threatening to explode and destroy the eminence of men of science. On the contrary, he paid it such tribute that he compared the Society for Psychical Research to the Academy of Plato, and prophesied for it equal fame.

JOCELYN PIERSON KENNEDY.

⁷ *Body and Mind*. Methuen & Co., London. 1911.

⁸ *The Future of Life, a Theory of Vitalism*. G. P. Putnam & Son, New York. 1928.

⁹ *The Nature of Living Matter*. Alfred Knopf, New York. 1931.

¹⁰ *Mechanism, Life and Personality*. E. P. Dutton & Co., New York. 1921.

New Library Acquisitions

We have been fortunate this year in receiving from the Boston Society for Psychic Research (now amalgamated with this Society) a number of copies of the *Proceedings* of the Society for Psychical Research. We have supplied the missing issues and a complete set will soon be incorporated into the Lending Library. The Hyslop Philosophical Library is also in order and may be used for reference by Members at the rooms of the Society. The books listed below have been added to the Editorial Library during the last ten months:

- Bergson, Henri — *The Two Sources of Morality and Religion*. Henry Holt & Co., New York. 1935.
- Bridges, Horace J. — *The Emerging Faith*. The American Ethical Union, New York. 1937. *Humanity on Trial*. Liveright, New York. 1941.
- Dixon, W. Macneile — *The Human Situation*. Longmans, Green & Co., New York. 1939.
- Dorcus, R. M., and Shaffer, G. W. — *Textbook of Abnormal Psychology*. The Williams and Wilkins Co., Baltimore. Second edition, 1939.
- Fisher, R. A. — *Statistical Methods for Research Workers*. Oliver & Boyd, London. Seventh edition, 1938.
- Garrett, Henry E. — *Statistics in Psychology and Education*. Longmans, Green & Co., New York. Second edition, 1937.
- Hettinger, J. — *Exploring the Ultra-Perceptive Faculty*. Rider & Co., London. 1941.
- Montague, William Pepperell — *The Ways of Things*. Prentice-Hall, Inc., New York. 1940.
- Reiser, Oliver L. — *The Promise of Scientific Humanism*. Oskar Piest, New York. 1940.
- Seabrook, William — *Witchcraft*. Harcourt, Brace & Co., New York. 1940.
- Sitwell, Sacheverell — *Poltergeists*. Faber & Faber, London. 1941.
- Stromberg, Gustaf — *The Soul of the Universe*. David McKay, Philadelphia. 1940.
- Stuart, C. E. and Pratt, J. G. — *A Handbook for Testing Extra-Sensory Perception*. Farrar & Rinehart, New York. 1937.
- Worcester, Elwood — *Life's Adventure*. Charles Scribner's Sons, New York. 1932.

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