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Lily Dale, N. Y.

Survival

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THE SURVIVAL FOUNDATION, Inc.

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Lily Dale, N. Y.

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*For the Reconstruction
of
The Spirituality of America*

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SURVIVAL FOUNDATION, Inc.

7 EAST 42nd STREET
New York City

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A program of the work and activities of the Survival Foundation will appear in the September issue of the Magazine.

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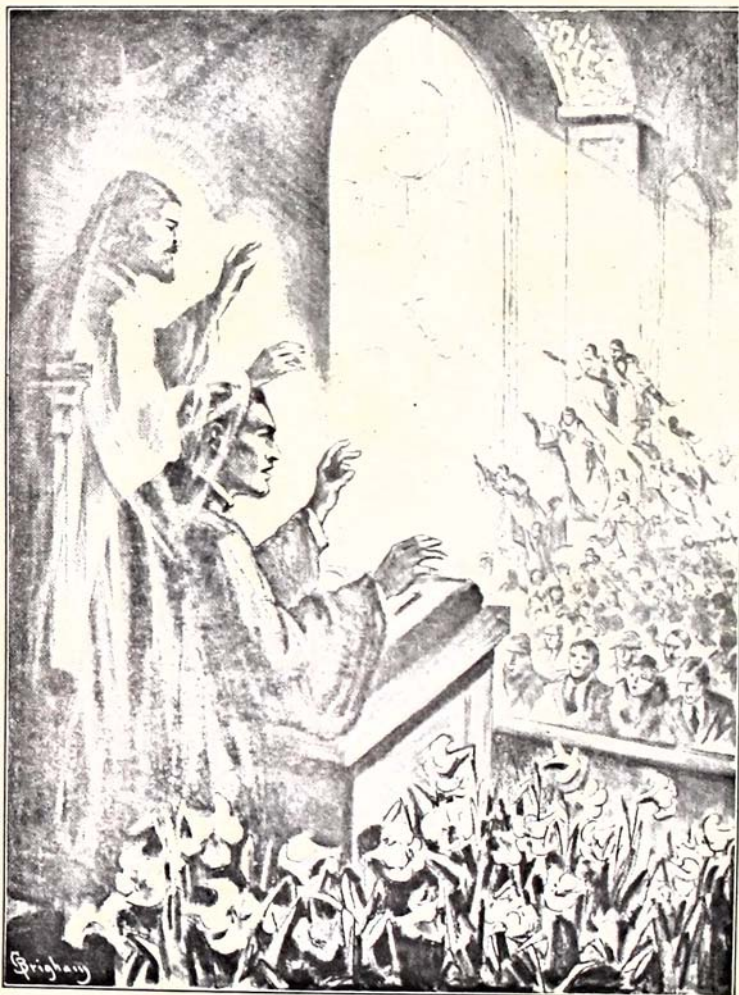
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*Never the Spirit was born:
the Spirit will cease to be never:
Never was time It was not:
End and Beginning are dreams.
Birthless and deathless and changeless
remaineth the Spirit forever:
Death hath not touched it at all
Dead though the house of it seems.*

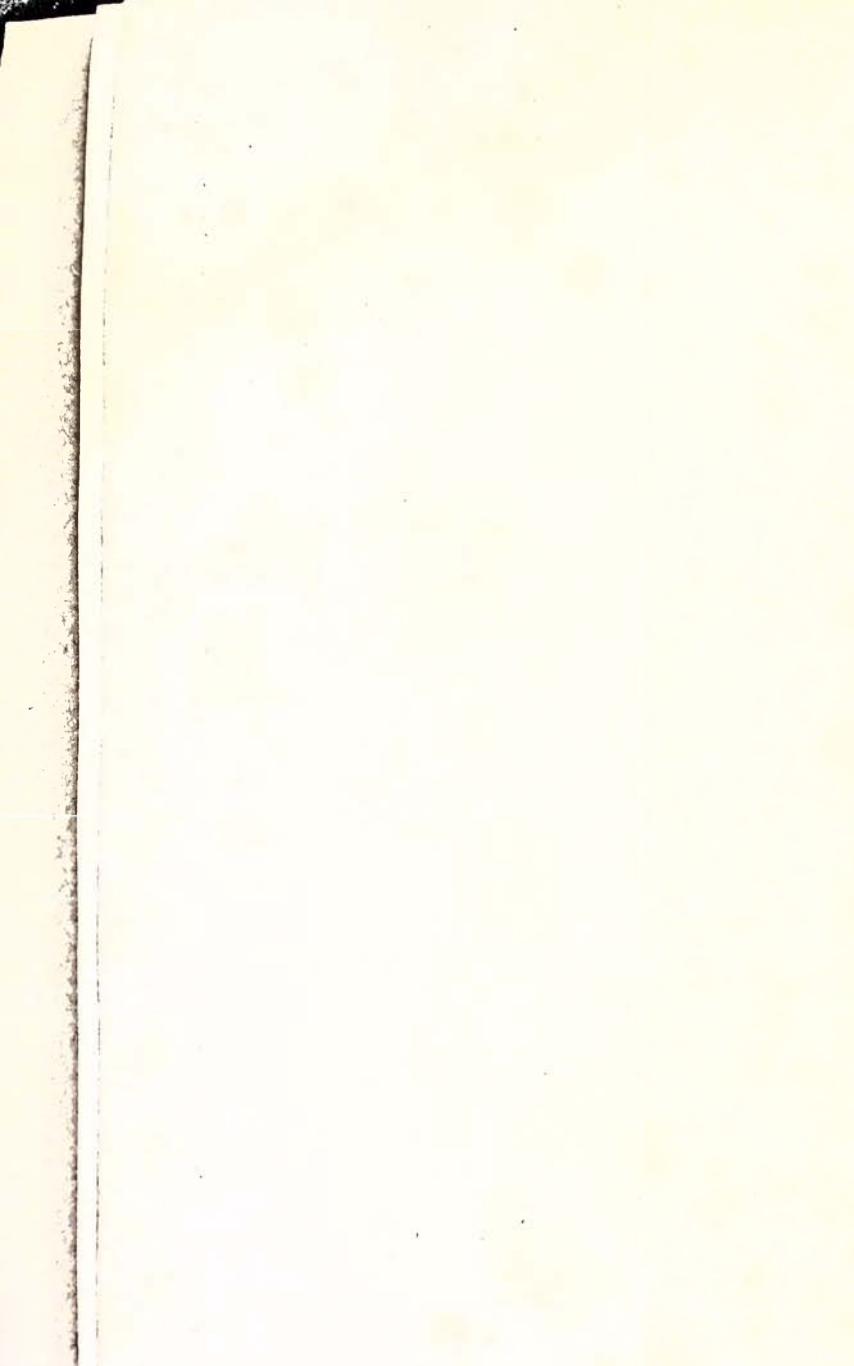
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From a drawing by W. C. Brigham, Jr.

THE INSPIRED PREACHER

(See "Mediums in the Church" p. 52)



EDITORIAL NOTES

The first day of August 1935 marks the official birthday of the monthly magazine *SURVIVAL*, the organ of the SURVIVAL FOUNDATION. At a time like the present, when our libraries and bookshops are flooded by an overwhelming tide of periodicals devoted to the propagation of news and ideas concerning the mental, psychical, and spiritual interests of man, it will be natural to enquire why it has been considered necessary to add to their number, and whether there exists a sufficient justification for this new venture?

To this question we are glad at once to be able to offer an answer which we believe will fully satisfy all who are prepared to give serious attention to what we have to say. This answer is implied in the very title of our organization, *SURVIVAL FOUNDATION*, and the meaning of these words is thus interpreted in the first Brochure issued by our Directorate:

“*SURVIVAL* is the word chosen to imply the truth that all that is essentially YOU—your Self, your Mind, your Treasury of Memory and acquired Personality—in short, your Character and all that makes you an Individual—survive the loss of the Body and continue in a state of greater activity and freedom.

FOUNDATION is the word chosen to imply that Stability and solid foothold which the knowledge and practical realization of the psychical laws in their scientific exactitude will provide.”

SURVIVAL, then, as the organ of the Foundation, raises the standard of a definite and affirmative conviction of the truth of man's immortal destiny. On the platform of this affirmation, without any qualification or compromise, the whole future activity of the Foundation will rest. We accept as proved to all reasonable satisfaction, and so far as human testimony can offer proof, that the Soul and

Mind of man survive the dissolution of the body. We shall save our readers all perplexity by that affirmation and ourselves an ineffable waste of time by a consistent adherence to this principle. As to the FACT of Survival therefore we shall admit no controversy. This by no means implies any narrowing of the field of debate, but rather a shifting of the whole area of discussion to a field of enquiry and speculative research even more important than the Fact itself—namely the NATURE of those other phases of life and conscious being which we take up when we have laid aside the outworn garment of the flesh; and of those modes and mental and psychical activity which we may experience whilst yet encased in our earthly tabernacles, but aloof from all the sense-activities of the body—the activities of the dream-state, of trance conditions, and of the soul in meditation.

* * * *

We believe that this limitation of our platform will make our work a thousandfold more fruitful and more inspiring to innumerable souls who are seeking the truth and are appalled by the confusion of vain opinions and the intellectual negations which are met with on every hand and assail the reader with doubt and contradiction: all to no real purpose, since the survival of the Mind and Soul of man is proved, and Faith goes hand in hand with Knowledge. We have chosen the symbol of the Ark as emblematic of the certainty of our position. Our Ark of Refuge is built of the stout timbers of a Faith which is far more than mere belief. It is that which the writer of the Epistle to the Hebrews has so finely described as "The substance of the things hoped-for; the evidence of the things not seen." Such Faith is spiritual Knowledge, and it will bring with it an assurance that no man can take away.

CONFLICT OF RELIGION AND SCIENCE

We hear much of an alleged conflict or warfare between religion and science, and much talk also of their reconciliation. It is not true to say—as one eminent exponent of science has said—that there is no conflict between the two. But the conflict is not necessarily a destructive one. Even in material history there are two types of warfare known among nations—the one destructive and ruthless in its cruelty, the other constructive and regenerative of civilization. One is devilish, the other divine. The warfare between religion and science is a perpetual conflict in which each makes conquest of its opponent—science by illuminating religion with the light of reason and religion by interpenetrating science with the inspiration of the mystic and the imagination of the poet and prophet. So religion tends to become scientific, and science tends to become religious.

SURVIVAL will stand for this approximation of the two contrasted modes of mental activity paramount in human affairs. We shall not expect at once to win the official approbation of those journals devoted to the strictly intellectual lines of research; yet we believe we shall not fail to gain their respect and a measure of recognition, since we shall never desert the principles of scientific accuracy, nor the methods which science has evolved and approved for research and enquiry. On the other hand, the relation of our organ to religious thought will be a stable and well-defined one; since it cannot be denied that the faith in survival is and always must be the really vital element in the work of the churches and the foundation of all systems of ethics and morals in the higher sense.

THE PROGRESS OF PSYCHICAL RESEARCH

The work of the original psychic research societies has up till now been largely one of record, and necessarily

so—like the work of the naturalist in collecting specimens for analysis and classification. At the time that these Societies were formed, there was very little of what might be described as educated public opinion on psychical matters and next to no real appreciation of the nature and significance of psychical phenomena, whose very existence was scouted by the representatives of science. Everywhere there was among the learned a determined scepticism and an attitude of contempt.

On the other hand, the general public were the prey not only of strong religious prejudice, but of all manner of credulous and superstitious notions, founded in ignorance.

Hence the London Society for Psychical Research and its daughter societies—among which the American S.P.R. founded by Dr. James H. Hyslop still survives, had the work of laying a foundation only. Their platform could not admit the acceptance of psychical phenomena as such—that is to say, as facts implying the existence of a surviving entity—the Soul. All that they could affirm officially was that there did exist sufficient grounds for enquiry and research into various unfamiliar facts and phenomena in nature. So it will be seen that the work of these Societies was to a great extent restrained, and that they had to maintain a strictly conservative attitude if they were to retain the respect of official science. Now this conservative attitude tended inevitably to become a negative one, and so the usefulness of these Societies little by little dried up, and they became as it were machines for the repetition and multiplication of phenomena—a dreary mill which seldom ground out any new conclusion from the innumerable stale facts stored away in their files—like mildewed wheat in antique granaries.

We shall find, if we survey their records, that much of

their possible usefulness has been marred by fruitless and tedious controversy and by a battle of individual opinions. Coming down to practice, the treatment of mediums under the old regime was generally unsatisfactory. Systems of control were based upon the assumption of fraud and so the whole atmosphere of the work of investigation was tainted by suggestion of the medium's duplicity. And the methods of control were often such as to preclude the development of the very phenomena desired.

* * * *

The New Era in psychic science must be marked by an altogether changed attitude to the medium, and an entirely new approach to the study of the subject. It must be based upon a positive and affirmative platform and no longer upon a merely speculative one. And such platform will be ours. We shall affirm the reality of the many imponderable forces at work in connection with the human *Psyche*—the soul of man. We shall affirm these forces to be capable of affecting not only the psychic constitution of others round about, but also of influencing objects in the physical world. We can now take this stand because, for the first time in history, there exists a public not only educated to a fair knowledge and appreciation of these psychic forces, but desirous of exploring them and of finding out the truth concerning man's soul and its destiny.

* * * *

SURVIVAL will endeavor to present to its readers something of the extraordinary variety and extent of the manifestation of these forces in psychical phenomena, but more especially those which relate to the survival of the human Personality. Study will be made of the laws which govern the interaction of Mind (or Soul) and Matter, and of those Energies of Nature which form the link between.

It is possible now to take a firm standpoint on the question of telepathy and on that of the phantasmal appearances both of the living and of those who have passed from the body. Next we can speak with certainty on the question of those steadily developing faculties of the human mind which are above and beyond the ordinary avenues of the senses. These we term the Faculties of Supernormal Cognition. These are by no means all the aspects of our work which might be mentioned here, but they will suffice. On the new basis of a declared belief in Survival, the work of research can go on and go forward as an experimental science with a constructive program for the future.

* * * *

Among the many fascinating subjects of our quest will be the nature and powers of those more subtle vehicles of the human spirit which animate the body of flesh, building its form and controlling its activities. It is through these finer vestments of the soul that the whole cell-structure of the body is co-ordinated and the powers of mind linked with the energies of the physical world.

The existence of these finer bodies has been known to the enlightened of time immemorial. Greek philosophy and Egyptian eschatology both affirm them. It is the task of modern Psychic Science to demonstrate them; and we may say with confidence that steps have already been taken towards that end.

The forces—electro-magnetic and etheric—which control and dictate the activities of man's nervous organism are maintained in a symmetric order and constitution by a vehicle which we term the Etheric Counterpart of the body of flesh. This is one of our first objects of study, since it lies nearest to the threshold of the Physical and can therefore be subjected to physical tests. But the mental and emotional vehicles will, in their turn, receive attention and they possess an importance which will prove hereafter to be even greater.

PSYCHIC RESEARCH

CHAPTER XV

from

"LIFE'S ADVENTURE"

ELWOOD WORCESTER, D.D.

To no field of human interest are the profound lines of James Thomson more applicable than to Psychic Research:

"Nay, be assured no secret can be told
To any who divined it not before.
None uninitiate by many a presage
Can understand the burden of my message,
Although proclaimed aloud forevermore."

Shortly after the middle of the nineteenth century in the period of the greatest glory of British science, the unanimity of unbelief in regard to psychic phenomena and communications from the dead began to be invaded by the defection of several of the greatest men of science. Alfred Russel Wallace, co-discoverer with Darwin of evolution, publicly professed his faith in both. In 1869 William Crookes, one of the greatest of British physicists, whose publication fell on England and on the world of science as a thunderbolt, began his classical experiments in psychic phenomena.

After every precaution against fraud which his science dictated and permitted, after a careful search through his own small laboratory and of the person of his medium, something happened. While the medium was entranced in an adjoining room and Crookes believed himself to be alone in his workshop, the form of a child approached him; she spoke to him, informing him that her name was Katy King, and that certain discarnate spirits had resolved to accept the challenge of materialism and through her to present convincing evidence of survival. Before the amazing proofs she offered him (supposing

Crookes' safeguards against fraud to have been perfect and his reports truthful and correct) what remained of his skepticism logically melted away. Crookes also availed himself of the opportunities offered him by the American medium, D. D. Home, in a series of highly impressive "sittings."

Crookes' first report of his experiments appeared in *The Quarterly Journal of Science*, of which he was editor, in July, 1870. In October, 1871, a second report followed. In the first article Crookes laments that scientific men "have refused so long to institute an investigation of psychic facts." But in the second article he adds, that when he had communicated his intention of so doing "the announcement called forth universal expressions of approval," in support of which he quotes from many letters. In the first article in *The Journal* he says, "I began an enquiry suggested to me by eminent men exercising great influence on the thought of this country," but, unfortunately, he does not designate whether these were men eminent in science.

As might be expected, reports of so startling a character were not well received by the great societies representing orthodox British science. "I forwarded an account of my experiments," says Crookes, "to the Royal Society on June 15th, 1871, and addressed myself to the two secretaries of the Royal Society, Professor Sharpley and Professor Stokes, inviting them to my house to meet Mr. Home. Mr. Sharpley declined; Stokes said he would like to see the apparatus, which he suspected was faulty, but didn't want to see Home.

On June 28, 1871, Crookes sent another paper to the Royal Society, whose reception was postponed until his pamphlet should be published. I cannot learn that it was ever accepted. He then turned to the British Asso-

ciation for the Advancement of Science. "At the urgent request of a gentleman on the Committee of Section A, I communicated a paper consisting of about sixteen closely written pages to the British Association in which I recounted some of the experiments. Section A referred it to a Committee to decide if it should be read." The "Committee" appears to have been Professor Stokes, who wrote Crookes that he had only fifteen minutes to examine the paper, but saw no objection to appointing a committee to investigate the subject, "*if a small number of persons in whom the public would feel confidence choose to volunteer to act*" (Italics mine). Apparently no one chose and as far as I am able to learn the paper was never read. Nevertheless, many years later, when Crookes was elected President of the British Association in 1898, he specifically stated in regard to his psychical findings that he had "nothing to retract" and he was prompt to reply to the criticism of scientific men, Stokes, Balfour Stewart, Coleman, Sellers and others.

One can only contrast the utter indifference accorded to the report by a man of the highest scientific attainments on man's destiny and his possible survival of bodily death, with the pleased interest with which Crookes' invention of colored glasses to protect the eyes of British iron-workers was received. Had not David Strauss, the great German critic and skeptic, prophesied "the happy day when science should cast down her last enemy, which is Immortality?"

Shortly after Crookes had made his investigations he was strengthened in his position by the whole-hearted conversion of two other English physicists of the first rank, Sir William Barrett and Sir Oliver Lodge, whose interest, in the case of the former, continued until his death, and, in the case of the latter, continues until the present hour.

Years later, when president of the British Association, Sir Oliver Lodge, in his presidential address, made a specific statement regarding his convictions on psychic phenomena. In the persons of such men as Alfred Wallace, Sir William Crookes, Sir William Barrett and Sir Oliver Lodge, neither the explanation through fraud and impure motives, nor through dementia, is applicable.

Such incidents are full of instruction. They show plainly enough that in these matters no one can be convinced against his will, according to the bitter saying of Jesus, "Neither will they be persuaded though one rose from the dead." The very general reluctance of educated men to consider evidence on this subject or to investigate it themselves springs from several causes. Of these the most important in America is "Spiritualism," as a cult or creed. Sixty or seventy years ago the Spiritualists claimed eleven million adherents in the United States. Grossly exaggerated as these claims undoubtedly were, the mere fact that they could be made shows the greatness of the delusion. I call it such because, in a field of investigation which requires strict rectitude, knowledge of scientific method and the nature of evidence, above all, knowledge of abnormal psychology which enables us to estimate the resources of the mind, almost all the votaries of Spiritualism lacked the latter qualifications. The result was much fraud, the enunciation of vast, unfounded claims, followed by general disillusion, disappointment and disgust. England never suffered from the vagaries of Spiritualism to any such extent. Therefore it has been far more hospitable than America to Psychic Research. In England this science has found greater acceptance and has been able to command the services of a larger group of eminent men.

I may say, in passing, that any one who takes it upon

himself to discuss these questions today ought at least to be able to distinguish between Psychic Research and Spiritualism. The two are not identical, nor allies. One may well be regarded as the enemy of the other. It would be just as intelligent to call astronomy astrology, or chemistry alchemy, or surgeons barbers, and to hold the later sciences responsible for the errors of their predecessors out of which they sprang, as to identify Spiritualism and Psychic Research.

A second cause for the indisposition of many men to investigate supernormal phenomena, or to be influenced by the investigations of others, is the secret fear of death, of the dead, and of all that pertains to death, by which innumerable men and women are troubled all their lives. I have encountered this fear too often in my analyses of patients to be in doubt of it.

The aversion and indifference of the great majority of men of science, with some brilliant exceptions, I should not ascribe to personal idiosyncrasies or to historical ignorance. It springs from something more profound and universal. Today as much as at any time in the past, science rests on certain metaphysical assumptions. Kant declared that science exists only insofar as it can prove its statements by mathematics—a statement which Dubois Reymond, the great physiologist of Berlin, modified by saying that science depends ultimately on mechanics and that the only science we can recognize must be able to formulate its theories of the universe in mechanical terms. In England and America science is committed to the dogma of mechanism which must explain everything, even to the most subtle or exalted manifestations of life. In Germany this doctrine is vigorously opposed by the Vitalism of Hans Driesch and his school. Neither now nor in the future can Psychic Research present its findings in

terms of mechanics, therefore it is held to be no science and its so-called findings are vain and not to be accepted as possessing objective validity.

I must here call to mind Darwin's saying that a single observed fact is capable of modifying or destroying all theories. On the mechanistic theory such facts as have been observed and recorded by psychic researchers could not possibly have happened. Yet they have happened, under the eyes or through the ears of some of the best observers of the past two generations of men of science, not to speak of earlier times. What is the inevitable conclusion? The theory which pronounces such occurrences impossible is false, and the more science commits its very existence to this theory, the more profoundly will its authority and credit be shaken when the occurrence of these facts is generally acknowledged.

Whether man survives or does not survive bodily death is not a matter of theory or of philosophy, it is a question of fact. A man may be totally ignorant of philosophy and yet survive death. For a long time, ever since man began to think, this question has been before the world. Some have affirmed, some denied, but by their arguments no definite conclusion has been reached.

There is another world of which science was totally ignorant until a generation or two ago, the world of the minute, of micro-organisms, which now plays so great a part in all our theories of health and disease. By 1683 Leeuwenhoek had discovered this world of the "infinitely little," never before seen by human eyes. He wrote the Invisible College (Royal Society) of England about it. Yet no one suspected a relation between these bacteria and disease. A hundred and fifty years later the brilliant and practical Hungarian, Semmelweiss, proved that child-bed fever was contagious. Women in his hospital wards

died in rows in their beds. Yet the microbic origin of their disease was unrecognized by Semmelweiss. It was revealed only by Pasteur, Lister, and Koch, who struggling against initial difficulties, demonstrated that microorganisms caused bacterial diseases. In the face of great opposition and criticism, they began to protect humanity against hydrophobia, hospital gangrene, child-bed fever and other scourges.

Suppose science had continued to oppose and ridicule the search for bacteria as it now ridicules the search for another unseen world, the world of the Spirit. What would have been the mortality rate of the World War?

The attitude of science toward immortality is very similar to the position it took a few generations ago in regard to the existence of life in the profound abysses of the ocean. Many men of science had studied this question and had proved by convincing arguments—the Stygian darkness, the enormous pressure of water, the absence of vegetable organisms—that such life was impossible. At last some one thought of making deep-sea dredges capable of laying hold of such life and of bringing it to view if it were there. In the year 1872 the good ship Challenger set forth on her ever memorable voyages. The dredges were let down into the profound abysses of the ocean and they came up teeming with living beings, from almost microscopic forms to veritable sea monsters. The reasoning of men of science had been wholly correct, only it did not apply to the facts. The pressure of the water was as great as they had calculated, but these clever creatures had learned to overcome it by letting one pressure neutralize another. Their peril lay in the elimination of pressure. The danger which threatened them was to fall upward. The darkness was as profound as scientific men had declared. But in this world of eternal light and of

hanging, as it were, incandescent bulbs to their noses, long before men had learned to make them, which shone so brightly that as the loaded dredges rose the watchers thought that they were "looking down into a miniature Paris." Vegetable life, of course, could not exist without sunlight, but the men of science had overlooked another possible source of nourishment. The forms of vegetable and animal life which exist so abundantly on the surface and shallower portions of the sea had a tendency to filter down and descend, so that the inhabitants of the abyss swam around in a kind of vegetable soup of which they could partake without any trouble to themselves.

Today a profounder abyss yawns beneath man, the abyss of death. Is there life there? Men may go on forever proving by clever a priori arguments that life in that abyss, without a physical body, without a brain, cannot be. There is, however, only one respectable, one scientific way of settling that question. This is to fashion, with the help of abnormal psychology, the laws of evidence, or any science which is applicable, dredges capable of exploring that abyss and of apprehending and identifying life if it be there.

This was the way Jesus took. He appealed to fact. Jesus had surprisingly little to say concerning man's survival of death. His contribution to immortality consisted in rising from the dead, and in showing himself to his Disciples in a recognizable form.

Is man's past of so much greater consequence to him than his future? We regard evolution as the greatest achievement of our age. Perhaps the next age will regard the exploration of the spiritual world, which Gladstone pronounced the most important problem before us, as its greatest achievement. Goethe, professing to quote Nostradamus, declared:

“The Spirit world is not closed,
Thy mind is shut, thy heart is dead.
Up, scholar, bathe thy earthly breast in the morning red.”

Another reason which deters scientific men from attaching importance to Psychic Research is that our experiments differ radically from theirs. The principle which underlies all physical science is the uniformity, the unchanging order of nature's processes. An experiment performed by one man can be performed by another and, if the conditions are not altered, the same result will be attained. Time, place, and circumstance have no effect or influence. An experiment performed in America can be made equally well in Europe, Africa, or Asia, now or a hundred years hence, and, if the procedure has undergone no alteration, the result will be identical with that of the original experiment. This lends a universality, a conviction of certainty to the discoveries of physical science which is very impressive. In physical science one does not usually have to depend much on hearsay evidence or on the probity of any single man. Every qualified man is in a position to check the work of his predecessors, to observe with his own eyes what another has reported, or, in some instances, to corroborate the findings of others by mathematical calculation. Yet even in physical science this advantage is not invariable. Some important celestial phenomena, generally accepted, have come to our knowledge through the testimony of but one fortunately placed observer, nor can any man of science compel an aerolite, whose fall has once been observed, to fall again for his satisfaction.

In the investigation of supernormal psychic phenomena the conditions of observation are wholly different. Every experienced researcher realizes at the end of some unusually successful “sitting” that he has seen or heard something which in all probability he will never see nor

hear again. In our science subjective certainty must be obtained not by the repetition of the experiment, but by eliminating as far as possible every source of error, and by the laws of evidence. Sometimes also we are able, with good effect, to employ the laws of probability and to show that the chances are millions or billions to one against attaining a certain piece of specific information unknown to the medium. It is by such methods that jurisprudence has built up its laws of evidence and that Biblical and historical sciences have built up an even more refined critical apparatus.

We must admit then that the methods of physical experimentation differ widely from ours. This is not because the character, intelligence, and ideals of physicists, chemists, or biologists are superior to those of the great researchers (a number of the great physicists, like Sir William Crookes, Sir William Barrett, and Sir Oliver Lodge, have been equally interested in our science), it is because the subject matter is so radically different. It is amusing when men like Edison invent sensitive receivers by which to hear voices from another world. When men trained in the physical sciences first become interested in Psychic Research they frequently imagine that they can revolutionize our antique procedure by fashioning some mechanical device to further communication, but after they have tried it out, if their interest continues, they revert to our methods.

I wish to call attention to another important difference between physical and psychological investigation. Just because the processes of Nature are so invariable, the discovery of Nature's secrets becomes, as it were inevitable. If one man does not make such a discovery at a given time, another man certainly will do so. Darwin understood this and he wrote to Lyell that he expected to be

anticipated in his discovery of evolution, and he was anticipated. Before Darwin had time to publish or even to make an adequate statement to the British Association, he received Alfred Wallace's manuscript, sent from the ends of the earth, which traversed much the same ground as his *Origin of Species*. I heard a physicist of Harvard state in a lecture last winter that if Einstein had not enunciated his theory of Relativity, by this time some other physicist would have discovered it. There is an inevitableness, an impersonality in discoveries of Nature which is one of the most impressive things to which science can point. In this realm no king reigns. No nation, race, or caste of men enjoys any monopoly. It is as if these secrets were the property of all trained intellects and that at a certain hour they must be revealed.

Very different is it with the things of the Spirit. Here prevails to a far greater degree what Hegel magnificently called "the uniqueness of the Real." If Shakespeare had not written *Hamlet*, or, indeed, his least play or poem, no one else would have written it. Out of the innumerable human beings which pass like shadows over the earth, perhaps no other mind possessed, possesses, or will possess the peculiar combination of qualities which Goethe employed in the creation of *Faust*. Works of the Spirit are not inevitable in the sense of being common property. We owe them to some single soul, to some moment in time's interminable succession which will never come again. If Mrs. Piper with her unique psychic endowment, had not been born when she was born, at a time when she could receive her training from — and be understood by — William James, Frederic Myers, and other great men, the particular revelations she has made would have been lost forever. We are not responsible for the constitution of God's universe nor for the eternal differences He has established between the physical and the spiritual.

Psychic Research is, in reality, only one department of psychology, and it has grown and deepened with psychology's growth. While most psychologists are quite indifferent to it, yet it is to be noted that the two greatest members of this profession which America has ever possessed, William James and William McDougall, have been enthusiastic researchers. I happened to be a member of the committee on philosophy and psychology at the time, when, after Doctor Hugo Munsterberg's death, it became necessary to appoint his successor. Naturally, we felt that Harvard was entitled to the greatest English-speaking psychologist living. After deliberation, Doctor McDougall was the man on whom we all agreed. The recommendation was made to the Overseers and the call was extended. In Doctor McDougall's reply he stated that he would favorably consider it if it were recognized that his interest in Psychic Research was second only to his interest in general psychology. So he came and he helped me to organize the Boston Society.

Our new conceptions of the subconscious mind have thrown light on the phenomena of trance and automatic writing and they have greatly enlarged our estimate of the mind's resources. "The case of Reallier" related in *Body, Mind and Spirit* is a brilliant example of this. As our knowledge of abnormal psychology has increased, the problems of Psychic Research have become more refined and difficult, nor are we yet in a position to decide in many powers (the subconscious elaborations of mediums) and what must be referred to sources of information outside the mind of the medium. Doctor James H. Hyslop, who had conducted as many "sittings" as any man who ever lived, used to say that if in his best "sittings" he could sift out five per cent of veridical matter, with due regard to quality and synthetic congruity, he was satisfied.



The subject therefore is very difficult. It is as difficult as were the life of Jesus and the understanding of the four Gospels a century ago. The progress of Psychic Research, like that of Biblical criticism, will be measured not by years, but by decades and centuries. The subject offers no material rewards, no enhancement of prestige, but rather of obloquy. Therefore its workers will be few, but they will be, as they have been, the elite of mankind, pureminded seekers after truth. "*Victrix causa deis placuit, sed victa catoni.*" (The victorious cause pleased the gods, the lost cause pleased Cato.)

For the next decade the most important task devolving on Psychic Research will be weighing the alternative hypotheses of telepathy and spirit communication and, possibly, the assignment of their several values to each. Few researchers now doubt that telepathy exists and that it must be taken into account in all our so-called communications. If it should prove able to account for all these, we must accept the verdict of evidence and console ourselves for whatever disappointment we may feel in abandoning the hope of spirit-communication, by our satisfaction in adding greatly to the resources of the human spirit which can extend its activity so far beyond its material organism. Personally I recognize that we have already added vastly to the mind's resources as they were formerly conceived, and I do not expect the possibility of communication from our departed friends, or from other discarnate intelligences, to be discredited or abandoned. As telepathy is better understood through experiment, so the differences rather than the resemblances between it and alleged spirit communication are becoming more apparent. Telepathy does not go back to the past. Its hits are contemporary with the event. It never clothes itself in dramatic forms nor attempts to depict past incidents. It

does not invest the dead with their old well-remembered traits, qualities, memories, and modes of expression. In fact, in its experimental form, it does not concern itself with the dead at all, but usually with some occurrence which is just taking place. Experiment, however, exhibits telepathy in its faintest, weakest form. It is spontaneous telepathy, the perception of distant occurrences through no normal channel of communication, which is impressive. This occurs almost invariably under the stimulus of strong emotion, an emotion which is usually elicited by a death, and accident, or some critical situation unknown to, and in many instances unexpected by its percipient.

Perhaps the strangest element of good trance communication is the dramatic congruity it reveals with past scenes and departed persons, together with access to the memories of persons long dead, unknown to the medium and, in numerous instances, unknown to the sitter. In such examples the explanation of telepathy becomes weak and far-fetched, or it breaks down entirely, and the explanation that these communications come from the sources through which they purport to come is far simpler and more satisfying. In the case of communicators who continue to present themselves for years, even through different mediums, and who preserve consistency with themselves in interests, memory and in their range of ideas, it is hard to question their existence and presence. In all these matters Psychic Researchers should preserve an open mind and not allow their critical judgment to be warped either by willingness or by unwillingness to believe what the facts point to.

Among the traits of educated men, perhaps the rarest in any time or country is that which I may call hospitality of mind. By this I mean willingness to accept truth from whatever sources it may come, even if it contradicts our

philosophy, or seems to threaten our interests. Men of science are not more conspicuous for this great quality of soul than other men. In their own field their motives are usually disinterested, their minds are calm and dispassionate and their methods are scientific. But when, without taking the trouble to investigate subjects which lie outside their province, they allow themselves to pass scornful, condemnatory judgments on them, they cease to be scientific and become merely special pleaders. Haeckel, in falsifying the records of Christianity, is an instance of this all-too-common tendency. For this reason persons of good sense attach little importance to the utterances of specialists on subjects lying outside their specialty. A man may be an authority in chemistry and a child in biology or philosophy and, if he is wise he will not reveal his childishness by passing judgments as to matters of which he knows nothing.

The other group, composed of those calm, luminous intelligences which can approach any subject which interests them with a singlehearted desire to learn the truth about it, is so small that it can be enumerated through the ages. It would include such men as St. Augustine, Pascal, John Locke, Immanuel Kant, Goethe, Darwin, Balzac, Fechner, and, in our own country, William James, one of the most hospitable-minded of men.

My interest in Psychic Research came to me naturally and gradually. My father had a great curiosity about these matters, though, in his day, little careful observation was accessible to him which could satisfy his scientific mind. On Sunday evenings, when we were young, he would sometimes read aloud to us Robert Dale Owen's *Footfalls on the Boundary of Another World* and relate curious psychic incidents which had come to him through the Indians. My father-in-law, Bishop Rulison,

possessed an even keener interest in spiritual things and he had read many of the great books such as Myers' *Human Personality and Its Survival of Bodily Death*. As the Bishop went about his diocese he would frequently allude to the Psychic Research and ask his clergy and his people to make records of any striking phenomena which had come to their attention and to give them to him. In this he conceived that he was following in the footsteps of St. Paul and St. Augustine.

The years I had spent in colleges and universities where psychic phenomena were seldom alluded to except with contempt, had prejudiced me against them. Knowing nothing of these things I inferred that there were nothing to know. To this general temper among my teachers and colleagues, Fechner was an exception, as he was an exception to most men in most things. He always spoke and wrote of spiritual things with respect. He had collected and he commented on many of St. Augustine's stories of prophetic dreams and apparitions and he attended "sittings" given by D. D. Home and other mediums.

But another even greater witness was to cross my path and to walk with me, to my everlasting advantage, for many days. Shortly after the Health Work was inaugurated, Doctor Hyslop, then secretary of the American Society for Psychic Research, began to make frequent appearances at the church. He was keenly interested in what Doctor McComb and I were doing and, at the time, he was spending part of every week in Boston for his "sittings" with Mrs. Soule, the official medium of the Society. For more than a year Doctor Hyslop puzzled me greatly. I found his conversation delightful, his knowledge vast, and his mind and powers of reasoning exceptionally acute. But I regarded his interest in Psychic Research

as a mere amiable vagary and I could not understand why he had left his fine position in Columbia University to pursue a subject which was regarded with so much contempt.

Observing my disposition, he did not attempt to force his peculiar interests on me, but he told me plainly that if I persevered in my efforts to help the sick in mind I should sooner or later be forced to include Psychic Research in my armamentarium, as problems would be presented to me which I could neither solve nor understand through any other means. Soon Doctor Hyslop began to form the habit of spending part of one day of every week at our Rectory, days to which I now look back with gratitude and with longing. When he died something great and precious went out of my life, but he had planted new seeds of faith and hope in my mind which will never die. To our whole family, especially to our children, Doctor Hyslop imparted a sense of the reality of spiritual things which no incredulity of man could shake, because it was founded on the rock of observed fact.

So, that ennui and indifference to the things of the Spirit which come to so many clergymen in middle life did not come to me. My faith no longer rested merely on the faith of men of old time and on the experience of my youth, it was daily renewed by living contact with the things of the Spirit, and what happened to me happened also to Doctor McComb and to several members of the parish. My daughter Blandina, now a learned physician, was then only a little girl, but when Doctor Hyslop was talking there was no use in proposing bed. Frequently curled up in his lap, regarding him earnestly with her big gray eyes, she would listen to his expositions of Kant, his sagacious comments on the War, and she would drink in all the curious incidents of his "sittings" as if she were an ex-

perienced researcher. Of all the teachers I have known, only the illustrious Kuno Fischer of Heidelberg could compare with Doctor Hyslop in the lucidity of his exposition of the greatest of modern philosophers. Most commentators on Kant, as if they distrusted their own understanding of his teachings, reproduce them in Kant's own crabbed, difficult language, without venturing to change his terminology, which is the reason why Kant is so little understood. Doctor Hyslop and Kuno Fischer had dared to penetrate beneath the letter and to grasp the spirit of the master, as Goethe also had done when he compared Kant's writings to the carrying of a lighted lamp into a dark room. Goethe expressed his contempt for Kant's commentator in his aphorism, "When kings build palaces cartmen have plenty of work to do."

William James appreciated Doctor Hyslop's keen intellect and the rugged honesty of his nature as much as I did, and he spent many a delightful evening in Hyslop's company. Though more skeptical by disposition and less disposed to come to definite conclusions in regard to the possibility of communication with the unseen world, he highly regarded Hyslop's convictions on these subjects, and he called *The Journal of Psychic Research*, while Hyslop was editing it, the most "scientific" magazine to which he subscribed.

After Doctor Hyslop's great personality was withdrawn a change took place in the Society which he had built up and endowed by his incredible labors. A decline from his high ideals and his exact scientific standards was observable, very distressing to those who really loved the cause and who revered his memory. Accordingly several remonstrances were addressed to its governing body. When these were disregarded and several years had elapsed we decided that the only way to perpetuate sci-

entific Research in America was to establish a new society in Boston and to place Doctor Walter Franklin Prince, now generally regarded as the greatest investigator and authority living, in charge of this society. Subsequent events have proved the wisdom of this course. In the soundness of its scientific aims and standards and in the volume and value of its publications the Boston Society for Psychic Research has no superior, and for two recent years Doctor Prince has also been the president of the English Society, the mother of all the societies for Psychic Research. One of our first acts was to prepare, with the help of Professor McDougall, a Declaration of Principles and a Constitution to which every new member is required to assent. Thus we hope to preserve the Society and the cause after our death.

Although I have stated that it was not my intention to relate special incidents in this chapter, there is one curious occurrence connected with Doctor Hyslop's death which I am tempted to describe in order that it may be preserved in print. I make no claim for it except that it happened. Doctor Hyslop died in New Jersey, in the summer of 1920, when we were at our camp in New Brunswick. I was notified of this sad fact and was asked to contribute an article on him for a memorial volume, but I had no knowledge of the circumstances of his last days. Later I learned that in his cool, fearless way, he had made use of the moment of his death for a scientific experiment. He instructed his family to inform no one of his decease, but to note carefully the moment of his last breath, then to call up his devoted secretary and merely to inform her that she should go to her "sitting" as usual. At a certain moment that morning when Doctor Hyslop was obviously nearing his end, one of his daughters was beside him, with a watch in her hand. Her father's head fell back and he

breathed no more. As she gazed at the face of her watch to note the exact time, to her surprise, the second and minute hands ceased to move for a period of about two minutes. Then they resumed their motion. Miss Hyslop went to the telephone and informed Miss Tubby that it was time to go to her "sitting," and she said nothing more. Miss Tubby went. Soon after the medium was entranced, she cried, "I see Doctor Hyslop. That is false, that must be an hallucination. Doctor Hyslop is not dead." Miss Tubby merely said, "Go on." "He tells me," the medium continued, "that he is dead and that he used the moment of death for an experiment which he thinks was successful. "From this," he says to me, "you may see that I am not now above physical phenomena" (of which in life he had been very skeptical).

I think it was in November that Miss Tubby called at our Rectory and related to me this incident. Unfortunately we were entertaining guests and I could not stop long to speak with her. She had just come from a "sitting" with Mrs. Soule, at which Doctor Hyslop had purported to be present, and she was to have another "sitting" the next day. I therefore asked her if she would request Doctor Hyslop to show himself at our home, reminding him of our affection for him and of our wish to see him. In reply she said that she did not care to make suggestions during "sittings" and that she did not feel this to be necessary, as she believed that Doctor Hyslop had come with her to our house and that he was present then. I replied, "Very well, Hyslop, if you're here and understand what I say, show some sign to let us know that you remember us."

I then excused myself and returned to my guests and, as soon as they had departed, I went to bed. The only power of psychic perception I have had has been in the

form of hypnagogic and hypnopompic hallucinations (words heard or visions seen on entering sleep and on emerging from it). Just as I was falling asleep that night, I heard the words, "I have a message for you, very important." This was a poor way to begin, as it woke me so thoroughly that I was unable to get the message. After thoroughly trying for it for about twenty minutes I relaxed and fell into deep sleep. Just as I was falling off I heard again, "Remember the message," but I was too sleepy to make any response.

Toward morning, while it was still dark, I was suddenly awakened by a loud, unfamiliar noise which seemed near me. I lay awake wondering what could have caused it. I heard a milk wagon driving down the alley and I tried to persuade myself that the sound which had disturbed me had been the grating of its steel tire against the curb. As this thought entered my mind the noise occurred again, hard and vibrant, and, to one who did not know its cause, disconcerting. At this sound had such a vibrant quality I next imagined that a large bird or a bat had descended the chimney and was beating its wings against the wire window screens which were still in place. I turned on the light, ran up the shades, looked through my room, the adjoining bathroom, and the closet. In vain. I therefore determined not to go to bed again until I had discovered the origin of this strange sound. Accordingly, I wrapped myself in a cloak and crossed the passage to my library where I lighted my pipe and sat down to read. My wife, hearing me walking about, called down to ask what time it was. I was sitting about six feet away from a fine, heavy, French clock which stood on the mantel. By this time-piece it was exactly ten minutes before five, and I so replied. Blanche then asked me why I was up so early, and knowing her interest in such mat-

ters, I went upstairs and told her of the strange sound I had heard. While I was speaking of it, it rang out again, loud and clear. We both heard it, and my wife was as mystified by it as I had been. I hurried downstairs to my bedroom and again the sound had ceased. I returned to my library and sat down. After about ten minutes the sound was resumed. And this time it did not cease and I learned its origin. Having felt a little pain that afternoon in one of my arms, I had applied an electric vibrator, which the maid had afterward placed beneath my bed on the hard-wood floor. I had never heard the vibrator working in such a position. The floor so reinforced its sound that I had not recognized it. This vibrator was operated by a friction switch so strong that it took some effort to move it. Some power had turned this switch on five separate times, and had turned it off four times, as the last time I had turned it off myself. Satisfied, I went to sleep. When I entered my study the next morning I found that the clock had stopped at the very moment when I had said to my wife, "It is ten minutes before five." No one had been in the room in the meantime. After breakfasting alone I went up to tell Blanche of the cause of this phenomenon. While we were speaking of it I heard the big grandfather clock, two floors below, strike ten, and I said, "I must go down to the church." Blanche asked me another question. Five or six minutes elapsed, and the grandfather clock began to strike continuously, and I was able to stop it only by removing the weight which controlled the striking mechanism.

I sent for the clock repairer we usually employed. Without relating the preceding incidents to him, I informed him of what had happened to our two clocks and asked him to examine them. He was surprised, as he had cleaned and oiled both these clocks only a few weeks be-

fore; and he had left them in perfect condition. The black marble clock in my study weighs more than fifty pounds. It stands against the chimney piece and, as access to the works is at the back, the clock maker was obliged to turn it around. First he ascertained if the clock were run down and found that only a quarter of the necessary time had elapsed. He took out the works, examined them carefully, and found them in perfect condition. He was therefore unable to give a reasonable explanation of the clock's sudden stopping. All he could say was, that either some one had turned the clock around and had inserted a finger through the door at the back, thus preventing the pendulum from rising, or that the clock had sustained a heavy blow which had knocked it off its base. As no one had approached the clock these explanations were not satisfying. He next turned his attention to the grandfather clock. He asked me when it had last struck the correct hour. I told him, at ten o'clock that morning. He then asked when it began to strike constantly. I informed him, at about five or six minutes after ten. He asked me to examine the striking mechanism myself and pointed out a metal pin, which should have stood at right angles to a cylinder to engage the striking mechanism. He said, "All I can tell you is that at ten o'clock this pin was in place or the clock would not have struck the correct hour. About five minutes later something bent it, causing it to lie as you see it, parallel with the cylinder."

Remembering the concatenation of these events, the possibility that they were of supernormal origin may well present itself. Doctor Hyslop's last experiment at the moment of death consisted in temporarily stopping a watch. His secretary when she visited me, had just returned from a "sitting" at which Doctor Hyslop had pur-

ported to be present. Miss Tubby possessed certain psychic powers herself and she had assured me she had been conscious that Doctor Hyslop had accompanied her to our house and I had earnestly requested him to make himself known to us. Four distinct and unusual occurrences had followed. I had heard that I was to listen for messages, just as I was falling asleep. The action of the vibrator can hardly be accounted for on normal grounds. A distant force must have been applied to the switch to open the circuit and to close it. The stopping of an unusually accurate clock at the very moment I had reported the time to my wife cannot be regarded as an ordinary occurrence, as an expert was quite unable to account for it. The same may be said of the action of the grandfather clock. It is also to be remembered that my wife twice heard the reverberation of the electric machine beating against the hardwood floor, so that the explanation of subjective hallucination could not arise. It is worthy of note that the continuous striking of the grandfather clock occurred during the few minutes that my wife and I were together that morning. Had I departed for the church five minutes before, I should have missed this phenomenon.

My belief, therefore, was that Doctor Hyslop had heard my request and that he had taken several ingenious methods of gratifying it. It may be said that such occurrences are too trivial in their nature to be regarded as supernatural. The supernatural, however, consists not in the importance of an occurrence, but in the impossibility of accounting for it through normal causes.

SIGNS IN THE HEAVENS

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WHAT DOES THE CHURCH KNOW?

On the 1st April Pope Pius, speaking *ex cathedra* and hence with the voice of the Church, delivered an allocution at a secret consistory held for the canonization of the British martyrs Sir Thomas More and Dr. John Fisher. The text of this allocution was made public. It contains certain notable passages having reference to the present critical times, and it quotes in connection with these the words of Jesus which are recorded in the 21st chapter of the Gospel according to Saint Luke.

"Ye shall hear of wars and commotions . . . nations shall rise against nations and kingdom against kingdom; and great earthquakes shall be in divers places, and famines and pestilences: and fearful sights and great signs shall there be from heaven . . ." (v.10-11.)

The fact that the context in verse 20 & seq. is prophetic of the siege of Jerusalem—which took place before that generation had passed away—has led biblical scholars and students to assume that the warnings uttered by Jesus were to be taken as prophetic of the destruction of the city and of the great massacre and dispersion which followed under the Emperor Titus. Verse 32 runs thus:

"Verily I say unto you: This generation shall not pass away till all be fulfilled."

Jesus was shown to be a true prophet in this instance. There is room, however, for a more extended interpretation of the warnings given by him. For example, the 24th verse clearly says that the Jews shall be led away captive *into all nations*. This has been abundantly fulfilled; but the fulfilment carries us into later periods of history. In the same verse occur the words:

“And Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled.”

This prophecy, implying, as it does, a restoration of the ancient city as the spiritual focus of the race, is *immediately followed* by a renewed warning as to the signs to be looked for on the consummation of this great era of dispersal among the Gentiles. (verses 25-28). I give the text:

“And there shall be signs in the sun and in the moon and in the stars; and upon earth, distress of nations with perplexity; the sea and the waves roaring and men’s hearts failing them for fear and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.”

Mark the sequence. These things are to come after the completion of the dispersal of the Jews and following the restoration of Jerusalem as a spiritual focus for the Jewish race. If the first prophecy of Jesus was literally fulfilled—and we know that it *was* fulfilled within the lifetime of some of his generation—then there is presumptive argument for the probability that his second prediction will likewise receive literal fulfilment. But if so, then is not the present the very time ordained? We have witnessed a culmination of the Dispersal of the Jews from their long-standing peaceful domicile in Central Europe as a sequel to a strange psychological urge expressed in anti-Semitic agitation, by virtue of which Germany has been moved to a veritable fury of expulsion even of the most worthy and law-abiding members of the race.

We have witnessed also the re-creation of Jerusalem as a metropolis for the Jewish people newly settled in Palestine. And the present year—according to our reckoning 1935 (but in the opinion of many scholars the 1938th year after the Nativity of Jesus) we have a most notable year of celestial signs, since there are no less than seven

eclipses of the sun and moon recorded by the astronomers as falling within its compass.

1935 has also been a year of earthquakes relatively more frequent than in years foregoing:—and we have but experienced a little more than one-half of its length. It has already been also marked as a year of famine. Is anything lacking to complete the picture drawn by the Master? Signs in the sun and moon—these are present. Signs in the stars—here again a fulfilment: witness that strange phenomenon, the New Star in Hercules, first observed at the close of 1934, and steadily gaining in brilliancy for the first five months. “New stars” are a great mystery. No one really knows what causes them to flare into a temporary glory. Those hitherto recorded seem to have had generally a short life, relatively speaking. There is something rather exceptional about Nova Herculis. Discovered in December last by a British amateur astronomer, it has been consistently studied for months by the Russian Professor Boris Veliaminov, who has just published a singular report concerning it. He announces that its temperature is six times the heat of our sun and that it has been steadily gaining in brilliancy all through the past months. Following precedent, it should begin to fade, but until its light is observed to wane, no astronomer can be sure that it has reached its maximum.

But to return to the question: “What does the Church know?” We have seen that there are two distinct categories of prediction contained in the 21st chapter of St. Luke’s gospel: the first referring to the sack of Jerusalem and the second to the “Times of the Gentiles” and the close of the era of the Gentile occupation and control of the Sacred City—which era has now come to an end.

It is this second series of warnings which have, in

the minds of modern evangelical schoolmen, furnished the foundation for the development of a scheme of prophetic interpretation largely current in the Protestant churches of the XIXth century. First appearing as a digest of the Evangelist's record, together with the awesome imagery of the Book of Revelations, all was woven into a fabric of startling vividness by a host of Protestant—or mainly Protestant—writers and preachers, among whom the name of the Rev. Joseph Baxter for a long while stood prominent. The strange symbolic imagery of the Apocalypse was interpreted in the most literal manner. The times and seasons of fulfilment were the subject of constant speculation; and dates for the various dire events which should usher in the End of the Age were again and again fixed with an exactitude most unfortunate for those who fixed them, seeing that they had to be revised and postponed year after year and month after month until the whole scheme of their chronology was worn threadbare and the bulk of evangelical christians were less disposed to accept the conclusions of these fervent but too literal interpreters of prophecy.

Nevertheless, and in spite of these failures, there has remained deeply and instinctively rooted in the minds of biblical students—and more especially among the English-speaking peoples—the conviction that these Biblical prophecies, already in certain aspects fulfilled, *must* receive in their totality a final justification in fact if the words of Christ were to be proved true and God's plan for the salvation and perfection of the human race were to be vindicated in the ultimate issue. Consequently we find a strange phenomenon—nothing less than the rise of a quasi-scientific system of interpretation of Scripture prophecy among the better educated and more rationally-minded Christians of the later years of the XIXth century.

So a new method of interpretation comes to birth and speedily attains a tremendous vogue. It is based on at least two systems of reference and reckoning of Times and Seasons for the fulfilment of prophetic events. One of these is very perfectly expounded in the Revd. Grattan Guinness's big work "*Creation Centred in Christ*," which takes as its fundamental data the planetary cycles and their concurrences on which beyond any doubt the prophetic eras of the Book of Daniel are constructed. The work is worthy of study, if only for the astronomical knowledge it exhibits, and for the scrupulous care and exactness of the writer's research and method.

The other of the two systems mentioned is based upon the measures of an ancient monument—the Great Pyramid of Egypt—spoken of by some as a "Bible in Stone." It is not my purpose here to enter into the merits of this curious system of forecasting the events of these "latter times." I would not deny that the seers of pre-Christian times may have had a wisdom in these matters which they were inspired to embody in an enduring monument of stone. But this much I may claim to know:—that the great prophetic eras are intimately associated with the greater planetary cycles of time.

Upon such cycles the Messianic Eras of the world are founded.

"*Coming events cast their shadows before them*" and, in some cases, long before. Events on earth are the concrete working-out of causes long antecedent in the mental world. As the acorn contains the embryo of an indefinite succession of oak-trees, so does each human era—each successive civilization—enshrine the promise of a fulfilment far off in time and only to be discerned by the trained intuition of the prophetic seer. But each era of human development has, and must have, its inevitable

sequel. It is part of that Ether of Events—that unseen network on which the woof of circumstance is woven and in which all mortal happenings have their appointed place and Time is not, save for him whose eye can but discern the individual threads which together create the Pattern of the Whole.

And now we come once more to consider the remarkable and most unusual pronouncement by the Head of the Western Church who, with a voice that disclaims fallibility, definitely links the Words of Christ with the events of this era of ours. I say *unusual*, for I believe I am right in supposing that this is the first time for a very long period that such a specific connection of Gospel prophecy with modern events has been officially promulgated.

The question then necessarily arises: "What does the Church know?" It will not do for the Church to be mistaken—or even for her to shoot an arrow at a venture. But we are warned of the appearance of celestial Signs portending the end of a period of turmoil and distress.

There is a subtle sympathy between the Earth-Mother and her children which is manifest in many obscure ways. Periods of social and national turmoil often coincide with eras of terrestrial and atmospheric unrest. To some extent this may be a matter of normal observation of cause and effect: but notably as regards the animal kingdom and its behavior it has been repeatedly noticed that animals exhibit a strange and quite unaccountable agitation in the period preceding an earthquake.¹ Logically therefore we may trace a very real association of the two factors (1) social, civil and national unrest with the confusions attendant upon the breakdown of traditional human systems of life and (2) the presence of many abnormal signs of violent cosmic disturbance. The more

¹ In India the birds give warning in the dead of night of an impending earthquake, uttering a peculiar cry.

violent of the forces making for disharmony in nature are magnetic in origin, and attributable to extra-terrestrial sources such as the storms in the solar envelope. Recently a young astronomer, Mr. Greenspan, has found that the planetary forces combine with the lunar gravitation to produce tremors and disruptions of the earth's crust. What other extra-mundane forces there may be which may have a potent influence on earth and its inhabitants we do not know. But it is quite conceivable that the approach of a comet or the entry of our globe into the path of a meteoric swarm may not be without its powerful influence on earth conditions.

Consequently there may yet prove to be some unapprehended factor quite apart from superstition which may determine a real relation between eras of unrest on earth and the advent of strange celestial visitations. And it may be that the Church has knowledge of such.

But if the Church has knowledge, that knowledge may be of one or other of two kinds—and it is not to be thought that such a warning would be put forth unless there were some sort of knowledge at the back of it. The wisdom held by the Church in this matter would, I think, be that conveyed by spiritual revelations repeated to a point of moral certainty and fortified by the more normal type of knowledge which the advance in astronomical science would give: and of this the Church now has enough to satisfy.

The days of Galileo are past and gone for ever. Professors in Catholic universities are no longer restricted either in their researches or in their conclusions. The Church now stands for Science and for truth in the domain of Fact. Hence I ask: "*What does the Church know?*"

There is a power of prescience given to the favored few among men and women which cannot be denied. It

has been manifest from the days of the Prophets and Sibyls onwards until now, and is reaffirmed by psychic science. It is a noble thing and much to be coveted: for it bespeaks the link between the mind of man and the Over-mind or supreme Intelligence which holds the general survey of all human circumstance, and can prophesy from causes most remote and hidden from the conscious mind of man. Of such a power of foreknowledge we have at least one instance universally held to be authentic—namely the appearance of the great Star which should herald the coming of the Jewish Messiah and which hovered over the cradle of the Nativity of Christ. It was some such prescience which dignified the ancient cult of Astrology. No mere mechanical rules dictated the findings of that great Order of the priesthood. Alas that today the many place reliance on stellar formulas of dubious origin and purely physical data which do but serve to confuse and mislead the public mind.

At times the public mind becomes dimly apprehensive of events to come. There may be nothing very tangible in view to justify the apprehension, but it nevertheless exists. Recently our astronomers seem to have become “comet-conscious” and have given the public the idea of the near advent of a comet which they for a time considered might be heading for the earth. This they have since denied in respect of the particular comet which was the subject of their earlier speculations, but the idea seems to have got into the public mind, and has stimulated the imagination of the writers.

The appearance of the “Nova” in December last has served to enlighten the people as to the far-off possibility of a similar conflagration in our own solar system and a recent article by Prof. Lucien Rudaux of the Donville Observatory has helped to popularize the notion of what

might befall the earth and her sister planets, should our sun suddenly become the subject of a like display of cosmic power and immerse our universe in a vast ocean of light and heat. This writer speaks also of those "dark stars" whose presence cannot be noted by any astronomer, but which, if they but pass within measurable distance of our system would provoke so overwhelming an efflux of incandescent matter that the result would be quite as catastrophic.

With these matters in mind, it is curious to note that since the beginning of this year our modern seers have been repeatedly giving intimations and warnings of the coming of a comet of exceptional importance.

A brief note of some of these predictions may not be out of place. Those which have come under my own notice have emanated from no less than four distinct sources—from psychic sensitives who have in each case been entirely unaware of the purport of the communication. This fact makes the matter an interesting one from the angle of the psychical researcher.

The present year saw the inauguration of our new Society—the Survival Foundation,—a Society dedicated to the higher kind of psychical research, the true science of the soul, and to the cultivation of a philosophy based upon the FACT of human survival. Among the subjects of study are those strange spiritual gifts and powers which were so abundantly manifested among the Christians of the earliest days and are now shown to be as active and potent as ever in these latter times. These gifts were greatly to be desired. Their possession was accounted a privilege. Those who manifested them were held in honor as the chosen vessels of the Holy Spirit. But foremost among them was the gift of Prophecy. "Desire earnestly spiritual gifts"

said the Apostle "but rather that ye may prophecy." Coupled with this prophetic gift was another—the Gift of Knowledge. It is clear that the knowledge given was not what we speak of as 'normal knowledge' but rather the knowledge of things and people and events quite outside the range of the ordinary human intellect. Amongst psychic researchers this is described now as "supernormal faculty" and it includes Prevision of Events. Now a good and reliable seer or seeress is a rarity. Seership is a natural faculty, like telepathy or the various forms of genius; and, like genius, it has to be carefully trained. That is why there was in the old days, a School of the Prophets. We of the Survival Foundation desire to re-establish such a school: for the uses of this faculty, rightly developed and trained, are incalculable in days like the present when the general outlook is so confused. It has been the writer's privilege to train at least one very perfect pupil in the school of Prophecy. Personal ambition and distinction being excluded, and all exploitation of powers for any sort of personal end being forbidden, the identity of this pupil will not be known. She will be spoken of here simply as Johanna. Her powers are exercised best when tranquilly seated in the presence of her tutor, who makes record of the strange things that come from her all unconsciously. The gift of prevision was manifest in Johanna early in the present year, and at least six remarkable instances have been recorded, not the least noteworthy being the official condemnation of the N.R.A. which was given her two clear days before the Supreme Court handed down its adverse decision. The famine in Eastern Europe, reaching its acme of severity in May, was long predicted by Johanna. The earthquake over four of the central states was noted 24 hours before it occurred, and its widespread but comparatively mild nature described. The violent

earthquake in N. W. India was spoken of also in advance of the fact. But the most persistent prediction has been that of a great comet which should appear, seemingly, at no very distant date (though as is generally the case with such warnings, the time is not clear) should amaze all the people of the world by its brilliancy—being sun-like in its radiance—and should pass so near the earth as to cause certain havoc and destruction to that part of the globe most directly exposed to its impact.

I find in the record for the month of January alone, no less than eighteen allusions to this celestial visitor; in February, twenty-nine; in March (a vacation month) three; in April, eight—making a total for these four months of 58 references to the coming of the comet. In May it is stated that it has been seen by the astronomers, and we are told that they are as yet quite undecided as to the real nature of the body they have observed. There is a cloud before it which obscures its outlines. The frequency of these warnings became impressive and the earnestness with which they were given, still more so, because of the profound effect that this celestial portent will have upon the mind of the people, precipitating great social and political changes through its influence upon the thought and imagination of men and women all the world over.

All these changes are for the ultimate betterment of the community—so we are consistently led to understand: but it is clear that a period of turmoil—let us hope, comparatively brief—is to precede the new order of things that is due to emerge from the existing chaos of policies and principles.

Impressed by the insistency of the warnings uttered by Johanna, I have from day to day watched the newspapers for the first token of a fulfilment. Towards the

end of January, and early in February, I took the precaution of asking several friends to make record of the predictions, in order that they might testify to the priority of these utterances, if there should accrue any sign of fulfilment. The information was given to at least ten persons, who were asked to file the record.

Should a new major comet be sighted, our astronomers having a sense of responsibility towards the public, may be relied upon not to speculate too freely upon possibilities of an alarming nature; and of course the chances of anything like a direct collision between any comet and the earth are so remote as to be negligible. A meteorite, being a body small in comparison with our globe, may much more easily be drawn to its surface, but the greater comets would obey a more independent law. We may pass through its aura—and this aura may either be gaseous—in which case we might barely be aware of our passage through it—or be composed of innumerable little meteorites which would make for us an imposing display of celestial fireworks, and perhaps inflict some local damage akin to those which have from time to time fallen on the surface of the earth, raising huge craters in her crust and setting forests on fire (as in the recent Siberian example).

The fact remains, and may here be emphasized, that if we rule out coincidence as the explanation of any fulfilled predictions, we must agree that there is displayed in them a super-normal knowledge and a wonderful demonstration of the power of the human mind to receive impressions of far-off impending events entirely outside the ken of the unaided human intelligence. Inevitably there comes into view the idea of a Mind and a Knowledge in the universe far transcending anything we can conceive of as personal. It is a sublime and inspiring idea. What it seems to suggest is this: that in some way myster-

ious to man, the record of all human knowledge and experience is preserved and that this ever-persisting record may illuminate a sequence of events quite obscure to the personal mind, through a knowledge of a greater chain of cause and effect which would bring with it the power to forecast events that must come to pass from the working out of the innumerable related causes in the past.

The present writer once put this theory to the test of practice. He proved his thesis true that nothing is really forgotten. All lives in the Memory of the Race. Past and Present can, by sympathetic mental attunement, be reunited and long-lost memories recalled. It is a telepathic union and it can be made to bridge the gulf of Time. By this means, the writer recalled the memories of four hundred years ago and discovered the long-forgotten foundations of the Chapels of Edgar and the Lady of Loretto at Glastonbury Abbey in England, for which the learned antiquaries had vainly sought for half a century without any success, and which had presented to them a problem hopeless of fulfilment.

One of the lessons learned from this experiment was that the human Personality in its most essential character, survives the change of bodily death. Man persists as an individual—a Unit of conscious Being—but with powers and scope greatly enlarged by association with that vast illimitable field of human experience which he then finds himself united by the force of sympathetic thought and kinship of idea and feeling. So it may be that a Comet new to our astronomers because they have no history of its recurrent periods, may yet have been measured in its course by the astronomers of times long gone by and like so much else that was known to former civilizations, lost alike to memory and tradition, and only to be recalled by the prophetic vision of the spiritual seer.

(to be continued)

EXPERIMENTAL AND SPONTANEOUS FOOD INCREASES DUE TO PSYCHIC FACTORS¹

PHILIP S. HALEY, Ph.C., D.D.S

*President California Psychical Research Society,
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History, Showing Development of the Experiments

The long series of sittings for food reproductions, an outline of which is herein presented, grew out of a previous long series of seances held under varying conditions and with varying personnel. In the course of these experimentations, while we discovered that various individuals could be isolated as the one responsible for this or that phenomenon it became in time apparent that my own presence was necessary when the phenomenon of food reproduction took place.

Up to this time the work had taken the form of sitting in a semi-circle, as a group of sitters, in front of a large black cloth pinned to a wall. One at a time individuals from this semi-circle would be selected to sit facing the others, in front of the cloth, but with his back turned to it, that the field about him might be observed.

In this way lights were observed about some. Certain constants were noted. One of these was that, just prior to or at the time of the appearance of a light, whether diffused on the principle of an "aura" or condensed on the principle of a definitely outlined structure, such as a humanoid outline, or "thought-form," the ears or eyes of at least most psychics who were "physical mediums" could be seen to turn white and to be modified in outline.²

Our work gradually narrowed down to a study of my own personality as the best producer of these forms and

¹ Part of a report submitted to American Society for Psychical Research.

² The ears and eyes seemed to be the chief points of emergence for the ectoplasm, but the skin and other bodily orifices also, as shown in other psychic studies, appear, at times, to be also modified in appearance.



psycho-anatomical modifications which we could find. In a short time we discovered that I could direct these lights, at times produce touches apparent to sitters, cause pain to disappear, cause hunger to go away and even make some sitters see and taste "thought-forms" of foods, smell the foods, or suggested odors of flowers, and with very favorable sitters, cause the sitter to experience the sensation of eating the foods. These foods seemed to be formed, like other "thought-forms," out of the light-substance.

Up to this point, however, the foods were fugitive, were seen only for a few moments, and could not be kept for study. But our work so far had squared with that of hypnology, supernormal photography and materialization work, though all of it was done, so far as my own participation was concerned, in normal consciousness, i.e., without trance, hysteroid or other pathological or subjective states of mind or body.

The first apparently real chemical alterations of controllable and observable substance was that of certain effects produced in water. With favorable sitters, but not otherwise, I could secure the result of change in the fluid, although this was usually very transitory. On one occasion water, when a request was made that it should change into lemonade, gave a reaction to litmus paper. On another occasion, water which to a certain psychic, assumed the color of milk, was some hours after, given to another person to taste, the reaction being that of "sour milk" although the color was that of water.

Having read the history of the now classical work in the photography of the supernormal done by Taylor, Fukurai, Baraduc and many others, I began to see these creations were not really subjective, but bore the same relation to extension, perspective and chemical makeup

that other natural compounds bore. It was from now on only a matter of securing permanency of the "thought-forms."

At this point, in order to be honest with my readers, I wish to say that because of the foregoing, I have not any the less respect and sense of the inspirational value of "miracle," than I had before our experiments. Nor do I think that the powers of human personality in its subtle phases are any the less than I might have before our work was done. I wish to point out that "miracle" as we have seen it, seems to follow the already learned pathways of expression for psychic phenomena in general. The ability of the factors concerned, their conditioning power as to the organism and to natural processes seem to me nearly unlimited, and they may be entirely so.

Having arrived at this point in his perusal of the evolution of our experiences, the reader will be in the right perspective for viewing the results which follow.

The first seances at which attempts were made to secure real extras in foods were held in darkness, out of respect for the traditions of psychic research. An apple was cut into half, and one of the halves used for the experiment which first gave a positive result, was cut again into four pieces. A piece of unleavened bread was broken into six pieces of about one inch by one half inch. There were two sitters beside myself, Mrs. Haley and X. X ate one apple piece and Mrs. Haley four. There were two apple pieces left. This sitting was held April 22nd, 1933.

Our control of the foods has been, we think, quite varied and indubitable. We have secured extras in any color and intensity of light which we pleased to use, we have secured them in closed containers, we have stained them with various chemicals, we have sectioned them and examined them under magnification, we have used many

different kinds of foods, and we have cut them into geometrical forms, sometimes staining these, in order to rule out apportionment. We have eaten the foods following the experiments. We have used raw and cooked foods, and have tried experiments designed to find out whether work producing lines of force moved in or about the dish in which reproduction took place. In all of this we have noticed no deviation from the normal for foods used under ordinary conditions. Yet the fact remains incontestable, in the opinions of those who have seen most work among sitters, that the food actually reproduces.

Copy of Letter of Stewart Edward White to Dr. P. S. Haley

Little Hill, Burlingame, Cal.

Dear Haley:

I am glad to add my word of attestation as to the strict conditions under which the experiments on the food increases which Mrs. White and I attended, were conducted. We are both long experienced in observations of this kind; and the precautions on which you insisted amply excluded any possibilities other than those implicated in the experiment. The latter was conducted under full light, on a bare table, and not only with all hands in view, but with the sleeves of the participants rolled up. The numbers of the food morsels were checked and rechecked by each several times. In short, our own considered conclusions were of complete veridicality.

Most sincerely,

STEWART EDWARD WHITE

Feb. 26, 1935

Two Letters Received in Regard to the Experiments

I

1452 Sutter Street, San Francisco, California
September 13, 1933

Dear Dr. Haley:

Please allow me to testify to witnessing a marvellous phenomenon at your home laboratory, regarding the multiplication of food.

On September 12, 1933, at about 8 p.m., you gave a simple experiment, conducted in a dimly lighted room, but with sufficient light to enable us to see each other across a large table. There were

five persons present, including the following: Dr. Haley, Dr. Earl Gilmore, X (who prefers that her identity remain unknown), Mrs. Haley, and myself. We were arranged from left to right as the clock turns.

In the center of the table was a small dish containing three kinds of food, which was counted carefully by all of us to make sure that no error existed. There were exactly 20 parts of each kind, or 60 in all: pear, 20; raisins, 20; cake, 20.

There was a short silence at the beginning. Then the Lord's Prayer was repeated. Next Dr. Haley asked a blessing on the food for its multiplication.

After this Dr. Haley and Mrs. Haley were the only ones who partook of the food. In doing this the hand was extended over the food container and a single part was taken up from the dish at a time. This was held up for all of us to see and count, as well as naming the kind of food taken, by those eating it.

Dr. Earl Gilmore and myself recorded the food eaten, at the time it was taken from the container. Our separate records were afterwards compared, and both showed an increase in food.

When each had eaten enough to feel satisfied, we turned on a bright electric light and counted the food remaining in the container. We determined that there had been an increase of one part for each kind of food. I enclosed my tally sheet made at the time of our sitting. I am also positive that no fraud existed, nor entered into the experiment.

Most sincerely yours,
(Signed) MILO A. TUCKER

NOTE: The tally sheet of Dr. Tucker is not reproduced here, but it is still retained by me in my records. The name of X was given by Dr. Tucker in the original letter, but was changed in the copy upon request of the sitter.

II

516 Sutter Street, San Francisco, California
December 10, 1933

Dear Dr. Haley:

The thought that you would like to have a letter testifying to the successful materialization of food by you, occurred to me shortly after the last sitting culminated successfully. I know that it is your desire to be recognized relative to the aforementioned phenomena, as it is mine. It is a certainty that you will not be denied when the

experimentation shall have been developed to the point when the most skeptical will be impressed, even though words of denial may pass their lips.

I am not going to describe the sittings, but I will testify as to the results obtained. The following records are my own, made during the progress of the experiments, and are independent of any that have been obtained by other sitters.

The pieces of food used were counted by each sitter, and the actual total was determined to the satisfaction of all present before the experiment was allowed to proceed. The same procedure was followed after the experiments were completed.

The varying totals were noted in the following order: 1. Total before experiment. 2. Total food eaten. 3. Total after experiment. 4. Increase.

Sitting of October 25, 1933

Raisins (whole)	12	3	17	8
Pears (pieces)	12	8	4	0
Nectarines (pieces)	12	5	7	0
	<u>36</u>	<u>16</u>	<u>28</u>	<u>8</u>

The order of notation as given above, shows an increase of 8 pieces.

Sitting of October 31, 1933

Nectarines (pieces)	12	6	7	1
Pears (pieces)	12	8	4	0
Raisins	12	7	5	0
	<u>36</u>	<u>21</u>	<u>16</u>	<u>1</u>

Sitting of December 5, 1933. This sitting included two tests.

FIRST TEST:

Apples (pieces)	12	6	7	1
Pears (pieces)	12	9	4	1
Raisins (whole)	12	6	6	0
Bread (pieces)	12	7	5	0
	<u>48</u>	<u>28</u>	<u>22</u>	<u>2</u>

SECOND TEST:

Same kind and number of pieces of food. Twenty-five pieces eaten. Twenty-three remaining. Total, forty-eight pieces. No increase. A re-check by other sitters showed a total of 26 pieces eaten, thus giving an increase of one piece. My check, however, showed no increase.

Very truly yours,
(Signed) EARL GILMORE, D.D.S.

MEDIUMS IN THE CHURCH

JOHN WESLEY, *the Founder of Methodism*

In John Wesley we have an outstanding example of the close relation between that sincere and practical religious conviction which permeated the life of the English Church in its earlier struggles for self-expression and the manifestation of those "gifts of the spirit" which were so abundant in the first era of Christianity. What we now term *mediumship* is, in its higher aspects, an exact modern counterpart of these apostolic gifts.

Mediumship is, as regards its many modes of expression, largely a matter of the peculiar physical organization of the individual. Hence it may be to some extent hereditary in certain families. Such would seem to have been the case with the Wesleys. It is recorded that the Revd. Samuel Wesley, father of the celebrated John Wesley, whilst Rector of Epworth, England, in 1716, heard noises and rappings in his home during several months and kept a detailed account of them. In Dr. Peebles's book *Secrs of the Ages* (Chicago, 1930, p. 179), we find the following account by another clergyman, Revd. Hoole of Haxey written after a visit paid by him to the home of Mr. Samuel Wesley:

"After supper and prayers we all went upstairs, and as we were standing around the fire in the east chamber, something began knocking just on the other side of the wall, on the chimney-piece, as with a key. Presently the knocking was under our feet. We went down—he with hope, I with fear. As soon as we were in the kitchen, the sound was above us in the room we had left. Mr. Wesley spoke to it."

Dr. Adam Clarke, the Biblical commentator, wrote:

"For a considerable time all the family believed it to be a trick; but at last they were all satisfied it was something supernatural . . . Some thought it

was a messenger of Satan." . . . "Mrs. Wesley's opinion was different from all the rest, and was probably the most correct. She supposed that these noises and disturbances portended the death of her brother, then abroad in the East India Company's service. This gentleman suddenly disappeared and was never heard from more."

"John Wesley" says Dr. Peebles, "confessed to the spiritual as naturally as flowers turn to the sunshine on May mornings . . . Having had unquestionable evidence of mysterious agencies and spirit manifestations in the tender years of childhood, and being personally blessed with some of the "gifts" promised to believers, John Wesley, through all his evangelizing career, noted and recorded cases of spirit-power and premonition in his Journals and the "Arminian Magazine." An English writer of distinction is quoted as saying:

"He healed the sick by prayer and the laying-on of hands. He and some others joined in prayer over a man who was not expected to live till morning; he was speechless, senseless, and his pulse was gone. Before they ceased, his senses and speech returned. He recovered; and Wesley says that they who choose to account for the fact by natural causes have his free leave: *he* says it was the power of God. (Arm. Mag. vol. ii. p. 385.)

Wesley believed that epilepsy and insanity often proceeded from the influence of demons, and declared that if he gave up his belief in the reality of witchcraft, he must give up the Bible. Bishop Warburton attacked his belief in the miraculous cures and the expulsion of evil spirits; but Wesley replied that what he had seen with his own eyes he was bound to believe, and the bishop could believe or not, as he pleased.

During the sermons, and especially in the prayer circles of the Wesleys, the more susceptible would often manifest the phenomena of spirit-control, with convulsive

symptoms. Methodist revivals of later days have frequently presented the same power. This has been most notable in the Welsh revivals, where lights and levitations have been a constantly recorded happening.

The first Methodists were not welcomed by the official Church: for anything in the way of spiritual manifestation has always been an offence to orthodoxy. They were threatened, persecuted, cast out; and even cursed and stoned for their zeal in trying to rekindle the dying embers of a faith which had crystallized into formalism. Denounced as "disturbers of the peace, and seducers," they were compelled to hold their services in lanes, streets and groves. At this time they were spiritually minded but, says Dr. Peebles, "now becoming popular, proud, sectarian, and persecuting, they are suffering an eclipse of faith—a deserved decline . . . As a denomination, angelic ministers and spiritual gifts have left them. The shell is thickening. The soul-fires of the primitive forces are dying under church formalisms and mocking sanctities." This indictment was made more than thirty years ago. How true is it now?

Those who are interested in further pursuing the history of the Wesley family should study a little book entitled "The Epworth Phenomena" published by David McKay of Philadelphia in 1920. In this book, a collation is made from the Journals kept by John Wesley and these include certain notable psychic experiences. Mr. Dudley Wright is their collator. Mr. J. Arthur Hill, in an Introduction, gives an outline of the evidence of the supernormal happenings in this family. We depend upon accounts written out soon after the disturbances by four eye-witnesses (Mr. and Mrs. Wesley and their daughters Susannah and Emilia.): also on later reports written in 1726 by Mrs. Wesley and five others. The earlier accounts are

nowhere inconsistent and the later ones corroborate them. There are also several contemporary accounts extant from others. The Wesley family consisted of the parents and seven daughters, with a manservant and a maid to complete the household. Even so prejudiced a critic as Podmore admits that the case "is one of the most difficult to harmonize with any explanation by ordinary material causes."

John Wesley's interest in psychical things continued, says Mr. Hill, throughout his life. "Wherever he went, he seems to have been on the look-out for 'cases' (as we now inhumanly term them)—not merely with a romantic or literary interest, but with a real scientific aim. He would travel considerable distances to hear first-hand accounts of apparitions and the like, or to see a cataleptic subject, and he was wont to ask "abundance of questions" as all good psychical researchers do. In fact, John would have made an excellent member of the S.P.R., and it is rather surprising to find in an earnestly religious man of that day so much critical instinct."

John Wesley had a brother Charles, also a clergyman and one of like mind with himself, if we may judge by the lines he wrote on the story of Saul's visit to the Witch of Endor (I.Sam.xxviii) and the words spoken by the spirit of Samuel:

"What do these solemn words portend?
A ray of hope when life shall end.
'Thou and thy son, though slain, shall be
Tomorrow in repose with me.'

Not in a state of hellish pain
If Saul and Samuel do remain:
Not in a state of damn'd despair
If loving Jonathan be there."

* * * *

NOTE. The Biography of Wesley by Southey contains much material of interest. There is of course a large modern bibliography and the encyclopaedic references should be consulted.

SURVIVAL

DWIGHT BRADLEY

*Professor of Social Ethics at Andover Newton Theological School,
and Minister of the Union Church in Boston*

A clear and distinct belief in the survival of personality beyond physical death is, in my opinion, absolutely indispensable to the continued on-going of human civilization. This is made plain at every point. Individuals must have it in order to conduct their lives on a level consistently high enough to make possible their collaboration in collective civilized action. Society needs it in order to develop those expressions of cultural idealism which take form in lofty thinking, fine art and ethical cultivation. Immortality and human aspiration are inseparable. Let the one fall and the other ceases to be.

Insofar, therefore, as modern civilization has abandoned the expectation of survival, it has grown callous to spiritual values; because the very existence of spirit is bound up with realities which transcend space and time, and which over-pass the boundaries of merely physical experience. The persistence of conscious personal life after the body ceases to function in its spatial and temporal aspect, is simply an outcome of the existence of specific personal qualities in the Universe—which are in themselves independent of spatial and temporal limitations and factors.

There is a sharp difference between personal immortality regarded as the projection of an imaginative wish, and survival understood as being a definite, objective and actual phenomenon of the same essential kind and character as life carried on under the conditions of which we are aware in the life we live on the surface of the Earth. Imaginative immortality, corresponding to the imaginative outreachings of a wistful day-dream, (like religion when

it is induced to mere poetical allegory), can claim the interest only of those who are seeking an escape from reality. Actual immortality, on the other hand, corresponding to the actual experience that is shared by all who are born into this world, becomes the substantial basis of existence both in this world and in all other worlds into which we may at some further time and in some other way be born.

It so happens that since the scientific method of seeking and arriving at truth has become dominant, a gradual decline has been marked in the acceptance of personal survival as a fact. That this should have come about was quite to be expected; since science in its 18th and 19th Century phases concerned itself with aspects of experience limited to the areas of mechanistic measurement. Modern science began at the bottom of the ladder, so to speak, in order to work from rung to rung towards the top. Taking the cruder phenomena of the physical environment as its material for experiment and research, this elementary science brought forth a fascinating array of hitherto unrecorded facts about the material world: its composition, its energies, its laws and habits of procedure, its history, and its total meaning in relation to the various parts which made it up. Thus there developed the sciences known as physics, chemistry, biology, astronomy, geology, anthropology, etc. Not that these were entirely new. A basis for their more recent growth had been laid centuries before by the Greeks and the Arabians—and even by more ancient researchers in Asia and Mesopotamia and the Nile Valley. It is correct, however, to say that as a result of the Renaissance in Europe, a tremendous new impulse was given to science, and that in the latter portion of the 18th Century this impulse became a veritable drive.

An important by-product of the scientific urge was

the discount upon religious faith as an intellectually respectable foundation for belief. That is, unless a thing could be scientifically proven to be true, it became more and more habitual to regard it as being in all probability false. Along with the abandonment of faith went also a neglect of deductions drawn by logical argument from the premises which religion had for centuries taken for granted as unquestionably true. As a result, whatever received the "O.K." of science gained credence; but whatever science frowned upon fell under the intellectual ban.

The effect of this trend upon belief in immortality might have been predicted; as indeed it was foreseen by the great Humanists of the 17th Century who were, so to speak, the precursors of modern scientific development. Since skepticism replaced faith as the mark of great minds, all the previously constructed systems of thought about God, the spiritual world, and man's ultimate destiny, were subjected to inquisitorial treatment. From this they emerged either in a state of tortured enfeeblement or of corpse-like trance. What remained of the formerly powerful certainty of individual survival was a fluttering and pathetic *hope*. But, since this hope could not (as it was contended) be vitalized by any specific proof of its validity, all but a relatively few romantic souls and those who remained orthodox, resolutely turned towards assurances which, while less inspiring than the older ones, were regarded as being at all events sufficiently well-founded to justify a realistic confidence. Thus, in liberal Christian pulpits it came to be the custom to present a picture of eternal life that was kept from being frivolous only by its appeal to a great tradition whose force was no more than the pathetic desire of men to maintain a hold tenuous as the grasp of a drowning man upon a straw. The process of reasoning about immortality was what is

mis-called "spiritualization"; meaning simply that the lack of a robust confidence in actual survival was compensated for by a poetical or rhetorical assertion of an abstract principle in terms of religious sentiment. The resurrection of Jesus, for example, was given a "spiritual" interpretation—which was by no means spiritual in any vital sense. Being no longer able to believe that Christ actually rose from the dead and appeared to his disciples in a body which was visible and tangible, leaving behind him a tomb that was as empty as if he had walked out of it physically,—they resorted to all kinds of intellectual ambiguities in attempting to explain that while the resurrection was a fact in the realm of "spirit" it was not necessarily a fact in the realm of every-day observable events.

The rank and file of humanity does not, however, follow on into such niceties of differentiation. If they cannot be sure of plain, literal and actually demonstrable facts, they speedily desert the leadership of those who would persuade them to accept a "spiritual" substitute. This does not mean that the rank and file of humanity are intellectually capable of making careful discriminations between truth and falsehood. Obviously they are not. They are quick to see the difference between something that really happens and something that happens only in the imagination of highly rarified allegorizers; and they cannot be held to a religious faith by anything less solid than the actualities that they encounter from day to day.

Belief in survival began historically as the result of experiences in which those who were supposedly dead came back to make contact with those whom they had left behind. Such so-called "superstitions" formed the basis for all later rationalizations of immortality. If, then,

science declares that all such happenings were fanciful, it follows that eventually the later refinements of thought about the future life will evaporate into thin air. Unless, in other words, the phenomena that furnish modern religious interpreters with their texts can be reproduced and made apparent contemporaneously from generation to generation, the time comes when the texts lose their authority and the interpretations become mere gossamer threads of delicate sentiment like spiders' webs across the pathways of a forest in the morning of a summer's day.

Now, as a matter of fact, the theory that science has rendered belief in survival obsolete may be challenged on a series of counts. In the first place, science has hardly begun to tackle the problem. Secondly, there are tremendous areas of experience which science cannot naturally enter until it has more thoroughly worked over the areas—such for example as micro-physics, bio-chemistry and analytical psychology—in which it is now profoundly involved. Thirdly, the history of modern science is replete with instances wherein a bold pronouncement made at one time has had to be altered or even repudiated later on. Fourthly, there are scientists of great ability and high rank who declare unequivocally their belief in the survival of personality upon purely empirical grounds.

This, however, having been said, the fact remains that science in undertaking to explore the phenomena of experience from the ground up could scarcely have been expected to leap at once into the thick of a problem which lies on the higher levels of reality. So that, while it is improper to say that science rendered belief in survival obsolete, it is perfectly correct to declare that science in its elementary beginnings must have put the question of personal immortality aside until such time as it had finished more thoroughly with questions relating to the

constitution of matter, the dynamics of space, the elements of chemistry, the relations of biologic development, the principles of psychology, etc. Meanwhile, human beings continued to have experiences that bore upon the career of personality subsequent to physical death; and while the majority of scientists fatuously insisted that these experiences could be explained by discoveries already made in the field of chemistry, physics, psychology and biology, —as a matter of record the explanations failed to convince. People persisted in having what came to be called "psychical experiences," and because these were curtly dismissed both by positive science and established religion as being fantastic or incredible, the way was opened for such a development of fraud and charlatany in the field of mediumship and occultism as is inevitable when one whole phase of man's normal experience is thrust out of doors to shift for itself by those who control the conventional organs of intellectual and religious opinion.

The time has now come when science should be sufficiently mature to enter, if it will, the field of research in distinctly meta-physical areas. The progress of physics to its present status makes further development impossible in that branch without going on to another range. This same thing is true of psychology, which is now at a stalemate so far as its procedure is concerned within the limits of mere subconscious exploration. That this is so is being realized in many quarters, as may be seen in the experiments conducted at Duke University and in various centers in England and Europe. There is ground for the belief that during the next half century great strides will be taken by researchers, both under conventional auspices in the Universities and through foundations established for the explicit purpose, towards a definitely scientific

understanding of those phenomena which have to do with conscious survival of personality beyond death. The subject becomes less and less a matter of sub-rosa whispering and more and more a matter of forthright study, experiment and discussion. It seems likely, therefore, that the question of immortality will soon be brought back to the careful attention of dependable scholars in every line of inquiry and not be left in the hands of quacks and self-seeking impostors—to be rescued only by those few courageous thinkers who dare to risk their position in respectable circles to keep the urgent desire of mankind for eternal life from being exploited by scoundrels, emasculated by romantic “spiritualizers,” or crucified by skeptics.

From the standpoint of civilization, and especially the standpoint of high spiritual culture, the importance of such a trend is immeasurable. Science cannot and should never be expected to take the place of pure intuitive faith. Science should never be permitted to displace mighty philosophy. But science should and must be co-ordinated with faith and philosophy, in a joint search after the ultimate truth of things. Here is a great body of experience, shared by moderns with their ancestors as far back as history records. Upon the basis of that experience has been erected a wonderful structure of spiritual faith and a towering edifice of philosophic thought. During the last two centuries, and especially during the last half century, the structure of faith and the edifice of philosophy have been undermined: and this by an attack upon the credibility of the experience upon which they were built. Mr. Walter Lippman coined an appealing phrase with which to describe the forces which began to destroy the foundation: he called them “the acids of modernity.”

It remains to be seen whether those “acids” will prove to be finally destructive or will ultimately make possible

even a strengthening of the historic bases. If the former, nothing can prevent the utter collapse of civilization as it has developed during the six or eight thousand years since men began to put down in written form the record of their achievements. For civilization as we know it was founded not on economic needs but on beliefs that focussed upon concretely supernatural realities: of which the independent career of the personality or soul was chief. Not only religion, but art, and literature, and ethics, and high thought, were grounded in such beliefs. Destroy them, therefore, and destroyed will be all that has been erected upon the strength of belief in them.

It is pitifully hopeless, however, to try to save the edifice without first endeavoring to restore the foundation. And, since the foundation was created out of the ordinary experiences of human beings in their everyday lives, it can be saved only by restoring to ordinary men their simple and naive confidence in the things which happen to them daily. Among these things that happen daily are experiences in which they are brought directly into contact with a world of being which differs from the world of human beings and animals and nature, in that it seems to reach out farther and to contain greater meaning than these other worlds reach and hold. Left to themselves men create myths and symbols by which they seek to describe, to maintain contact with, and to enjoy that world of Being which lies beyond time and space—and which yet enters time and space in strange and often alarming ways. When their friends die, they do not regard them as being wiped out; but they hold them to be alive in some other realm or dimension of existence. And out of all this, they compose a system of civilized life that furnishes together with economic and other necessary elements of physical well-being, the sub-structure of all further de-

velopments in higher civilization. And then, when that sub-structure commences to crumble, the developments in higher civilization fall to pieces also.

The sophisticated attack of the skeptics upon ancient belief, which has been so general during the period since modern science came to the fore, can finally be justified, therefore, only by the willingness of scientific men to press on further until they have discovered the essential meaning of ancient belief, and have recovered an understanding comparable to the naive wisdom which untutored human beings universally enjoy. The callowness of youth must be matured into the sound judgment of adult experience before science can offer to mankind a way out of its present *impasse*. We have been victimized, not by science *per se*, but by the juvenility of science in its years of adolescence. The question is whether science, in its formal and conventional aspect, will be able to develop into intellectual adulthood before it has achieved the destruction of man's life on this planet.

Specifically, this means that unless science can show by its own particular method of approach that the deep and fundamental certainties of simple and unspoiled human beings are valid and worthy of acceptance, it will have to accept the major share of responsibility for the collapse of civilization and the disillusionment of mankind. Of these deep and fundamental certainties the chief one is assurance of the objective reality of Spirit and the independence of spiritual existence from the temporalities, vicissitudes and limitations of life in space and time. If and when science takes the lead in helping our race towards a recapture of that certainty, then we may indeed be reconciled with the painful experience of these last two hundred years. But if not—then let science in its modern guise be condemned forever by those who come after us,

and who will have to set out to reconstruct civilization and rebuild man's faith in himself as a being with an eternal destiny.

I am hopeful; except when I encounter the obduracy of scientists and the pathetic ambiguity of religious leaders. Yet even so I am hopeful. There are signs of keenness amongst scientists for entering this marvelous field of exploration. There are indications of a new awareness amongst religious leaders of the possibilities for spiritual recovery inherent in this same vast field. Perhaps, however, it will require the prodding and the insistence of laymen in both realms to stimulate scientific and religious enthusiasm for accepting this, the greatest challenge of our times.

ON THE CHOICE OF A MEDIUM

Dr. W. J. Crawford, in his "Hints and Observations" for those investigating psychical phenomena (first published in 1918) remarks (pp. 98-99).

"The reality of psychic phenomena is nowadays little disputed. In a short time such phenomena will be classified and indexed and form part of the acknowledged scientific facts of the day. It would have been so long ere this, but for the intolerable amount of humbug and deliberate fraud formerly connected with the subject. One cannot be too careful in treading its thorny paths.

My advice to the enquirer into things psychic is to take nothing for granted and to leave the paid mediums alone as far as possible. Depend more on the family circle or on circles made up of intimate friends. Go only to mediums who have a very clean record if you go at all. For the pitfalls are many and if not careful you may one fine morning find your faith in the realities of a next world shattered by the discovery that some imposition has been practised upon you."

AN EXPERIENCE OF THE REV. DR. RUSSELL CONWELL

Some years ago I had a dream that recurred every morning just before I awoke. It seemed to me that the figure of Mrs. Conwell appeared each morning, and sat smiling at the foot of my bed. I said nothing about it to anyone; it must be, I thought, a delusion of age. Yet the figure was as real as life, smiling, and asking questions and answering my own.

One morning I said, or seemed to myself to say, "I know you aren't really there."

"Oh but I am!" she replied.

"But how can I be sure?" I persisted. "Are you willing that I should test you?"

She nodded, still smiling.

"All right," I said. "To-morrow I will ask you a question. Will you be ready for it?"

She nodded again, and with another smile disappeared. The next morning she was there again.

"I see you have come," I said. "Are you still willing?"

She smiled and nodded, seeming to enjoy it all immensely.

"Tell me then where is my army discharge paper?" I had not seen it for years, and to the best of my knowledge was utterly ignorant of its whereabouts.

In a voice that seemed as distinct as though she had uttered the words aloud, she answered, "Why, it is in the black Japanned box behind the books in your library."

I got out of bed and went into the library. There, after some search, I found the box, hidden away behind a row of books; and in it, under a varied collection of documents was the discharge paper.

Again the next morning she appeared, with a little smile of triumph as if to say, "You see it was there, just as I told you; now will you believe?" But I was not satisfied of course. I asked her if I might make another test, and with the same happy smile, as though the game entertained her greatly, she promised again.

That morning at breakfast I spoke to one of the maids who had lived with us for fourteen years.

"Mary, you remember that gold fountain pen that Mrs. Conwell gave me years ago. I want you to take it off my desk today and hide it. And you are not to tell me or anyone else where you hide it. Do you understand?"

Again the next morning the figure appeared, and we seemed to joke about it for a little while. Finally I said:

"Do you know where Mary hid my pen?"

"Of course I do."

"Can you tell me the place?"

"Get out of bed and come with me," she answered laughingly.

I rose, and seeming to hold her hand was led to one of the closets in my room. The top shelf of the closet had been built into a little cupboard with a door which covered only a part of the closet front. She motioned me to it, and I took a chair and climbed up. I ran my hand over the shelf this way and that, but without encountering the pen. I felt then that the whole thing must have been a delusion, and turned to step down from the chair.

But she was still in the doorway and pointed again to the shelf, shaking her head emphatically, as if to say, "It is there. Look again; you will find it."

I did look again. I stretched my hand far in behind the door on either side; and this time, to my amazement, I found the pen.

(As told by Dr. Russell Conwell to Bruce Barton in the American Magazine for July, 1927.)

OUR LONDON NEWS-LETTER

No. 1—June 1935

Mr. Stanley De Brath, Editor of "Psychic Science" has kindly agreed to furnish us with a monthly report of chief events and items of interest to our readers.

In November 1934 a letter was sent by the Sheffield S.P.R. to the psychic Press which stated that admittedly-faked portraits were made without touching the plates, that a text from the Bible selected by the Committee in Chinese characters, also selected by the same, was produced, and that a portrait of a named man whom the experimenter had not seen was produced, and that the Committee was completely baffled.

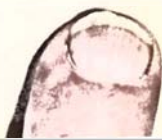
At a lecture given in London to the British College on June 26th by Mr. MacCarthy, the experimenter in question, the complete procedure was described.

It consisted in a special application of ultra-violet light in a small instrument which can be concealed in the hand, by which a previously-prepared micro-photograph can be projected on to the plate. Only three seconds' exposure at a distance of a yard is required in the dark room, before development.

Micro-photographs, each not larger than a pea, were first prepared and inserted in the projector.

Mr. MacCarthy was searched by the Committee, and, as he had put aside the instrument, nothing was found. He was handcuffed, but was admitted to the dark room. He had secured the projector from its hiding-place, and pointed it at the plate before development, thereby securing the "psychic" extra. The Chinese text was ingeniously suggested to the Committee and accepted by them as their own choice, both as to text and language.

The portrait of the unknown gentleman was similarly selected by Mr. MacCarthy after long search through albums for a portrait which resembled him, and a micro-



photograph was prepared from it. The method by which the ultra-violet light was produced in the projector was not revealed by the lecturer, but it could be discovered by any expert in the use of such invisible light, and could obviously be used to produce an image without touching the plate.

Mr. MacCarthy is evidently an expert in the use of infra-red and ultra-violet radiation, and not less skilful at "forcing" a suggestion on a simple Committee as the professional conjurer "forces" a card on the selector who imagines that he has chosen it.

In his lecture he admitted that there are genuine psychic photographs, and, instancing Mr. Hope who produced hundreds of such, he said that Mr. Hope had neither the knowledge, skill, money, nor leisure to make the micro-photographs and projector; and his photographs must be considered genuine; but Mr. MacCarthy rightly insisted that the *possibility* of producing a so-called psychic photograph without touching the plate should be widely known, so that experimenters should be on their guard.

The letter of the Sheffield S.P.R. was re-printed in *Psychic Science* of January 1935 and created wide interest. It drew enquiries from other countries, which could not be answered till Mr. MacCarthy had delivered his very interesting Lecture. We are glad now to give it wider publicity, and to explain that it does not throw doubt on the genuineness of Mr. Hope's photographs, but only gives a new method which all should know to enable them to test any new photographer.

* * * *

That the function of psychical investigation in the world of today is to give undeniable evidence of survival is becoming more and more evident in the psychic press.

This is advanced as the only sure means of world-revolution. *The Two Worlds* publishes in its issue of June 28th an article by James Norbury from which the following extracts are taken:

"The only difference between myself and the would-be revolutionist is that I believe in revolution and seldom talk about it, while he talks about revolution and seldom believes in it. I commence with the basic assumption that a society of just men made perfect is likely to create a perfect world; while he starts with the assertion that the more unjust and imperfect men are, the nearer we are to Utopia.

"These rather paradoxical statements have arisen in my mind while thinking out the place of our psychical quest in the world-revolution and I find my thoughts ending in the staggering realisation that it *is* the world-revolution.

"At the outset, that instinctive recognition of the Soul in man which includes all that we define as Spiritualism is so old that it asserts the first thing to be God the Creator and also is so new that it assures us that the last thing was Man created in God's Image. So while it rests on the traditions of Eden, it is also rooted in the truths of Evolution. It is reasonable enough too to recognise man's need of religion, and sane enough to see the importance of Science. It is foolish enough to build upon fundamentals, and mad enough to believe in Morality. All of which goes to prove that in an age when wisdom is at a discount, it is doing its best to prevent a ramp on the stock-exchange of common-sense . . . It realises that the individual character of the men who make up Society is the factor on which its true life revolves . . . Yes, we are the world-revolution, and perhaps when the blatant glare of the Dictators has been hushed, the simple sincerity of the democrats may be recognised and the real revolution may be accomplished."

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Man is compact of Body, Soul, and Spirit—the first the material representation, the second related to the world of Energy, and the third the Direct Principle.

The Century Dictionary in eight large volumes gives under "Spirit" (p. 5850, vol. v.): "The principle of Life conceived as a fragment of the Divine Essence breathed into Man by God. In Biblical and theological language the spirit is the highest part of human nature and most akin to the divine, connected mediately with the body through the soul."

Under "Soul" it states (p. 5781, vol. vii) that the soul is "a substantial entity, believed to be that in each person which lives, feels, thinks, and wills. Animals also, and even plants, have been thought to have souls." Owing to the loose use of words in conversation and by inaccurate writers, the words 'soul' and 'spirit' are often interchanged and used as synonyms. In reply to a question of mine through a medium who has lived in our house for forty years, who has never entered on such matters, and is a woman of absolutely truthful character, my friend in the Unseen replied as under:

A. To publish a thing of such vast importance you must have chapter and verse. I do not feel capable of grasping and transmitting the same. You would need a much more powerful medium than M.

Q. Could you not bring a Teacher?

A. I will ask, but I warn you the channel is weak.

Later in the sitting the Teacher came, and his reply is given below; *verbatim*:

"You will never understand the process of what you call 'death' and we call 'birth,' till you realise that just as your material body is composed of cells, so likewise our etheric bodies (which you perhaps rightly understand as 'the soul') are similarly cellular. Every cell of every organ has its etheric counterpart.

“When a body is formed on earth, as soon as the life is awake and functioning, the etheric body begins to build itself. Its function in the first place is to accrete matter on its primary cells.

“Healthy lives provide the best foundations, and, as I speak, you must visualise the earth-body and the etheric, growing on parallel lines and cell by cell: gathering very little from the body, but gathering some, and, as you have discovered, collecting, absorbing from the surroundings in which it finds itself; but it is attached to, and part of, the human being. It grows parallel with the material body, as I said, but sometimes very slowly when the being is degraded, but when he or she is spiritual, cleanly, and abstemious, it develops as did R . . . , very quickly; her etheric body was very fully developed when she came over. Lower types of men and women who have missed the aim and purpose of life, are born into the future life in a state of all the most miserable. If it were not that some of these acted or failed to act, from ignorance, it would be appalling. Mis-shapen, small and ugly, they have painfully to grow in the new state into what they might have been had they used their opportunities in their earth-lives. The etheric body may sometimes be corrupted or even deformed.

“We use our organs much as you do. All your actions in earth-life proceed primarily from the mind which extends in its degree, to body, soul, and spirit; but it is only in this last that you can have conscious contact with the Father of all. We take in very little solid food. Most of our substance is in the air, as it were. Fruits instead of rotting disintegrate and diffuse. If this has been of use . . . yes—I think I will leave you now, the medium’s power is failing.”

The above is given exactly as received, only punctuation has been added.

STANLEY DE BRATH, M.Inst.C.E.



Marion Skidmore Library,
Lily Dale, N. Y.