Erle Stanley Gardner:

NIGHTMARE DEATHS OF HONOLULU

TOMORROW

A CHRISTIAN VIEW OF REINCARNATION

By The Rev. Leslie D. Weatherhead

THEY BELIEVE IN IMMORTALITY

Results of a World-Wide Poll

ALSO IN THIS ISSUE: TELEVISION'S PSYCHIC FLING, by Susy Smith; WHO HAS E.S.P.?, by Daniel Lehmann; BEWARE THE "VANITY" PUBLISHERS, by Allan Angoff; MOROCCO'S SAINTS AND JINNS, by David M. Hart; A HORSE NAMED "TWENTY-TWENTY" by Archibald Jarman. Articles and reviews by Eileen J. Garrett, Nandor Fodor, Edmond P. Gibson, Marcel Osty, Sybil Devon, Will Oursler, Sherman Yellen, C. W. Weiant.

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VOL. 7, NO. 1, WINTER 1959

Winter 1959 TOMORROW Vol. 7 No. 1

EDITORIAL:

HEREWARD CARRINGTON: RESEARCHER-POET

WHAT is the good of discovering new worlds, if we have not yet truly discovered ourselves?

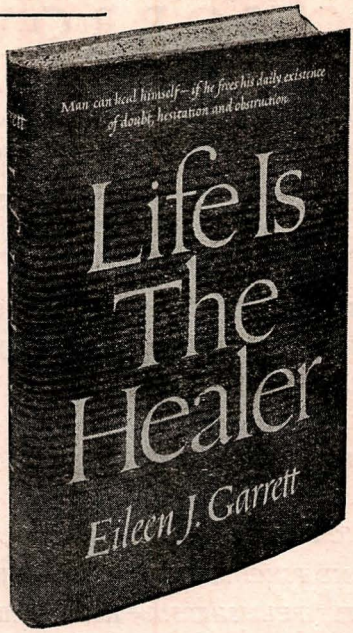
This thought strikes me as I look over two news items that have come to my attention just before writing these lines. The first quotes a widely-known astronomer, Dr. I. M. Levitt, as prophesying that it may be possible to "establish a community on the moon" even before 1980. Dr. Levitt, who directs the Franklin Institute's Fels Planetarium in Philadelphia, states that such a community could "furnish the tools for reconnaisance of the solar system" and make the moon a supply base which would give it "major military importance." He adds that "this apparently puts a high premium on getting there first."

As one of those who, in secret, worships the moon as it is and respects her age-old authority over life and growth, I do not look forward to the plastic villages on her surface, which man's settlement on lunar territory would surely produce. Turning aside from this ambitious project for outer space, I am faced with the news that quite another space traveler—an explorer into man's inner space—has departed this life. On December 26, Hereward Carrington died, at the age of 78.

Carrington's name will continue within the literature of psychic research, both in Europe and in the United States. Before he was 20, he joined the then young and robust Society for Psychical Research in London, and has spent the long years in between pursuing these and other studies, as well as occultism, its theory and practice.

I seem to have known Hereward Carrington all my life, for after he left England to come to America, he became active in the American Society for Psychical Research with which he was closely connected for several years. After the "Margery" debacle, when twilight had fallen over the American Society for Psychical Research, he moved his own home, his extensive library and the American Psychical Institute to California, and remained its Director until his death. He had not only devoted his life to a search for the meanings behind psychical

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VOL. 7, NO. 1 — WINTER, 1959

NIGHTMARE DEATHS OF HONOLULU by Erle Stanley Gardner 9
A HORSE NAMED "TWENTY-TWENTY" by Archibald Jarman 23
THEY BELIEVE IN IMMORTALITY by Elmo C. Wilson 30
WHO HAS E.S.P.? by Daniel Lehmann 33
BLACK COACH AND FOUR by Sybil Devon 39
MOROCCO'S SAINTS AND JINNS by David M. Hart 45
TELEVISION'S PSYCHIC FLING by Susy Smith 57
PARAPSYCHOLOGY AND PSYCHEDELICS An Editorial Report 65
BEWARE THE "VANITY" PUBLISHERS! by Allan Angoff 71
BOOKS IN REVIEW:
ESOTERIC TRADITIONS by Eileen J. Garrett 77
ORIENTAL TRICKS AND TREATS by Sherman Yellen 78
DIVINE ART OF HEALING by Will Oursler 82
RENAISSANCE MYSTERIES by Eileen J. Garrett 86
THE ESARP MYSTERY by Edmond P. Gibson 88
"NAIL IT UP TIGHT!" by C. W. Weiant 94
EUGENE OSTY: FRENCH PIONEER RESEARCHER by Marcel Osty 96
TRIBUTE TO HEREWARD CARRINGTON:
"YOU ARE RISING HIGHER AND HIGHER . . ." by Hereward Carrington 104
A PERSONAL NOTE ON HEREWARD CARRINGTON by Nandor Fodor 110
BOOK REVIEW: *ONE LAST LOOK AROUND* 113
A CHRISTIAN VIEW OF REINCARNATION by Leslie D. Weatherhead 115

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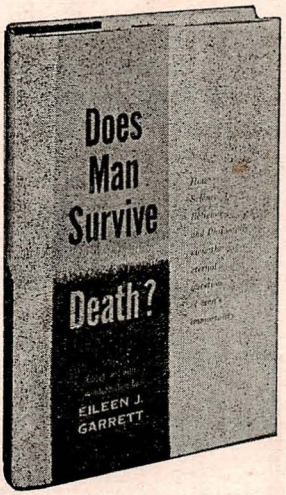
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Continued on page 6

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Continued from page 4

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NIGHTMARE DEATHS OF HONOLULU

Erle Stanley Gardner

HONOLULU, Hawaii—Can a nightmare be so vivid that it brings about death?

Probably all of us have experienced the familiar type of nightmare where someone is choking us, where a sinister evil presence tries to grab us. We try to run, and our legs won't work. We try to strike out and our arms are puny, helpless things. We try to scream, and manage a low moan which wakens us.

But suppose the dream was even more vivid. Suppose we couldn't awaken from it. What would happen then?

We all know that the mind has a great influence on the body. Put a man in a hypnotic trance, touch him with your finger, but tell the hypnotized subject that the finger is a red-hot iron, and the man will scream with pain just as though he were being burned.

A short time later the vegetative process of the subconscious mind will cause an actual blister to rise on the part of the man's flesh that was supposedly "burned."

What, therefore, would be the effect of a vivid dream in which a person felt he was being choked to death? Could such a dream result in so severe a mental shock as to induce death? Could such

vivid dreams be induced by hypnotic suggestion? Could they be the result of "witchcraft"?

It is, of course, trite to say that medical science scoffs at such a theory.

That is, medical science was willing to scoff at such a theory until it ran up against the mysteries of the nightmare deaths of Honolulu. Then medical science rubbed its eyes, and finally admitted it didn't know the answers.

Medical science, with all of its skill, has found itself completely baffled by a series of mysterious, unexplained, in fact, inexplicable deaths taking place in Honolulu at the rate of almost one a month.

Here is a typical case from an actual case history:

A strong, relatively young Filipino went to bed at 10:30 in the evening. He lay in bed reading the Bible. Persons who were near him turned off the lights over their beds and went to sleep, leaving this Filipino reading his Bible.

At 3:30 in the morning the Filipino started groaning and moaning, apparently fighting something in his sleep. He tried to get up but his efforts resulted only in restless, futile jerks.

By the time those around him could reach him he was dead.

Expert pathologists used every known scientific test and they could not determine the cause of his death. Medically there was no reason for this man to have died. Heart, lungs, stomach, brain, all were functioning perfectly—at least, so far as any pathological examination can determine.

Yet the man died.

Was it witchcraft?

Doctors who would have scoffed at such a theory a few years ago are now diligently investigating it. They are, in fact, investigating any theory, no matter how farfetched it may seem, if it gives any promise of holding a solution.

Out of all these deaths there is only one case on record in which a man who has suffered the symptoms has lived to tell the tale.

A "Little Man" on His Chest

THIS was the case of a Filipino who was sleeping in a bedroom which he shared with a roommate. In the dead of night the roommate heard this Filipino moaning, groaning and thrashing around on the bed.

With rare presence of mind the man who was awake rushed to the side of the other's bed, grabbed him in his arms, started shaking him, forcing him to wake up, using the life force of his own body to shield the body of the other.

The man woke up, drenched with the sweat which should only have acompanied great physical effort. He had quite apparently been fighting some unseen object in his sleep.

He was profuse in his thanks. He insisted that his friend had saved his life (as had quite probably been the case). He stated that "a little man" had been sitting on his chest and choking him to death.

After that he ceased to make any further explanation.

All of this sounds too utterly weird and bizarre to have any part in our modern civilization, yet it is a very real situation. Dr. Alvin V. Majoska, the official Island pathologist, has even gone so far as to write a paper on the subject, which has been published, a paper in which, in cold scientific terms, he discusses these deaths, and goes on to discuss the possibility of food poison, of intestinal parasite, even of witchcraft.

I first discovered this mystery nearly four years ago when I was attending one of Captain Lee's seminars on homicide investigation at Harvard Medical School.

A famous New York pathologist, lecturing to the class, stated that it was not *always* possible to detect a cause of death in a post-mortem. He mentioned that of late he had had occasion to examine the vital organs of some corpses from Honolulu. These were young men who met death under circumstances so mysterious that they could not be explained. He had given these vital organs every test known to science and he simply couldn't determine how these men had died or why they had died.

Everything was functioning perfectly so far as the vital organs were concerned, the pathologist said. The bodily mechanism was like the motor of an automobile in perfect condition. The only trouble was it wouldn't run.

Then a Boston pathologist spoke up and said, "Are you working on those cases, too?"

"You mean that you are?" the New York pathologist asked.

"Heavens, yes. We've been making all sorts of tests and *we* can't tell what caused death."

There was some talk about superstition, witchcraft, scientific explanations, etc., and the matter was dropped.

Since then, I have heard that the F.B.I. has been consulted; that famous pathologists from all over the country have tried their hand at it, and that no one has been able to determine the cause of death.

I understand there have been more than 50 of these deaths. Then, abruptly, the unexplained deaths seemed to stop.

Has the chain been broken?

The police attitude, of course, is that these are natural deaths caused by some phenomena of race, environment, or circumstance, the detection of which lies exclusively within the province of the medical profession. The police are interested, but they certainly aren't going to start running around in circles trying to make a murder out of a natural death.

But in the sections of Honolulu where the Filipinos congregate, there are ominous whisperings and furtive glances. The other day a Chinese doctor took me to one side and in a low, all but inaudible voice, said, "Investigate the witchcraft murders while you are here," and then moved away.

"New Mechanics of Death"

MR. Alvin V. Majoska is a brilliant man. He is still young enough to be open-minded and progressive. He is cautious enough to be conservative.

Behind the closed doors of his office, Dr. Majoska told me, "I am satisfied we are dealing with a new mechanics of death."

Dr. Majoska's paper is entitled, "Sudden Death in Filipino Men: An Unexplained Syndrome."

Back of this conservative title are startling implications.

One thing is very interesting and very peculiar about these so-called nightmare deaths. They affect only male Filipinos, for the most part between the ages of 30 and 50.

Why should this be so?

No one knows.

There has been no known case of a Filipino woman dying in this mysterious manner. The deaths occur in bed while the victim is in a sound sleep. He moans and groans and tries to get up as though he might be fighting some invisible antagonist. His efforts are futile.

Except for the one instance above mentioned, there is no known case of anyone who has survived these symptoms.

Because Dr. Majoska noted that the victims were all Filipinos, he carried his investigations to the Philippine Islands to discover if perhaps the same type of death occurred there.

Apparently it does.

The Filipinos have a name for it—*Bangagut.*

According to Dr. Majoska's investigations, the Tagalog word for a person who tries to rise is *bangun,* and to groan is *ugul.* The term *Bangugut* is derived from these two words, indicating the symptoms which immediately precede death.

The victim is sleeping peacefully, the well-fed slumber of a healthy male animal. Suddenly he begins to twitch and moan.

He tries to arise but the muscles refuse to function. Apparently he tries to call for help, to scream.

The paralyzed vocal chords can only emit a hollow, moaning groan.

The moaning ceases. The groaning ceases. The muscles cease twitching. All motion ceases. The heart stops beating. The man stops breathing.

He is dead.

That is Filipino *Bangugut.*

So far there have been two significant clues to these mysterious deaths. One of them is the case of the man who apparently recovered from one of these deadly nightmares. The other is that of the only victim *who apparently knew in advance that he was doomed to die* and took all sorts of precautions against the mysterious death which he felt was stalking him.

Those precautions were in vain.

I have tried in every way possible to locate the man who was awakened in time to avoid the dread *Bangugut.* So far I haven't been able to find him.

But I have managed to find the man whose quick-witted efforts resulted in saving the potential victim.

By digging around I learned that this man was Rikio Anzai, a Hawaiian of Japanese descent.

So, having secured this much information, I enlisted the aid of a friend, Frank Webster, a man who has been in the Islands for the last thirty-odd years, who knows hundreds of Filipinos intimately, and who has acquired a reputation for fair dealing among all classes of people that gives him sources of information which are not available to the average individual.

He located Anzai, who is now holding a responsible position in one of the big sugar mills here on the Island, and arranged a meeting.

Anzai is 36 years of age, an energetic, competent Japanese-Hawaiian, who gives the impression of complete sincerity as he looks you straight in the eyes. In short, you have a feeling that Anzai is telling the truth.

It wasn't easy to get Anzai to talk. We had to explain what we wanted and why we wanted it. Then, after a period of thoughtful silence, Anzai started telling his story.

It is to be remembered that the Filipinos are definitely less than communicative when it comes to discussing these strange deaths which have baffled medical science and which have occurred with such devastating regularity.

But Anzai, who has worked with the Filipinos all of his life, has gained their confidence. They treated him just as they would treat another Filipino.

But, even so, they wouldn't discuss the strange cases of *Bangugut*—not at first.

Then, however, came the night when one of his Filipino roommates had this strange seizure of groaning and moaning, when Anzai, bouncing out of bed with incredible swiftness, was able to arouse the man before the heart had stopped beating.

As it happened, Anzai had been filled with a strange restlessness that night. It was in the small hours when human vitality is at a low ebb, and Anzai had wakened, feeling a strange sense of apprehension which kept him awake.

So, when the regular breathing of the Filipino, who was but a few feet from him, became the choking, moaning, groaning of the mysterious *Bangugut,* Anzai, almost without pausing to think, was out of bed like a cat.

Once the Filipino had been dragged back from death, he told Anzai, in a burst of gratitude, about the "small man" who roamed the dream world.

This "small man," the Filipino said, had been sitting on his chest, choking him. So vivid had been the "dream" that when Anzai had the Filipino aroused, the potential victim started looking around the room for the "small man." Not until a few seconds had passed could the Filipino regain his waking perspective.

The Filipino insisted that Anzai had saved his life.

Had he?

Under ordinary circumstances one would smile tolerantly and say that the Filipino had a nightmare, that Anzai had awakened him from this nightmare, that if Anzai had simply stayed in bed the man would have wakened anyway.

But would he?

Too many of them failed to waken. In too many instances the roommate didn't have Anzai's catlike quickness of reaction.

Those men are dead.

Let's look at the cold medical record of some of the cases. We'll start at random.

A Few of Many Cases

ON April 10, 1945, a man referred to as case Number Six was asleep at 9:30 p.m. At 10:45 p.m. his roommate was awakened by stertorous sounds. It took the roommate a few seconds to become oriented, to arise and turn on the light.

By that time the man was dead.

On May 6, 1945, a man who was sleeping in a room began to tremble in his sleep and expired before his roommate could reach his side.

Sixteen days later, Case Number Eight, a married man, went to bed at 9 p.m. His wife was awakened at 2:30 a.m. by hear-

ing him cough and groan. She tried to talk to him, asking him what was the matter. Her husband let out a wild yell and expired.

On July 1, 1945, came Case Number Nine. The roommate was awakened at 3:35 a.m. by a deep groan. The man was dead before he could reach him.

There followed a period of almost six months with no further cases. Then, on January 20, 1946, a Filipino who went to bed at 9:30 p.m. became Case Number Ten. There was no roommate to record the sound of any groaning or choking. The authorities knew only that the man was found dead in bed the next morning.

Remember that these cases are only the ones where medical science has been unable to find any cause of death. There are 51 of them that have been positively identified and documented, but the real total is estimated at more than 80.

These men had been in perfect health. There had been no heart trouble, no hemorrhage worthy of note, no sign of poison, no brain injury. Circulation and breathing had been completely normal until that strange thing happened which occurred in the man's sleep and he died without apparent reason, with no pathological clues.

Let's look back at the record.

On January 22, 1946, Case Number Eleven wrote letters after dinner, retired at 10:30. At 11:30 his roommate heard someone moaning and gasping for breath. He turned on the light. The decedent gave one gasp and lay still.

It is to be noted that the hour of 11:30 is unusually early for *Bangugut,* but perhaps the "little man" intended to be unusually busy that night.

As it happened, on that same night, just three hours later, at 2:30 a.m., the roommate of another Filipino heard a yell. He called the man. There was no answer. Case Number Twelve was found dead.

Is it possible that the "little man" was unusually hungry that night, that he struck early on Case Number Eleven because he wanted to call on Case Number Twelve?

It is, at any rate, an interesting field for speculation.

Case Number Thirteen occurred on February 16. The roommate of a sleeping Filipino was awakened at 3:50 a.m. by a scream. The roommate turned on the light. The man seemed to be in agony. He died almost immediately.

On June 6, 1946, the roommate of Case Number Fourteen was awakened at 2:10 a.m. by loud

groans. He asked the decedent if he was in pain. There was no answer. He turned on the light. The man was dead.

Case Number Fifteen occurred on June 30, 1946. The decedent retired, and at 10:45 p.m. was heard groaning. Lights were turned on. The man was dead.

And so on down the line, case after case.

Authorities have gone to great lengths to find some clue. Their search has been in vain. Dr. Majoska collected the names of the victims and sent circulars to every doctor in the Islands asking them to search their records and see if the decedent had ever had medical treatment.

In this way Dr. Majoska was able to get a medical history of those who had consulted doctors.

The result only added to the puzzle. Some few of these men had sought medical treatment for some minor ailment, and the examination given them at that time showed that they were organically in the best of health.

Strange as it may seem, *Bangugut* seeks out only the strong, virile male.

Of 51 such deaths only one occurred in the age group of 20 to 24. Seven occurred in the age group of 25 to 29, 22 occurred in the age group of 30 to 34, 10 in the group of 35 to 39, six in the 40 to 44 group, four in the group between 45 to 49, none in the group of 50 to 54, and one in the group of 55 to 59.

In almost every instance the victim was apparently in good spirits at the time he retired.

Almost invariably other persons shared the evening meal with the victim. Other persons slept in the same room. These other persons had no symptoms of any sort. They continued to live their normal lives.

But somewhere, somehow, usually around two or three o'clock in the morning, death would enter the room—a mysterious death which is baffling the best medical men in the country.

One Foresaw Death

WITH one exception these victims seemed to have no premonition of death. This single exception showed by his actions not only a presentiment of death but, by those very actions, gave a clue as to the nature of the death he was expecting.

This man quite evidently had a belief that these deaths had a very definite connection with the male genitals. So he rigged up a homemade apparatus, a Rube Goldberg affair with a long elastic band cut from an inner tube, a stick that stretched from his waist to his feet, and a series of tensions which were designed to protect him while he slept.

How long he had subjected himself to the painful torture of this device no one knows. All that is known is that one morning he was found dead from *Bangugut.* The device was in place and apparently was operating perfectly.

Some time during the night the mysterious death had touched him with its cold finger, and despite his elaborate precautions, despite the painful contraption which he had rigged up *which must have interfered with sound slumber,* this Filipino became another number on the chart that has marked these mysterious deaths.

I have been permitted to see some of the voluminous correspondence dealing with these cases. It is interesting to follow the tenor of this correspondence.

Let us take the case of Dr. X, for instance, who is internationally known for his skill in the field of pathology, a man who has not only fully mastered his subject but is, in addition, an outstanding investigator, a real scientific detective.

There is the first letter of contact from the Hawaiian authorities; a rather amused, almost patronizing reply. If the authorities will send vital organs from the next case, Dr. X will "be glad to consult." He doesn't state in so many words that he'll find the cause of death, but the implication is there.

THE SENSE AND NONSENSE OF PROPHECY

By

Eileen J. Garrett

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Then there is a letter from Dr. X to the effect that the vital organs have duly arrived, that an examination has been made, that it has been impossible to reach a complete conclusion. Dr. X is very, very much interested. Will they please pack certain organs in dry ice and rush them to him by special airmail?

There follows an interval, then another letter of transmittal, a letter of acknowledgment from Dr. X.

Then after a while there will be a letter from Dr. X in which he is literally rubbing his eyes.

He will list several pages of tests that have been made. He may list a complete catalogue of the things which did *not* cause death. But very reluctantly Dr. X will admit that after the most complete tests in the best laboratories in the country there is simply no physical reason why that Filipino should have died.

Or, take the correspondence with Dr. Y, also an eminent patholoist, stating that he has received a letter from the Honolulu authorities regarding the "unexplained" deaths, that if they will arrange to ship vital organs to him he feels quite positive that he can be "of some assistance in the matter."

Then follows a series of correspondence with Dr. Y, duplicating in every way the correspondence of Dr. X.

Reading through that file, seeing the names of the country's outstanding medical investigators, the best pathologists in medical circles everywhere, is a sobering experience. It is enough to make one wonder whether or not science is quite as infallible as we have been led to believe.

Dr. Manalang's Theory

IN May of 1948, the Filipino government officially entered the picture. The authorities in Honolulu were notified that Dr. Christobal Manalang, an outstanding Filipino pathologist, who was a co-delegate of Dr. Casiniro Lara to the recent international conference on leprosy in Havana, would arrive in Honolulu.

This notification emanated from the office of the Filipino Consul General, and stated, "At my request our Government has detailed Dr. Manalang for a stay not to exceed two months in Honolulu to try to help in the study of these cases of obscure deaths."

Dr. Manalang duly arrived. He made exhaustive investigations and he published a report.

That report contains some interesting statements. In the first place, Dr. Manalang claimed that it was not true that these deaths had been confined only to Filipinos. He stated that he was convinced from his investigation that other races were subject to the same type of death.

In the second place, he claimed that it was not right to state that medical science could not find the cause of these deaths; that he was convinced there was a certain "parenchymatous hemorrhage of the lungs" in these cases.

It was rather a remarkable theory which Dr. Manalang advanced, a theory that the hemorrhage was not of such a character as to permit blood to find its way into the upper air passages and mouth, but neverthe-

less a type of hemorrhage that could be fatal under certain circumstances—to wit, that the victim must be in the prime of life, with a very strong heart, that as the result of some mental shock this strong heart could send such a terrific volume of blood forcing its way into the quiescent arteries of the lungs as to bring about this "parenchymatous hemorrhage."

It may be noted that when this suggestion is called to the attention of pathologists here in the Island, Dr. Manalang's "solution" is greeted with a significant silence, an attitude of "no comment."

The most significant thing, however, occurs in Dr. Manalang's report *when he tries to account for the cause of the parenchymatous hemorrhage.* He states, "Therefore pulmonary hemorrhage of 'mystery death' is due to a physiological or functional accident suffered by the muscularly developed male *and precipitated by a nightmare.*"

If then Dr. Manalang will only describe what causes the nightmare to be experienced only by male Filipinos in the prime of life, he will have made a most interesting contribution to medical science.

However, in Honolulu the man on the street doesn't talk about "parenchymatous hemorrhage of the lungs." He talks about the "hex murders" or "death by witchcraft."

It is surprising, the number of persons who believe that it is possible to induce the death of an individual by occult means, and those persons are not all limited to the uneducated, superstitious class.

It is interesting to note that in communities where people are close to nature, where there are natives who continue to lead simple lives, free from the artificialities of civilization, there exists a deep-seated belief in certain types of malignant thought.

In some countries it is voodoo. (And I had some most interesting experiences exploring voodoo in one of the countries I visited. I was, in fact, accepted into a brotherhood and given a formula which involved lighting three candles in the form of a triangle, placing my forehead to the ground, and performing certain rituals. By this means I was assured I could eliminate the evil influence of any person who might be my enemy—in fact, it was intimated that the enemy would be eliminated along with the influence.)

Outlawed Kahunas

SEVENTEEN years ago, over on one of the outlying Hawaiian islands, I was privileged to become friendly with a *kahuna.*

The *kahunas*, sometimes called "witch doctors," have been officially outlawed. They are, in fact, rapidly dying out. This man I saw was supposed to be one of the last. He was, naturally, very much under cover so far as his activities were concerned, but I was vouched for by friends of his in whom he had the greatest confidence, and so we spent an entire afternoon seated on the floor of a simple house, discussing occult phenomena—and there could be absolutely no question as to the sincere faith of the *kahuna* in the phenomena which he described.

Over here in Hawaii there are many of the old-time residents who can give you factual instances of the activities of the *kahuna*, instances which can't be lightly brushed aside. Perhaps it is the result of hypnotic suggestion, perhaps it is the result of some self-imposed inhibition on the part of the victim once he is led to believe that the *kahuna* has cast a spell on him; but whatever the explanation, the physical phenomena are there and can be vouched for.

I have a very close, absolutely reliable friend, who cites a case where the parties were well known to him. A man had married a native Hawaiian woman. He frequently became drunk and beat her up. One day she grew tired of this treatment and advised her husband that he was never going to strike her again.

That afternoon the husband suddenly found that he was unable to raise his right arm.

He was dismissed from work and sent home. His wife regarded the phenomenon with a calm smile. She told him that she had been to a *kahuna*, that the *kahuna* had told her that the man's arm would remain useless, hanging at his side, until he had learned to respect the dignity of Hawaiian women and the sanctity of his own household.

The man went to various doctors. He was admitted to a hospital for observation and treatment. The arm continued to hang helplessly at his side. Medical science could find nothing wrong.

Finally the man made peace with his wife, the spell was removed, and the man is working today.

Hypnotism? A type of mental suggestion, perhaps a post-hypnotic suggestion?

Over here in the Islands, the oldtimers are not inclined to quarrel over terminology. In their minds a certain sequence of events existed. A man violated the dignity of a Hawaiian woman. The woman went to a *kahuna*. The *kahuna* announced that the man's arm would become useless until he learned to respect his

wife and his household. The arm hung uselessly at the man's side, defying all medical science. There was no remedy until the man at last became truly repentant and realized the dignity of the Hawaiian background.

With a sequence of events like that no one over here cares very much about a terminology which might account for them on a material basis.

If a man's arm could be made to hang uselessly at his side by the prayers of a *kahuna*, is it possible that his heart muscle could be made to stop functioning by the same means?

It's an interesting field for speculation and investigation.

There is one reassuring factor. It has now been about a year since there has been any death by *Bangugut*.

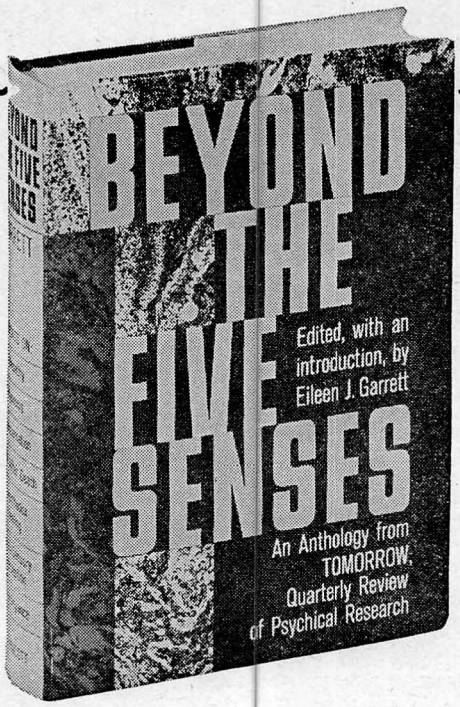
Has the spell been broken?

Has perhaps some last surviving *kahuna* died, and so terminated the mysterious sequence of deaths which medical science describes as "An Unexplained Syndrome" but the man in the street calls "The Witchcraft Murders"?

NIGHTMARE DEATH IN SAN JOSÉ

Press reports from San José, California, stated that 26 year-old Anne Linderman, a secretary, died last June 11, under circumstances that puzzled relatives, friends and the coroner. Miss Linderman's sister-in-law had found her, shrieking and writhing on the floor, at 5:30 P.M. Anne died a few minutes later.

As quoted in the New York *Post*, San José's Deputy Coroner George Hannah, who performed the autopsy, said: "She might have died of a respiratory failure, following the shock of a nightmare." The newspaper account recalled mysterious "dream" deaths of Filipinos, Hawaiians and Mexicans in the United States and the Pacific islands in recent years. The report added that "those death victims went to bed in normal health and died in their sleep." Deputy Coroner Hannah was quoted as saying that deaths of this nature could have resulted from nightmare shock that caused respiratory failure.



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Dreams prophesied danger on a bomb-weakened London roof top and the winner of the 3:45 P.M. race at the Leicester track

A HORSE NAMED "TWENTY-TWENTY"

Archibald Jarman

TOWARDS the end of World War II, I became aware that at night I was experiencing wild and profuse dreams. Perhaps it was caused by five years of close quarters with violence, or perhaps by an uncoiling tension as the war seemed to be nearing its end. Whatever caused the condition, as I dozed in the darkness to the harsh lullaby of bombs and gunfire I found myself passing from one fantastic world to another, sleeping-dream and waking-nightmare closely intermingled.

Having become interested in Dunne's *An Experiment with Time*, I decided to keep a written record of such dreams as I could recapture and to seek the link between dream and reality. Generally it seemed that my night-wanderings had little basis in past actuality, although sometimes they were peopled by the shadow-forms of friends or associates. But some dreams, to my wonderment, proved to be of events yet to come and, whether I liked it or not, I traveled forward through the time barrier as well as backward. Of two such journeys I give the following account:

On the night of March 5, 1945, sleeping at my small flat in Kensington, London, I dreamed that I was climbing over some lower roofs to a loftier one. First I mounted onto a low flat roof a

few feet from the ground; then onto a higher one; then onto a higher one still; the object being the topmost roof of all, which was silhouetted darkly against the sky. On either side of the roofs, which rose like giant steps, were tall tiers of shuttered windows. The dream was colored and the roofs were a light coral-pink; the window shutters a deep grass-green.

The earnest purpose of my climb was to see what lay upon the highest roof of all. Nearing the summit of this roof-pyramid, I grasped a horizontal wooden rail with which to pull myself to the last roof but one. The rail broke under my weight and I fell back a few feet to my previous position. Trying again, I pulled myself up by the brickwork and finally was able to see over the top parapet. There lay a wide flat roof. On it were pitched two triangular tents made of a black glistening material.

Having gained my object, I began my downward climb. Suddenly one of the shuttered windows opened and a blue-helmeted policeman leaned out. Solemnly he said, "Careful! You'll fall!" Then he faded back into the darkness behind. Descending to one of the lower roofs, I entered the building by an open door and walked through the interior. In the dream this seemed to be a "Government Store." It was packed high with shining new buckets, spades, tin boxes and bright yellow waterproof clothing, all bearing Government markings. I emerged through another door and found myself standing on the ground. Here a hatless man waited. He told me with some urgency to hurry home for my tea.

The Rooftops of London

THAT was the end of the dream. Immediately on waking I scribbled it in pencil for typescript later and over breakfast discussed it with my wife. We decided that the origin of the dream was not hard to find. London at that time was much concerned with rooftops. In the great Nazi air raids, incendiary bombs by the thousand were showered over the city, many lodging on and in the roofs. Unless they were promptly dealt with, the building was rapidly burned down. In consequence, many householders had erected permanent ladders to lofts and roof-valleys and, by this swift access and with a pair of tongs, the fire-bombs could sometimes be picked off and the homes saved. The black tents on the roof were unexpected, but at that time one often saw troops, British or American, in tented camps. The other details were more difficult to explain, but did not seem to be important.

A few days later, however, I was in fact called upon to do a little roof-climbing. In my capacity as adviser to a real estate company, I was asked to inspect certain roofs which were suspected to have been damaged by falling shrapnel. One of these was a property known as 39, The Quadrant, Richmond, in the county of Surrey and on the fringe of London.

An old three-story building in a fairly busy street, it was a shop with storerooms above. At that time it was vacant, as was then much property in the London area, but even so it was a place of some quaintness and interest. For one hundred and fifty years it had been occupied by a family of tobacconists named Clouting, and in its murky oak-beamed interior, they had run the business just as their forebears had done in 1800. Tobacco was kept loose in great jars and was blended by hand to the order of the customer; it was then weighed out by the ounce in ancient brass scales before being twisted in paper and handed over. No packaged cigarettes were sold but only those rolled on the premises, kept loose and also weighed out in the scales.

On the old wooden counters lay piles of clay pipes and small sandalwood boxes of snuff. In winter a single gas-jet burned in each window and electric light might never have been invented. This retention of antique ways was not a deliberate cult for publicity's sake; it was rather an expression of the inherited resentment for change and modern methods held by generations of Cloutings. But between the wars the last of them had died, and the shop was now empty.

I should mention that when I approached these premises I had entirely forgotten my dream. Even after writing them down, these illusory adventures lacked the hard quality of reality and seemed to be tucked away in a separate pocket of the mind.

The Two Black Tents

HIDDEN by a high parapet, the roof was invisible from the ground, and a ladder had been sent to the rear for my ascent. I studied the layout and calculated the best method of reaching the main roof. First I trod over two low sprawling roofs to outbuildings and gained a higher asphalted level. Then, standing upon a dwarf-wall, I grasped a wooden rail just over my head in order to pull myself to the next roof. The rotted rail broke away under the pressure and I fell back a few inches to the dwarf-wall. Immediately the dream came flooding back into my memory. The ladder had been conveniently placed for the as-

cent to the final parapet, and I mounted and peered over the top coping. It was with astonishment that I saw the "two black tents" on this topmost flat roof. Almost identical with those in my dream, they were two triangular gables in black slate, glistening in the wet afternoon. As I perched there, I felt a curious certainty that the remainder of the dream would be fulfilled.

I descended the ladder and, as I dropped back to the lower roof, felt with my foot for the dwarf-wall. Suddenly an adjacent window was flung open and a sharp-faced woman, wearing a blue head-scarf, called, "Careful! You'll fall!" It had been, in fact, easier to climb than to descend and I rested briefly, looking through a dusty window into the empty storeroom. Finally I dropped to the ground and found a clerk from my office awaiting with a message. It was to the effect that a certain lady wished to see me with regard to another property and would I hasten to her home at the Old Palace on Richmond Green where she awaited me for tea.

I should add that I had met this person on only one previous occasion and that tea is a meal I take perhaps only once a year.

So almost all the points of the dream were fulfilled and there was only one that did not find a correspondence in reality. In my dream the upper storerooms had been filled with Government stores but, in reality, my peering through the window had shown them to be empty. That was not quite the end of it, however. Six years later, when I had occasion to enter the same storerooms, they were filled with ex-Government buckets, spades and yellow, rubberized clothing. The shop had since been rented (and still is) to a multiple firm named Millett who specialize in Government surplus.

Horse Race by the Sea

A DREAM that stays vividly in my mind is one I dreamed on the night of November 9, 1947. I believe that it was precognitive because I cannot believe that the long arm of coincidence is long enough to explain the dream and its sequel. I have the exact date because I was still keeping a written record and because I still have a newspaper which carries the report of the sequel to the dream. A third document is a testimony to its occurrence, written at the time by a person to whom the dream was related a few hours before reality caught up with its precognitive content. (This certificate, from a Mr. M. B. Campbell, a director of several companies, is appended.) It is also the only dream I recall

which, had I acted on it, might have made me a good deal richer. It was concerned with horse racing, a subject in which I have never had the slightest interest other than to believe that its associated gambling was a rapid road to ruin.

In the dream I was on a flat moorland which stretched before me indefinitely to the horizon. To my right was the sea, its frothy edge nibbling the sandy shore and receding in a straight line to the remote distance. To my left, and running parallel to the seashore, was a grassy race track, or rather a green road of grass, which also fled away into infinity.

I myself stood between the sea and the race track. The latter was bordered down one side by white railings and, on the side nearer to the sea, by a straight line of upturned barrels. Scattered over the yellow beach and the grass track was a great crowd of people, all gazing intently down the track. Everyone was quite motionless, and apart from the crawling white edge of the sea, the scene resembled a huge painted picture. I could see no grandstands but, like the other spectators, I was staring down the grass road and could not see behind me.

After a time, tiny dark pinpoints appeared on the distant track. They slowly increased in size and I realized that these were horses approaching in a race. I was worried about the spectators who stood on the track, since it seemed that the horses would dash into them. Everyone remained in frozen immobility, however, gazing at the approaching runners.

Soon the horses were near enough for me to distinguish the colored silks and their jerking heads. But, as they neared the crowds on the track, all except one wheeled to their left, and galloped toward the sea. This horse, however, maintained its course and dashed through the standing spectators, miraculously not touching one. It was ridden by a man wearing a dark lounge suit and, as it passed, the onlookers came to life and cheered wildly. Everyone turned to watch its progress and then I saw great grandstands full of people who also were waving with enthusiasm.

Facing the stands was an enormous long white board supported on posts and on this appeared, one after the other, the figures 2 - 0 - 2 - 0. The horse and horseman had disappeared but they had evidently won the race and it was a popular victory. I felt a sense of elation and shared in the excited talk among the racegoers. That was the end of the dream and I awoke, remembering the whole dream quite clearly.

Meaning of the Dream

DURING the morning the vision of this seaside race track constantly rose before my eyes and I could not fail to wonder if it held any significance. Towards lunchtime I called upon the director of a building firm and during our conversation told him of my dream. I asked him whether the figures 2020 could be statistics relating to a horse. He thought it improbable. But in his office was the London *Daily Telegraph* and together we looked at the day's racing program which that day took place at Leicester. I suggested that the figures might connote the recent placings of a horse but only three placings were given and not four. On inspection there was not even a placing of 202.

I then suggested that 2020 might refer to age (in years) and weight (in English stones) which I knew were also printed upon a program. But my friend kindly pointed out that even if an elderly horse of 20 years was running, it was hardly likely to carry 20 stones (280 lbs)! So we abandoned the quest and I decided that it was one of those many dreams which are meaningless.

By the early evening I had forgotten the incident in the problems of the day's work. On my way home, however, I bought an *Evening News* and, as is my custom, glanced first at the headlines and then at the "Late News" to see if anything startling had occurred. In a way, it had. Nothing very much to surprise the ordinary reader — but at the top of the "Late" column was printed the result of the 3:45 P.M. race at Leicester. It had been won by a horse with the improbable name of Twenty-Twenty, of which, of course, I had never heard. It was a flat race and named the Stoughton Plate, the jockey being Gordon Richards. Twenty-Twenty was a bay gelding by Rosewell out of Thirteen and this was only the second race it had won in its career. Why the sea appeared in the dream I do not know; Leicester is as far from the coast as is possible in England.

During our inspection of the racing program in the morning, we had not given attention to the horses' names but only to figures. I confess I felt a sense of frustration on seeing the race result in cold print. I admit that, had I seen that name among the runners, I should have risked a handsome stake in spite of my disapproval of betting. I have since had no similar dream and perhaps it happens only once in a lifetime.

Appended to this article is the letter I asked Mr. Campbell to prepare, in order that the recounting of the dream may be verified.

17th November 1947

To Whom It May Concern:

I certify that during the morning of 10th November 1947, Mr. A. S. Jarman called at this office and told me of a dream he had had the previous night relating to a horse winning a race and the figures 2020. We looked together through the morning paper to see if these figures could be relevant to the statistical figures of a horse running at Leicester that day but could find nothing apt. The following morning Mr. Jarman showed me a morning paper which reported that a horse named Twenty Twenty had won the 3:45 P.M. race at Leicester the previous day. We had not considered the names of the runners when trying to allocate the figures 2020 the previous day.

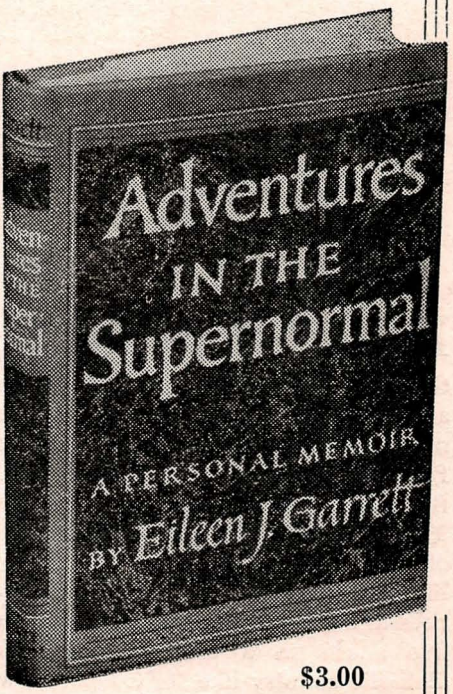
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In six out of nine countries, surveyed by international poll, more than half the population anticipates a life after death

THEY BELIEVE IN IMMORTALITY

Elmo C. Wilson

FAITH in some sort of immortality, a precept of most of the great religions, is widespread around the globe. In six out of nine countries surveyed by World Poll, organized by International Research Associates for the *New York Herald Tribune,* half or more of the people today believe in a life after death. The proportion rises to a high of four out of every five adults in a predominantly Catholic country like Italy.

At the other extreme, in Japan, the number who affirm an existence after death drops to 30 per cent, despite the fact that the two principal religions in Japan, Buddhism and Shintoism, include belief in immortality. In Mexico and Austria, there is an almost equal division of opinion on the question: the proportions who deny that there is a life after death are roughly equal to those who affirm it.

"Do you believe that there is a life after death, do you think it is likely there is, unlikely there is, or that there definitely is *not* a life after death?"

	Definitely is	Likely	Unlikely	Definitely is not	Don't know	Total
Italy	51%	28%	6%	8%	7%	100%
Norway	42	24	7	7	20	100
Belgium	33	19	15	15	18	100
Brazil*	33	15	7	36	9	100
France	31	26	15	17	11	100
Germany	28	19	15	21	17	100
Mexico*	19	26	7	38	10	100
Austria	19	21	21	19	20	100
Japan	9	21	26	20	24	100

*Rio de Janeiro and Sao Paulo in Brazil; Mexico City in Mexico.

IT is interesting that to a question of this type, relatively few were unwilling to venture an opinion. Quite the contrary, in nearly all the countries, half the public had very definite views: they said there "definitely is," or "definitely is not" a life after death.

This definiteness of opinion is obviously related to the fact that it is a matter to which considerable thought has been given. In each country, at least half the public — in Italy and Norway, almost nine out of ten — said they had thought about this question before the interviewers confronted them with it.

"Have you ever thought about whether or not there is a life after death?"*

	Yes	No	Total
Norway	87%	13%	100%
Italy	85	15	100
Germany	71	29	100
Austria	65	35	100
Mexico**	60	40	100
Belgium	57	43	100
Brazil**	50	50	100
Japan	49	51	100

*Question not asked in France.

**Rio de Janeiro and Sao Paulo in Brazil; Mexico City in Mexico.

Men and Women Agree

IN most countries men and women do not differ in their views about life after death, or in the extent to which they have given thought to the question. In Italy, Norway and France, however, women lead in the belief in life after death. This is linked, no doubt, to the traditionally accepted greater religiosity of women.

"Do you believe that there definitely is a life after death, do you think it is likely there is, unlikely there is, or that there definitely is *not* a life after death?

	Definitely or likely is	Definitely or likely is not	Don't know	Total
ITALY:				
Men	72%	19%	9%	100%
Women	85	10	5	100
NORWAY:				
Men	59	17	24	100
Women	74	11	15	100
FRANCE:				
Men	46	41	13	100
Women	69	22	9	100

AS people get older, they tend more to the belief that death is *not* the final end; that there is some future existence.

The table below showing opinions in Norway follows the general pattern:

	Definitely or likely is	Definitely or likely is not	Don't know	Total
NORWAY:				
Under 25 years	61%	20%	19%	100%
25 to 44	64	18	18	100
45 to 54	67	8	25	100
55 and older	76	7	17	100

Better educated people among the public are more likely to say they have given thought to the question, but do not necessarily fall into the believer class. In fact, attitudes do not differ consistently according to the number of years of schooling the individual has had. Generally, university-trained people and those with minimal schooling are equally convinced of a life after death.

Powers of extra-sensory perception appear to go along with an outgoing personality, self-confidence, and belief in E.S.P.

WHO HAS E.S.P.?

Daniel Lehmann

IT used to be called a "sixth sense" or "second sight." Now, this faculty of "being psychic" is usually known as *extra-sensory perception,* or, as abbreviated, *E.S.P.* These terms all refer to knowledge that has been gathered without the use of the ordinary five senses, whether it takes the form of a telepathic message from one person's mind to another, a distant person or event that is clairvoyantly "seen" in the mind, or a vision or dream that accurately portrays a future event.

The quantitative study of extra-sensory perception, using statistical methods of inquiry and evaluation, came to the attention of the scientific world in 1934 and 1935, seeking to show that this age-old phenomenon *does* exist and may be recorded by means of simple, but sometimes tedious, laboratory techniques. The publication of these findings by Dr. J. B. Rhine of the Parapsychology Laboratory, Duke University, created a great deal of controversy in professional and non-professional circles. However, within a few years, the basic premise was accepted by many—and Rhine's findings were duplicated by other researchers, notably Dr. S. G. Soal, Lecturer in Mathematics at the University of London.

After the initial problem had been debated, the next question that presented itself was: "Who

has E.S.P.?" In other words, what kind of person is likely to be gifted with this talent, and, if it exists in many people, how can we tell those who are gifted from the ungifted? To search for the answers, a great deal of research has been carried on, beginning about 1937 and continuing at the present time.

Two recent publications, a book and a monograph, give us some general answers. The monograph, entitled *A Review of Published Research on the Relationship of Some Personality Variables to E.S.P. Scoring Level*, is by Gordon L. Mangan, formerly at Duke University and Queen's University, Kingston, Ontario, and now in the Department of Psychology, Victoria University, Wellington, New Zealand. It was published by the Parapsychology Foundation (New York, 1958).

The book is by Drs. Gertrude R. Schmeidler of the City College of New York, and Robert A. McConnell, of the University of Pittsburgh. Dr. Schmeidler, who did the bulk of the parapsychological work, is a psychologist and parapsychologist; Dr. McConnell, who checked the results and is responsible for much of the statistical work, is a physicist and mathematician. Their combined effort is entitled *E.S.P. and Personality Patterns* (New Haven, Conn. 1958), and will be reviewed in TOMORROW at a later date. Without attempting to give a scientific evaluation of the work reported here, let us examine some of the conclusions suggested by the work up to this time.

"I Believe in E.S.P."

BY making some rather brave generalizations we may say that three factors have been shown to accompany success in extra-sensory perception: (1) a belief that E.S.P. exists and that "I myself can exercise E.S.P."; (2) the extraverted personality, and (3) self-confidence. Two other findings that may surprise many are: (a) those who demonstrate E.S.P. are not necessarily "odd," or poorly adjusted persons; those who are well-adjusted socially are more apt to make good scores in card-calling tests, and (b) intelligence has little connection to E.S.P. ability; present tests show no clear signs that either high or low intelligence improves scores in E.S.P.

Once we have summarized these findings so bluntly, what do we really know? The element of *belief* is not strictly a personality factor at all. It is a state of mind, that can change from time to time. We may theorize that a man might not believe in E.S.P., but if he had a psychic experience, or perhaps took a test and made a positive score on it, his

attitude might change to one of belief.

Another factor noted in these tests is that those scoring negatively also correlate in the amount of score below chance with the intensity of their disbelief or *opposition* to E.S.P. This has caused some parapsychologists to theorize that these persons actually have extra-sensory perception, but they are using it purposely (and unconsciously) to *avoid* the correct answer. At any rate, it seems that the emotional and intellectual attitude of the subject is very important.

The other two factors are general characteristics. If we selected the extraverted persons in a group from those who are introverted, or if we selected those with self-confidence from those lacking in self-confidence, we would get from one-third to one-half or more of any given group. All these findings suggest that extra-sensory abilities are widespread in the human population, if not, in fact existing in practically everyone.

This is all very well, but still not very satisfying. The inquiring reader will want to know more specific answers than those. How about the exceptionally gifted—those who can put their extra-sensory powers to some use? What makes the outstandingly gifted person so good at psychic matters? To these questions, the present research will supply few answers.

Scrutinizing the Gifted

THE research that Mr. Mangan summarizes in his monograph, including some fifty-five experimental projects, was almost entirely devoted to *group* studies, as he points out in his introduction. The E.S.P. scores recorded have not, as a rule, been very high. The significance has come about because a comparatively small extra-sensory demonstration (guessing a number of points above the chance expectation, as calculated mathematically) has been repeated with rather amazing regularity over a long period of time, and in a great many tests.

No one has as yet attempted, or been able to carry out, an investigation of personality factors present in those eight or ten amazingly high scorers who served so well to help prove the existence of E.S.P. in Dr. Rhine's and Dr. Soal's tests. Of course, the problems involved, in continent-hopping, searching out old addresses, and administering tests on persons who might be very different now than in the past, would indeed be formidable. Still, some interesting "correlations" might result.

Without being able to see the results of such tests, we may con-

jecture—on the basis of statements by the experimenters—that major factors running through all the outstandingly successful "E.S.P. guessers" would be those of intense interest in getting a good score, a high belief that it could be achieved, and a continuing self-confidence in the possession of that ability.

However, that is simply speculation. We are on safer ground when we examine the work that has been done, and try to learn all we can from it.

Quite a few persons have carried out experiments on E.S.P. and personality; the majority of them have been associated in one way or another with the Duke Laboratory, and their work proceeded in direct progression from the groundwork of Dr. Rhine, Dr. J. G. Pratt, and others. Of all these workers, two stand out by the thoroughness and length of their work. They are Dr. Betty Humphrey Nicol, a parapsychologist now working in Boston, and Dr. Schmeidler, previously mentioned. Dr. Nicol's most revealing work was done on the factors of intelligence, introversion-extraversion, and combinations of personality factors, including self-confidence, and expansive-compressive personality traits. Dr. Schmeidler's work was largely concerned with attitudes of belief and a number of personality factors measured by the well-known Rorschach "ink blot" test. Some of Dr. Nicol's work has been most helpful in weeding out personality factors that might have been assumed to accompany extra-sensory perception; other experiments have revealed significant positive correlations. Dr. Schmeidler, on the other hand, tended to look for E.S.P. effects and to follow them wherever exploratory tests seemed to lead. She has come up with the most convincing correlations to be uncovered by workers in the field.

Separating the "Sheep" and the "Goats"

IN tests over a fifteen-year period, Dr. Schmeidler submitted questionnaires to individuals and classroom groups at Harvard University and the College of the City of New York, in which they qualified themselves as "believing in the possibility of E.S.P." or "not believing." Rather humorously, she named these groups the "sheep" and the "goats." The "sheep" were those who believed in E.S.P., the "goats," those who did not. Before the results were scored or known to the experimenter, the subjects took tests in calling the names of E.S.P. cards, which were hidden in a sealed envelope on the experimenter's desk. The subjects were to give the order of twenty-five cards

(called one "run") arranged in any possible order or number of five symbols—star, waves, circle, square, and cross. In over a decade of work (an average test included nine "runs") the "goats" almost never scored as high as the "sheep." Although individual high scorers were rare, the over-all totals, gathered over so many experiments, present a correlation that is almost impossible to reject. Whether the term "attitude of belief" has a satisfying sound to scientists or laymen, it is obvious that Dr. Schmeidler has found a method of separating those most likely to make good scores in E.S.P. from those most likely to make poor scores.

The tests on introversion and extraversion carried out by Dr. Nicol and others have also shown impressive results in being able to separate the high E.S.P. scorers from the low scorers. The terms "introvert" and "extravert" have been popular in psychological circles, although it is not easy to say exactly what they mean. Few people are completely one or the other, all normal people partake of qualities of both. Basically, an *extravert* is a person whose thoughts and actions "turn outward"—that is, he is more concerned with action than thought and with other persons rather than himself. An *introvert*, in contrast, would be a person who tends to withdraw from others into himself—"turning inward." To be one or the other carries with it no stigma. Although the extravert is more likely to be well-adjusted socially, the introvert may be better at accomplishing intellectual or time-consuming tasks.

There are a number of tests for these characteristics, but the one that proved most useful in this case was the Bernreuter Personality Inventory, developed by Dr. R. G. Bernreuter of Stanford University. In a paper published in the *Journal of Parapsychology* (Duke University, Durham, North Carolina) in 1951, Dr. Nicol reported that, by use of this test, in a number of experiments for 1938 to 1948, a significant correlation was found. Of those subjects classified as extraverts, 70 per cent gave positive E.S.P. scores; of those classified as introverts, 70 per cent gave negative E.S.P. scores—that is, they did not guess as many cards as would be achieved by chance expectation.

These results have a very interesting sound, when we compare them with other dominant traits among "people with E.S.P." People who score better in E.S.P. seem to be those who are "well-adjusted socially," "self-confident," who "believe that they can exercise E.S.P." or are "extra-

verted." Although these different tests measure various aspects of personality, they all seem to be beating around the same bush—the *active* personality. The opposite type of person, who will usually achieve negative E.S.P. results would be classified as "poorly adjusted," "lacking in self-confidence," "doubting that he can exercise E.S.P.," and will be a more "withdrawn," "introverted" person. As we can see, the opposite traits all group around the other pole—the *passive* personality.

"Active" versus "Passive"

THESE results may be surprising to many people interested in psychic matters. If any concept has been repeated time and time again in psychic research, it is that "passivity," "peace and quiet," "contemplation," and similar attitudes are conducive to the exercise of psychic powers. And there seems to be little doubt that most sensitives or clairvoyantly gifted persons do use this method of calling forth their abilities. How can this be explained?

It may be that the active type of person is actually adept at psychic matters, but that this "activity" works best when the conscious mind is set aside, or is reduced in its control of the brain's activities. At any rate, this is a question that might be resolved in the future.

This also points up the fact, as recognized by most parapsychologists now, that these tests on personality and E.S.P., actually compare only *one particular* psychological test against the *one particular* psychic test of calling cards telepathically or clairvoyantly. It may be that researchers have been finding out only who reacts best to this particular test situation—which is, of course, the active, self-confident, extraverted type of person.

If some entirely opposite type of test, that also can be statistically evaluated, should be evolved, the E.S.P. ability perhaps hidden in the introverts and non-believers may be revealed.

One conclusion is clear at the present; if anyone is looking for a field wide open for new research, here it is. If enough work is done, we may some day have a test that will really be able to answer the question: "Who has E.S.P.?"

After that—or perhaps at the same time—researchers may move on to one of the next questions about extra-sensory perception: "How can I use it?"

The carriage, drawn by four black horses, was a death symbol whose precognitive accuracy was proved by repeated disasters

BLACK COACH AND FOUR

Sybil Devon

IN irregular sequence, I experienced a series of precognitive dreams involving a black coach and four that fell into a pattern of deadly precision. Strangely enough, these forewarnings never included members of my own family, but involved members of households where I was either staying temporarily or visiting. Sometimes, predictions regarding remote acquaintances were experienced; at other times, they referred to complete strangers. But in each case, the procedure was the same, I received a warning of death—the factual proof came later.

The first time this dream appeared to me, I was a young girl. In the dream, I was riding toward a house that I had never seen before, in a black coach drawn by four black horses.

As we rode along, I seemed to be depressed at the news I was bearing to the house. Some unseen occupant within the coach was giving me instructions which I was reluctant to carry out.

When we reached the house, I stepped out of the coach, a ten-year-old girl, wearing a dark convent uniform. There was a jingle of metal as the horses tossed back their heads restlessly, the sharp hollow clop-clop of their hoofs upon the empty street. And the coach was gone.

I seemed to float through the back door of the house and through the walls of tiny rooms,

into a bedroom where a middle-aged man lay gasping. Even in the dimness of the room, I could see his face, the brightly colored patch-work quilt that covered him, and a blue arabesque pattern on the linoleumed floor. The room was full of his labored breathing. I was so unhappy about his condition that I cried, but he didn't seem to notice me.

I came back through the house, seeing crowds of women in the kitchen arranging cakes and sandwiches and speaking in low tones. A short middle-aged woman in black was crying. She was surrounded with friends and relatives who were consoling her.

Confirmation of the Dream

AT the time of the dream, I was attending convent in Toronto. The very next day my room-mate, Yolanda Gervais from Quebec City, was called home due to her father's sudden illness. Tragically, her father died from that illness a short time later.

I visited her home in July that year, and suddenly, I began to recognize places and persons I had never seen before. The bedroom where I slept had a blue linoleum floor; the patch-work quilt that I had seen in my dream was thrown over a chair. Yolanda's mother was the woman in black I had seen in the kitchen, and I recognized her late father as the man I had visualized in bed, from a picture in the house.

At that time, I didn't know what to make of such an experience. When it happened again, at a later date, I began to make inquiries about it. I discovered that the dream—with its foreboding symbol of the coach drawn by four black horses—had occurred among my relatives and ancestors many times before.

Its origin dates back in the Sept of O'Connell history to the period of Cromwell in Ireland and the martyring of Bishop Rickart O'Connell of Kerry, while he was trying to escape in a black closed coach in 1652. In 1653, the aged head of the clan, Maurice O'Connell, brother of the martyred Bishop, was transplanted from his lands in Limerick by Cromwell. He died en route to Brentree in County Clare, and was conveyed by the rest of the family and fifty retainers in a funeral coach to the destination. It is claimed that in their various locations, other members of the Sept were aware of this procession.

The family line was traced after 1740 to Daniel J. O'Connell of Darrynane in County Kerry whose wife, Mary O'Connell, or Mary of the dark folk, was a seer, clairvoyant, and poetess.

On several occasions, she dreamed of the black coach drawn

by four black horses, the connotation of this phenomenon being for her, the certain portent of death to some member of the family. The most noteworthy occurrence of the dream was that preceding the death of John O'Connell, her eldest son and heir to Darrynane.

Another apparition she experienced was that of a wailing banshee. At that time, she saw the heavily draped figure of a woman disappear into the oratory of the church. The death of a near relative followed.

To my knowledge, the black coach portent was experienced only once by my grandfather, Daniel J. O'Connell of Darrynane. Having married against his family's wishes, in 1893, he was disinherited, left Ireland for America and settled on Long Island, New York. In 1911, unknown to him, his mother visited relatives in Boston.

The Dream of the Coach

DURING this time, he dreamed of a black coach and four drawn up before his cousin's home in New England. He seemed to leave the coach, receive instructions from someone within, float into the house to a bedside where his mother lay very ill. He was shocked and suprised to see her there but she took no notice of him. He awoke in a state of agitation, with my grandmother shaking him.

"—Dan! Dan! Wake up! The telephone."

At the other end of the line, his Boston cousin related what the dream had already informed him, that his mother had unexpectedly turned up for a visit, had taken ill suddenly, and passed away in their home. He was heart-broken to think that she would visit America without contacting him and had died without forgiving him for marrying against her wishes.

Through the centuries, there have been numerous instances recorded of recurring dreams in the history of families or clans. In general, they are classified as family ghosts, that appear to members of the old clans as a prophecy of death. Sometimes, the recurring symbol can be traced to a tragic origin, some ancient event of disaster or bloodshed within a family.

But I knew nothing of this when I first dreamed of the funeral coach in 1946; I wasn't aware of its full significance until years later.

My second dream of the coach and four took place in San Francisco, 1952. I rented an apartment in Pacific Heights, owned by a certain Dr. Spierel and his wife. They occupied the ground floor apartment.

I had lived there about two weeks, had not become too well

acquainted with Mrs. Spierel and hadn't met Dr. Spierel at all, when once again, the black coach and four came into my dreams. As before, an unseen instructor in the coach directed me. I left the coach and it drove away.

Following directions, I seemed to melt through the walls of the building until I was standing at the side of a bed. In the semi-darkness, the pale face of the man lying there was clear in every detail. On my way back through the livingroom, I could distinctly see the arrangement of the furniture and my attention was drawn to the unusual design of the wallpaper. It was a beige Aeolian harp.

During the week, I expected a P.T.&T. man to install my telephone and since I would be at the office, I hoped Mrs. Spierel would admit him to the apartment in my absence. Within the week, I had the opportunity to talk to her.

As soon as I stepped into her livingroom, I realized I had been there before. The wallpaper was the same as I remembered it with the beige Aeolian design. Dr. Spierel arrived while we were conversing and immediately, I recognized him from my dream.

But the portent aspect of the dream, the prophetic significance, didn't strike me until I heard the news the next day.

Dr. Spierel had dropped dead with a heart attack while boarding a bus.

The Dream Returns

I was married in December of 1952. The two years following passed without a recurrence of the dream.

In 1954, I experienced the same dream and this time, the forewarning involved a friend of my husband's. The black coach was drawn up before a ranch style bungalow situated out in the country in an area unknown to me. In the front room of the house against the picture window, was an incredibly long redwood coffee table, almost banquet size. The opposite wall was covered with an enormous old-fashioned fireplace.

I floated through the rooms until I was in a child's nursery and there was a tall young woman bent over a baby's empty crib, crying her heart out. I was just as grief-stricken but she didn't seem to hear or see me.

I had never been through the San Joaquin Valley but one Sunday in June, shortly after my dream, my husband and I drove down to Modesto with friends. Out in the country, we pulled up in front of a ranch style bungalow. The married couple they decided to visit were a young and striking pair, both tall, both ut-

terly devoted to their little three-year-old girl, Sharon.

It was a blistering day but I was suddenly freezing. It was as if a cold breeze completely enveloped me; I had recognized Marg Johnson immediately as the woman bending over the baby's crib in my dream. Then, as if all of them read my thoughts, they began to discuss Mel's hobby of furniture making. The super-length redwood coffee table, in front of the picture window, was one of his masterpieces. The opposite wall was taken up by the huge fireplace.

Suddenly, I was trying to hold back tears that threatened, to no avail; finally, I gave vent to them, but I couldn't tell anyone why. The explanation would sound ridiculous to strangers; the story was long and it went back too far.

Someone gave me an aspirin and took me along the hall toward the bedroom where I could lie down.

"—No, not in there! This way!" I had stepped into the door of the nursery instead.

I only met Marg and Mel Johnson once and that's why I felt so terribly embarrassed at my uncontrolled outburst in their home.

In December of the same year, my husband and I heard news that was shattering! Marg had lost her new baby, and they had nearly lost Sharon with an attack of rheumatic fever which had left her heart weak. The black coach had once again predicted a tragedy.

A Nevada Motel

THE next visitation of this ominous dream took place in Las Vegas, Nevada, April 1955, when my husband and I stayed at a motel during a month's vacation.

All day the heat had been so oppressive that it was like swallowing flames to breathe, and a hot, sand-laden wind made every movement an effort. To make matters worse, all the motels were jammed. We looked for a long time before we found a vacancy on the outskirts of town.

When we drove in, the motel owner, "Doc" Campbell, was lifting an air cooler to a window with obvious effort. We were hardly inside the door of the room before the feeling of unrest and depression, that usually preceded the black coach dreams, settled over me.

It was the wee hours before I fell asleep and with sleep came the black coach and four drawn up before the Campbell house. Again, I followed the same procedure as on the previous occasions, moving in a state that penetrated all material barriers, until I stood before "Doc" Campbell's bed.

The next evening, I went to their door to ask for fresh towels and when they invited me in to chat, a wave of cold perspiration broke over me. Temporary amnesia caused my every remark to end in air and I couldn't even remember my maiden name; the dream of the black coach and the sequel of the previous cases, haunted me.

I got out of there somehow, having told the "Doc" to take it easy lifting refrigeration units in the intense heat of the day.

I was really terrified as I spoke to "Doc" but, tell me, what can you do when you know the person you are chatting with is going to die in the next couple of days? How can the course of events be forestalled?

At 9:00 a.m. the following morning he dropped dead due to a heart attack while attempting to lift an air cooler. This was the last dream up to this time, and, I sincerely hope, it will never recur.

The Vast Stream of Knowledge

BUT how can we explain such an amazing prediction of the future? I believe, when we have objective consciousness of events in dreams of forecast, hunches, flashes of insight, etc., a greater process than we realize is in operation. The pictures we receive are a language that is trying to communicate knowledge to us, knowledge of a type that can most effectively be transferred into our hodge-podge of idea patterns, by means of symbols.

The language of the subconscious is universal and symbolic. Sometimes the pictures are objectified for us as if projected upon a flat surface, or the scene of prophetic warning is acted out before our eyes, as in the case of the wailing banshee and other spectres; at other times, we partake of the action, as in the case of the black coach dreams.

Greater still, there are symbols whose deciphering could open doors of awareness to a more complete and extensive way of life; this would involve comprehension on levels where we are dormant at present or only receive vague luminosity.

This, in my estimation, was the process at work in the black coach and four series of dreams—they were brief symbolic flashes from the vast flowing stream of knowledge where past, present and future are one.

Ancient Berber beliefs and Muslim orthodoxy have now merged into the magic-religious practices of North Africa's Maliki

MOROCCO'S SAINTS AND JINNS

David M. Hart

ON the Mediterranean coast of Morocco, east of Gibraltar, is a region of barren and rugged mountains. This mountain range, known as the Rif, is the home of tribes of agricultural peoples. Those in the west speak Arabic, and those in the east speak the Rifian dialect of Berber. The tribe of Aith Wariyaghir, the largest in the eastern group, has a total population of almost 66,000.

All these tribes, by religious affiliation, are orthodox Muslims of the rite known as Maliki. This is the dominant rite of four such orthodox rites in North Africa. All of them are strongly influenced by the saint cult, as well as the belief in the existence of jinns—one of the distinctive hallmarks of popular Islam almost everywhere it is found.

It is a common assertion that the Berber's original North African culture provides the "foundations of the Moroccan house," while the Arabian customs and religion, brought to Morocco beginning in 682, are only the "whitewash on the walls." This assertion contains a certain amount of truth. However, for many years the "whitewash" has been seeping steadily into the structure of the building.

At present, integration of ancient Berber beliefs and orthodox Muslim religion has become a cultural reality. Where this is not

true, the precepts of Islam have gained at the expense of Berber custom. Although the Rifians, and the tribe of Aith Wariyaghir, are inordinately proud of their origins, viewing the manners and customs of their Arabic-speaking neighbors to the west with contempt, they readily defer to the Arabs in two things: language and religion.

The Rifian views with reverence both the language of the Koran and the religion preached within it. The Arabic language, he will unfailingly volunteer, particularly if he is literate, is far "better" than his own—which he nevertheless continues to speak. While he is often sophisticated enough to recognize the debt he owes the Arabs for the introduction of Islam, he will yield to no one in the belief that he is as good a Muslim as any in the world. He prays and he fasts, he will tell you, and if he can do so, he will make the pilgrimage to Mecca and add the title *r-Hajj* to his name before he dies. However, he retains his own local saints to comfort him and his own local jinns to plague and torment him.

"Sons of the Prophet"

THERE are two generally accepted categories of saints in Morocco. The first of these are the *shurfa.* They are direct descendants of the Prophet Mohammed through his daughter Fatima and her husband 'Ali. They are addressed individually as *Sidi,* "My Lord," unless they are members of the Sultan's or of another exalted family, in which case they are called *Mulai,* "My Master." Their status in society and their sanctity is, of course, acquired by virtue of their birth. The shurfa are divided into two major groups: the 'Alawis, who include the present reigning family, headed by King Muhammad V himself; and the older and more numerous Idrisis, who are descended from the patron saint of the country, Mulai Idris II. Mulai Idris II was the second Sultan, who founded the city of Fez in 808 A.D.

The second category of saints is that of the *murabitin.* These men acquire their holiness not through birth, but by the performance of good works, including miracles and faith healing. Some of the shurfa also perform miracles, which enhances their sanctity, but most of them are quite ordinary people who are found in many walks of life. The fundamental distinction between the two categories is founded on descent, whether real or alleged, from the Prophet. This distinction is recognized throughout Morocco.

Despite the fact that many saints of the Aith Wariyaghir tribe are descended from the Pro-

phet, there is at present only one man in the whole section—Sidi Muhammad n Sidi Muhand n Sidi r-Hajj Misa'ud—a man who is considered to possess the sure guarantee of holiness. This quality, which in Arabic is called *baraka,* or "blessing," is a wonder-working and supernatural power. Anyone who has it can heal and destroy by touch, it is believed.

There is some disagreement as to who qualifies for baraka-possession, although all Moroccans unanimously assert that baraka is a gift which comes directly from God. The Prophet Mohammed had it in large measure, and so did his daughter, Lala Fatima; and most of the Moroccan sultans have had it. The Aith Wariyaghir say that only descendants of the Prophet—those recognized specifically as shurfa within the generalized category of saints—may fall heir to this power. Arabs in Tangier on the other hand, have told me that to be gifted with baraka it is not absolutely necessary for a man to be a *sharif* (singular of shurfa).

It is true that the most revered saint in Aith Wariyaghir, Sidi Bu Khiyar, to whose tomb an annual pilgrimage is made at the time of the 'Id al-Kabir, was not a descendent of Mohammed. He was a *murabit* (singular of murabitin) from the Sahara who settled in the moutains of Timarzga to preach his sermons and died childless on a windswept peak. This implies that the contention of the Tangier Arabs is correct, but we have no specific information on how Sidi Bu Khiyar obtained his baraka.

Loss of Holiness

THE quality of baraka, possessed by a few holy men, may be transmitted from one generation to the next; but if a saint has several sons, only one of them will inherit it. In this way, only one member of a holy lineage has it at any given time. The *shaikh* of the Jbil district, for example, most emphatically does not have baraka because, despite his affectation of white robes, he has always been a very worldly person. His chances of acquiring baraka have been rendered even more remote through his assumption of political office. In his family it is his brother alone (Sidi Muhammad n Sidi Muhand, mentioned above) who is the baraka-possessor.

Baraka can be lost or eradicated through too much participation in worldly affairs, such as politics. Nevertheless, the shurfa and the heads of religious brotherhoods in Morocco have long had a controlling and clandestine interest in these matters. According to the down-to-earth phiilosophy of the Aith Wariyaghir, a sharif should frequent the company of people

who are not members of his own family as little as possible; and he automatically loses his baraka if he enters any of the weekly tribal markets, if he goes to weddings, or if he visits houses of prostitution.

Baraka can thus also be lost through contact with impure objects or persons. One of the shurfa of the Sanaja Srair confederacy, west of the Rif, is reputed to have lost his baraka by eating with a group of Spanish army officers. Contact with Christians is absolutely taboo. No Christian has ever so much as seen Sidi Muhammad n Sidi Muhand, who stays at home and prays almost all the time.

Of course, there are many more saints who are dead than there are among the living. Almost every village in the Rif has its saint's tomb, some larger villages have as many as five or six. In the district of Aith Turirth, in the southern mountains of Aith Wariyaghir, there are eleven, of which five are associated with mosques. Others are often located beside brushwood thickets, which keep them well hidden. Some are located close to the tribal markets.

The nature of baraka is intimately linked with the nature of sainthood. Most saints have curative powers, and their tombs are visited regularly on Saturdays or Sundays by women who wish to become pregnant or to cure sick children. They take an offering to the saint, usually in the form of a chicken, which they kill and eat at his grave. If their children are molested by jinns, they ask the saint to take the jinns away. Some saints are specialists: a visit to the tomb of Sidi Shaib r-Ftah in the tribe of Thimsaman, for example, will result in the visitor's being able to sing and dance, for Sidi Shaib was a singer of no mean repute.

Unbreakable Oaths

ANOTHER function of the saints' tombs is the swearing of oaths (r-'ahd), which may also be done in the mosque. Oaths taken at saints' tombs are sworn on the Koran, by two people or groups of equal size or strength, who, placing their hands one above the other on top of the Holy Book, solemnly aver that no evil shall ever come between them. The *fqih* or village schoolmaster, who is also present, then intones the Surat al-Fatiha, the opening chapter of the Koran, to give the implications of the oath an added force.

An oath sworn in this manner has a highly binding character. It must, in a society as ravaged by internal feuds and the pursuit of blood vengeance as the Aith Wariyaghir were as little as 35 years ago. A *qanun*, or tract of custom-

ary law, especially drawn up in Arabic for the occasion, tells us that on April 28, 1914, two warring factions within the tribal subsection of Aith 'Adhiyya sent their representatives to the tomb of Sidi r-Hajj 'Amar in the village of ar-Rabdha. There, after each side sacrificed a bull, they brought their hostilities to a close and swore to keep the peace by punishing acts of homicide, theft, and pillage with unbelievably heavy fines. The oath was rigidly kept by each side, so strong was the fear of retribution by the spirit of the saint if either group should waver in its efforts. (E. Izaga, *La Ley Rifeña*, Ceuta 1939.)

Of those saints in Aith Wariyaghir to whom genuine miracles have been attributed we have actual traditions concerning only two or three. One of these is 'Abd r-Qadir Ugnau, who was mute until a year before his death, when the gift of speech was given him. He immediately began to preach the Koran.

The miracle was related as follows: Sidi 'Abd r-Qadir had a daughter whose hand was asked in marriage by his nephew. The saint refused his kinsman and the nephew, in revenge, attempted to blind him, passing a hot iron in front of his eyes. Finding himself suddenly deprived of sight, Sidi 'Abd r-Qadir uttered a piercing cry, and began to pronounce words, not of wrath or vengeance, but of thanks to God for having given him his sight once again. Immediately afterwards, he spat on his hands and, passing them in front of his eyes, began little by little to recover his sight, while his speech improved remarkably with each sentence.

Fewer Miracles

MIRACLES of this sort, reportedly very common among the vast army of saints in Jbala area west of the Rif, are, in general, very exceptional in the traditions of Rifian saints. The possession of baraka and the ability to perform miracles is a trait which is conspicuous by its absence among the Berber saints of the Central Rif. Those individuals of Aith Wariyaghir who wear white robes and are respected in the tribe are, for the most part, men whose major role, far from dispensing baraka, is to act as mediators and arbitrators. They mediated in the endless vendettas which occupied the entire tribal attention until the beginning of 'Abd al-Krim's war against the Spaniards in 1921.

An interesting point is that the non-holy, rank and file "saints," whose members do not wear white, were engaged in the blood feud fully as much as any of their neighbors. It was only the white-robed mediators, usually at least

one to every tribal section, who never fought and never carried rifles.

In the old days, the shurfa often dominated or manipulated the meetings of the tribal and sectional councils. Each tribal market, for example, set up a special *haqq* or fine of 10,000 pesetas to be paid if a murder was committed inside it or on the road to it on market day. In the Wednesday Market of Aith Turirth, this sum was divided into five equal parts, one of which went to Sidi Hmid n Sidi r-Hajj Misa'ud, alone, as the most influential councilor of the group. Sidi Hmid was, as we have seen, one of the sons of Sidi r-Hajj Misa'ud who did not inherit his father's baraka.

However, if a feud involving all the lineage in Aith Turirth happened to be in full swing, as was usually the case, Sidi Hmid would go personally from village to village to tell the participants that a truce, to last for a fixed period, would be observed during the plowing or harvesting season; and this truce would be officially announced by the market crier on the following Wednesday.

Saints thus have an extremely positive and important function in maintaining the precariously balanced equilibrium of Rifian society. Visits to those whose baraka is beyond question will usually ease the suffering and anxiety of the visitor. If a sharif is unable to cure a sick baby and the infant dies, it is regarded as God's will, and the parents are able to face the calamity with greater peace of mind, knowing that both they and the sharif have done all they could. And the truces established by those who take a hand in tribal politics are what serve to keep the economy of the group at a subsistence level. Without these controls, chaos would ensue and the odds against survival would be great.

Created Out of Fire

IF the saints, shurfa or murabitin, are a source of comfort to the Rifian, the jinns are one of irritation and torment. In a very real sense, the malevolent acts of the jinns counterbalance the beneficial work of the saints, in a man's everyday life. Although Muslim belief, sanctioned by passages in the Koran, holds that some jinns are good, all those with which the Rifian has any contact are evil and dangerous. Even if a jinn should bring a man something good, the man will always lose it sooner or later, it is believed.

The jinns are a class of supernatural beings created by God out of fire prior to the creation of men. Before men appeared, the jinns had the run of the earth. According to the Koran, they are

led by Shaitan or Iblis, the devil, who appears often enough in Rifian folklore; but the Aith Wariyaghir say that Sidna Sriman (King Solomon) is the one who has control over them, as well as over all animals.

Jinns may manifest themselves to different people in different ways. Invisible and inaudible, they can see and hear all men, and can enter any house, even if all its doors and windows are locked. Aside from sex differences, jinns are divided into "races," among whom are "Negroes," "Christians," and "Jews." Although "Jewish" jinns do not attack Muslims, "Negro" and "Christian" jinns are considered very harmful. Even more so are the jinns who transform themselves into animals, notably into cats, dogs, or jackals, the latter being said to guard treasures that are buried in cave bottoms.

Those who transform themselves into men think and act and behave like men, and get married and reproduce as men and women do. In the bridal procession, however, the jinn bride is placed backward on a mule rather than forward, as among men. In certain places where there are known to be jinns in great quantity, the Rifians must be careful in their own wedding processions so that the jinns do not switch brides on them.

This is a typical example of the malicious tricks that jinns play on men. The motive behind such activities is possibly one of jealousy on the part of the jinns owing to the usurpation of the earth by mankind. Very frequently reported is a female jinn or *thajinnith*, who appears to men as a beautiful woman, lures them at night to her hideaway, and eats them.

A friend of mine in Aith Turirth once confessed to me that he had a personal *thajinnith*, a very attractive girl who appeared to him at night in his sleep, put her hands around his neck and choked him so hard that he could not cry out. This had happened not once, he said, but many times. Conversely, women have jinns who appear as men who beat them, as my friend reported was the case of the wife of a lineage mate, who struck herself and howled when so possessed. Not only this, some people may be struck dumb for twenty days or more by jinns, while others go completely out of their minds.

Newborn babies are particularly vulnerable to attack by female jinns, who usually appear in these instances as hideously ugly ogresses dressed in filthy black rags. Their technique is to catch the child and kill it while the mother is asleep. The child is protected from harm, however, if

its mother puts some salt and a knife beside it, and, when it is a little older, some salt in the swaddling clothes in which she carries it.

Crowded Marketplace

JINNS are particularly attracted to two things: blood and water. In the tribal markets, for example, only one-third of the beings who attend are men. The other two-thirds are invisible jinns. If a man wishes to see them, he goes to the slaughter-house, gets a little blood from the first goat slaughtered there that day, and rubs it around his eyes. He may then observe the jinns and everything that they are doing. He must be very calm, however, and not look surprised, astonished or horrified, for if he does, the jinns will kill him immediately

Jinns are considered more dangerous in the water than they are on land, because unless special precautions are taken, a charm written for a person by the schoolmaster of the village mosque will be rendered impotent if the person in question goes over or into water. The charm, whether a protective one that he is carrying or an injurious one in the possession of one of his enemies, can only retain its efficacy, in this instance, if put inside a loaf of bread.

One of the best sources of protection agains jinns is metal of any kind. This is why a mother puts a knife down beside her newborn infant, and why no jinn can touch a man who—like almost all Rifian males before the Spanish occupation—carries a rifle or wears a cartridge belt. The recitation of the Koranic sura *Ayat el-Kursi* is also considered a highly effective counteragent.

The jinns cannot, furthermore, do any harm to people who possess baraka; they cannot injure a bride, who, as is maifest in the Rifiian wedding ceremonial, is believed to have even more repect due her than a saint, or a bridegroom until after they are married, when the change in their social status becomes complete. Anyone walking through a cemetery, also, is immune to attack by the numerous jinns that live there.

Men are free from the depredations of jinns only during the month of Ramadhan, when the latter are kept locked up. This is the Muslim month of fasting, and is regarded by most believers as the holiest and best in their calendar. It is a challenge to them physically, but a source of pride to them morally, and the jinns are kept away from them at this critical period in order to even their chances.

Closely allied to the belief in jinns is a universal fear of the evil eye, in Rifian *thittawin tha 'fanin*, "evil eyes." The Aith Wari-

yaghir do not consider that a person possessing this unfortunate trait shows any particular characteristics which distinguish his eyes from those of other people. It is in no way related to appearance, but is a relationship which is strictly one of cause and effect, in their minds.

The maternal uncle of one of my informants had a very bad case of it. On one occasion he looked at a kerosene lamp belonging to my friend's father, and, after he commented on how well it worked, the lamp broke; on another, he looked at a pet goat belonging to the same individual, and within five minutes the goat died. The man told his wife's brother never to look at any of his possessions again, or he himself would not live long.

A mule's skull hung up in the garden protects the crops, and I have often seen animals with charms written by the village schoolmaster and sewn into little leather pouches hung around their necks in order to prevent the evil eye. This is particularly true of expensive animals like mules and cattle. Women also put Koranic verses in pouches of the same kind in their belts, for the same reason. These, and the wild boars' tusks which they hang around the necks of their children, also prevent jinns from doing them injury. This is the only case in which any part of this animal is used, for boar hides are never employed for any purpose and the meat is strictly taboo to Muslims.

Rainmaking Ceremonies

ALTHOUGH the use of the boar's tusk is, of course, nowhere sanctioned by the Koran, it is part and parcel of Rifian belief. So, for example, are two distinct kinds of rain-making ceremonies. In the first of these, the schoolmaster leads all the men of the village, bareheaded and barefooted, with their sleeved cloaks put on backwards, around and around the mosque, while they all chant prayer for rain, in a mixture of Rifian and Arabic, at the top of their voices. This is done every afternoon until rain actually falls.

The second one, of even greater interest, involves the dressing up of a breadshovel in the clothing of a young women, plus all her attendant finery, by the unmarried girls of the village. When the shovel is thus clothed, it is called *thasrith w-unzar,* "the bride of the rain," and the girls take it from house to house throughout the village while chanting a prayer. Afterwards they prepare food for the poor, and after removing the clothes from the shovel and putting it away, they visit a saint's tomb and eat there.

The symbolism in this ceremony is obvious: that the rain be in-

duced to take its bride. The bride motif is also seen in the term for "rainbow" which is called *thasrith w-aman,* or "the bride of the water," or alternately, *thasrith w-ushshan,* "the bride of the jackal," as a jackal is supposed to appear on the horizon at the same time as the rainbow does.

Ceremonials of this type; the use of charms and amulets, made both by the village schoolmaster and by certain old women, called *thazuhrith,* who are specialists in the art; and items such as the use of boars' tusks, as well as the whole jinn and evil eye complex, with their deep roots in ancient Berber heathendom, are all excellent examples of what gives the Islam of the mountaineers of Aith Wariyaghir its own distinctive flavor. And the fact remains that these various items of belief and practice, welded together into the framework of the magico-religious system, continue to operate side by side with and independently of the precepts of Maliki orthodoxy with, apparently, no resultant disturbances in the lives of the Berbers who adhere to them. That such disturbances do not exist is due not to the inconsistencies inherent in the popular Islam of the Rif, but in the failure, or perhaps unwillingness, of the Rifians to recognize these inconsistencies as such.

Saints and jinns thus represent two opposite and, to a lesser extent, complementary poles in Rifian thought. An understanding of them and their works is indispensable toward comprehension not only of the religious values but also of the moral values of the Rifians of Aith Wariyaghir.

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The TV industry, beset by sponsor taboos and ad agency fears, is tackling the supernatural with brashness and trepidation

TELEVISION'S PSYCHIC FLING

Susy Smith

TELEVISION has at last discovered extra-sensory perception, telepathy, clairvoyance, and psychic phenomena generally. During the past year, the major networks began to approach these subjects with a mixture of exuberance and hesitancy. As it has in other controversial fields, TV exhibited severe growing pains when it dealt with the paranormal, supernormal, or just plain inexplicable.

The outstanding example of television's new effort was a weekly show called "E.S.P.," a quiz-with-a-difference that was launched by its creators with high hopes and a good deal of publicity. George Wolf, head of Providence Productions, which originated the project, told the press: "With this show we're trying to be as pure and scientific as we know how. . . " On July 11, "E.S.P." made its debut on the A.B.C. network; it closed six weeks later.

What had gone wrong?

"E.S.P." was designed to pit potential psychic sensitives against each other, in the manner of quiz show contestants. The show's staff interviewed and tested hundreds of would-be sensitives. The show's backers obviously hoped to find one or several subjects of such striking extra-sensory powers as to set the whole country agog, and, incidentally, build up

a terrific audience rating for the sponsor, Chesebrough-Pond's.

"E.S.P." began by consulting with Dr. J. B. Rhine, Director of the Parapsychology Laboratory, Duke University.

Later, however, Dr. Rhine announced that the television program should refrain from linking the name of his Laboratory with the "E.S.P." show. He criticized the producers for using "devices more subtle than the show itself," which "identified the Duke Labratory as sharing responsibility for the program." Dr. Rhine added:

"E.S.P. is still an infant discovery. It cannot be put to reliable use or demonstration at this early stage. Genuine E.S.P., therefore, is not yet ready for commercial entertainment in any form. It can only hurt the progress of serious investigation to try to force this little understood ability to demonstrate itself prematurely. . ."

Dr. J. Carroll Nash, Director of the Parapsychology Laboratory, St. Joseph's College (Philadelphia), undertook the task of providing scientific advice to the producers of "E.S.P." But he, too, warned that the statistical likelihood of finding a participant with truly startling extra-sensory capacities was extremely small. He also noted that the helter-skelter atmosphere of a television studio, complete with cameras, high-powered lights, and kibitzers, seems unsuited for the display of psychic abilities.

Elaborate Precautions

THE show, however, went ahead as planned, its producers fully determined to have the initials "E.S.P." on every tongue, although it might not be filter-tipped or tucked into a crush-proof box. Well, "They said it couldn't be done. . . ." And, indeed, they were right: it couldn't be done.

The "E.S.P." show landed with a dull thud, and never showed much life in its remaining weeks.

By general quiz show standards, "E.S.P." might well have been successful. Trumpet calls and ringing phrases abounded. The master of ceremonies, suave movie villain Vincent Price, provided an air of sinister competence. Isolation booths were larger than those of competing quiz shows; window panes were bigger; there were comfortable reclining chairs to put the contestants at ease.

Price interviewed two combatants at a time and gave them an opportunity to tell of precognitive dreams or of some other unusual encounter with the supernormal.

The contestants were then escorted to the glass booths where

they lay tilted back in the chairs and tried to concentrate while they were tested. The quiz master, after elaborate maneuvers to assure everyone there could have been no tampering with the decks used, turned three cards in sucession face down in front of him. After a moment the cards were reversed, so that their faces, each containing a single large number—ace through king with no suit—were revealed only to the audiences at home and in the theatre.

Then each contestant, in turn, tried to call the numbers. Electric scoreboards flashed hits, as they tried for prizes of $100 (for one right), $500 (for two right), and $1,000 (for three right). The winner of each round was known as a "super-sensitive," and it was hoped that eventually a "super-supersensitive" would be found.

Nervous Contestants

BUT even contestants who had shown extra-sensory perception in the quiet of Mr. Wolf's office were nervous about all that money; they seemed self-conscious when confronted by the bright lights, balefully staring cameras, and noisy studio audiences. As every parapsychologist knows (and as Rhine and Nash had warned) E.S.P. just cannot be made to perform, like a trained poodle, on demand. So no one, in front of the cameras, succeeded in guessing better than chance. Viewers at home soon decided that extra-sensory perception was a dull business, indeed.

Dr. Nash, who earlier had hope for the success of the show, now says that "the only way we could ever have made it work, was to make sure the contestants were tested beforehand under the same conditions that they had to contend with in front of the cameras."

He still feels that it would have been worthwhile if one or two exceptionally talented subjects had been discovered, either in the tryout tests or during the presentation itself.

But the best Dr. Nash can now say for the results of the show is that it did bring telepathy, clairvoyance, and precognition "to the attention of millions of people who might otherwise have remained unaware of the fact that they are undeniable scientific realities." Nash was surprised by the quantity of viewer response: over 300,000 post cards were received after the first show; these came from home viewers who wanted to have a go at the $100,000 offered them. From then on, the deluge of mail continued; but since the viewers had to guess the correct suit, number, and sequence of five playing cards which Price would deal, face

down, at the conclusion of each show, the sponsor's money was reasonably safe. In fact, the mathematical likelihood of winning may have been close to 1 in 400,000,000.

Dr. Nash gives the producers of "E.S.P." credit for being scrupulously honest: "If the show had been rigged, giving the contestants the answers in advance, it certainly would have been a more interesting show; but it wouldn't have been extra-sensory perception!" Thus as Dr. Nash sees it, the producers did not sacrifice integrity for success.

The "E.S.P." show lasted six weeks. For the last two weeks the backers sought to salvage audience interest by substituting some old television movies that showed authenticated stories of super-normal experiences.

Strange Events at R.A.F. Base

THE filmed incidents used during the final weeks of the "E.S.P." program pointed to the possibilities of basing television programs on documented psychic phenomena. Unfortunately, whenever television writers have, so far, tried to take their inspiration from psychic research, they usually let their fancy carry them off into the wild blue yonder of fantasy and imagination. Perhaps the best example of this trend was the N.B.C. Alcoa Theatre production of October 6, "Strange Occurrence at Rokesay." This show, written by M. B. Kingsland for Screen Gems (Columbia Pictures Corporation) was set in the Control Tower of a British Royal Air Force Master Airfield on the northwest coast of England. The key figure in the story, Flight Lieutenant Upton, was described in the script as "a serious type of man, with the air of a visionary."

As the story unfolds, Lt. Upton finds himself subjected to a number of psychic pressures. He hears a plane zooming overhead that is not heard by anyone else. One of the control tower clocks stops mysteriously. At a critical moment, and although the air is quite still outside, a terrific gust of wind tears the door open and blows papers about. These and other phenomena prompt Upton to order a rescue mission for a missing plane, even before it has been reported missing. Although no information has come through routine channels, the mysterious messages point to a specific area off the coast of Ireland where the survivors will be found. Eventually, Lt. Upton overcomes the resistance of his superiors and the rescue plane takes off.

A false note, from the viewpoint of psychic research, is introduced early in the play, when ground crew members find a

metal container on the runway that contains a "send help" message, typed on an official form. It was presumably dropped from the invisible plane that nobody but Lt. Upton had heard. What's more, the message is received even before the missing plane is supposed to have strayed from its course. Small wonder the Commanding Officer says, "A message dropped from an aircraft in these days of radio? And dropped from an aircraft you imagined?"

If the viewer has managed to follow the plot until the last third of the show, he may shake his head in bewilderment when a newspaper story is introduced to "solve" the mystery. The paper reports that the missing plane carried "the body of Air Marshal Lord Hurst, whose death occurred last Wednesday during a liaison visit to the Royal Canadian Air Force." Lord Hurst, we are told, "won the Victoria Cross in 1917 and was the only surviving 'ace' of the first World War still serving in the R.A.F."

As "the men look at each other, awe in their expression," Upton says, "So it's going to be all right." And his C.O. answers, "Yes, Upton, it's going to be all right." And Upton adds, "Sir, I would like to believe that the old Royal Flying Corps has come back to save one of its own . . ."

And there it is—just a bit too much of a good thing: a solid metal "apport," with a typed message on official notepaper; a clock stopping incident; gusts of wind; auditory experiences—all crammed into a half-hour show that must have been bewildering to most viewers, and that certainly distributed psychic phenomena lavishly about Rokesay Airfield.

Once before, a somewhat similar attempt had been made to pack quantities of the unusual into an "off-beat" program. This was a pilot transmission televised on New York's Channel 7, two years ago. The master of ceremonies was "Long John" Nebel, whose nightly radio show on WOR is a fascinating hodge-podge, of daring, wackiness, and sophistication. The television experiment, we must report, did not succeed. Once again, entirely too much was poured into a relatively short period of time. A haunted house, a man who had "travelled in flying saucers," and three or four other unrelated items were quickly introduced and just as quickly dropped—even before the audience had a chance to get a good look at the person and the paraphernalia presented on the screen.

C.B.S. Covers a "Poltergeist"

WHEN the Long Island "poltergeist" incidents were dramatized on the Armstrong Circle

Theatre, C.B.S., October 29, the script writers managed to stay within the bounds of known facts; they portrayed the mysterious bottle-popping events realistically, by means of tricks available to the TV camera- and special-effects men. Probably because the poltergeisting and flying bric-a-brac were more fantastic than fiction, the writers told the story—which was re-enacted by professional performers—simply and grippingly.

However, the concluding part of the program, attempting to give scientific explanations for the poltergeist feats in the home of James M. Herrmann in Seaford, wandered off into untechnical technicalities that were less than enlightening to the average viewer. One authority, Robert E. Zider, a geophysicist from Baldwin, Long Island, sought to demonstrate that the phenomena must have been caused by underground water vibrations. His demonstration apparatus, which produced some vibrations, half-heartedly popped a push-on top from a bottle—but not a screw-on top, such as reportedly had jumped off bottles in the Herrmann home.

Then Dr. J. G. Pratt, Deputy Director of Duke University's Parapsychology Laboratory offered the suggestion that the Seaford events might have been caused by what he called "Recurrent Spontaneous Psychokinesis," or R.S.P.K. for short. Narrator Douglas Edwards summed up these facts and findings, as *Time* magazine put it, by "leaving the solution to the mystery right up in the air, along with the household effects."

Ben Hecht, Fannie Hurst

BY the time Ben Hecht began his local New York program on WABC, the Herrmann poltergeist was already old-hat. Mr. Hecht interviewed Rev. Helen A. Thury on October 24. Hecht had asked psychic researchers to procure a medium for him. When they were unable to do so, his staff arranged for this minister of the Spiritualist Church of Guiding Light to "speak to the dead" for Mr. Hecht. She assumed a trance-like state, right then and there before the cameras, and gave him messages from members of his family who had "passed on."

Unfortunately, nothing of an evidential nature, nothing that might not have been learned by some judicious researching into Hecht's past, was procured. So, although the Spiritualist minister was undoubtedly making an honest effort, questioning listeners could have received no answers about the possibility of contacting the departed.

Mr. Hecht himself obviously had done some reading on this subject, for he referred to Sir Oliver Lodge, William James, and other writers on psychical research. He said he personally thought all Christians who profess to believe in life after death should believe in "spirits" automatically.

Fannie Hurst, just as obviously, had not prepared herself for her New York (Channel 5) interview on "Parapsychology, the World of Extra-Sensory Perception, and Faith Healing." Perhaps it was just as well; her questions were of the simple type any layman might ask. As a result this program gave a better explanation to the listener than had been achieved on other programs. Among her guests were Will Oursler, author of *The Healing Power of Faith* (New York, 1958) and Dr. Andrija Puharich, author of *The Sacred Mushroom* (New York, 1959).

Miss Hurst asked for a definition of "parapsychology," wanted to know what a "reading" is, wondered if parapsychologists have any means of knowing statistically how often things happen by chance, and drew examples from her panelists of what they considered to be significant psychic ability. It made for a down-to-earth, informative program, possibly quite enlightening to those with no previous knowledge of the subject.

Four Rules for TV

LOOKING back, it may be said that last year's television efforts actually reflected the general public's attitude toward psychic matters. They experimented a bit with E.S.P., skirted around the edges of paranormal experiences with curiosity, but little real comprehension, and continued to regard haunting and mediumship as intriguing, but rather odd.

For the future, television would, no doubt, do well to recognize the following conditions:

1. Extra-sensory perception is a delicate faculty that can be traced only through statistically significant, but usually small, deviations from the norm.

2. Psychic phenomena follow certain definite patterns, and a dramatization that differs from these is at best inaccurate and at worst misleading.

3. In all areas of parapsychology, ranging from "card guessing" to what is known as "crisis telepathy," the emotional involvement of the subject appears to be an important factor. Neither a presentation of E.S.P., nor the dramatization of spontaneous psychic events can ignore this truth.

4. Parapsychology is, by now, a highly developed and specialized field. No television researcher or

writer can delve into it within a week or two, and expect to develop a sound, convincing, and compelling program.

If television impresarios aren't too discouraged by what happened to "E.S.P.," and are willing to learn from their failures, a mature and professional television treatment of parapsychology may some day be presented. The direction in which they might move was illustrated by an agreement which a West Coast production firm reached with the Society for Psychical Research, London, a few years ago. The firm bought the rights for a series of shows developed from the Society's files, which were then located in its offices on London's Tavistock Square. The television series was to be called, "The House on Tavistock Square."

Apparently, the project is still in preparation—actor Paul Douglas hints from time to time to the press that he is making a pilot film for this proposed series. But the Society has meanwhile moved to No. 1 Adam and Eve Mews, in London's Kensington district. This creates a new problem: would a show called "The House on Adam and Eve Mews" convey a sufficiently staid and mysterious atmosphere to a television audience?

THE BRIDE POSSESSED

A new series of television dramatizations, described as "based on investigated cases of premonition, possession, prescience, and other unexplained supranormal phenomena," made its debut over the A.B.C. network on January 20. The first program, entitled "The Bride Possessed," dealt with a young woman on her honeymoon, who was seemingly "possessed" by the spirit of a woman who had been previously killed.

Critical response to the first presentation was mixed. New York *Times* reviewer John P. Shanley stated that the presentation did not live up to the promise of "a serious treatment of a profound subject," while New York *Herald Tribune* columnist John Crosby called it "a thoroughly fascinating and new idea."

The program, part of the "Alcoa Presents" series sponsored by the Aluminum Company of America, is broadcast over stations affiliated with the American Broadcasting Company on Tuesday nights from 10 to 10:30 P.M., Eastern Standard Time.

The biochemistry of man's soul now challenges modern science, as this recent international conference in New York indicates

PARAPSYCHOLOGY AND PSYCHEDELICS

An Editorial Report

A Conference on Parapsychology and Psychedelics, which met in New York City November 15 and 16, 1958, agreed "on the need to continue and widen research in the areas of common interest to parapsychology and psychedelics." The meeting used the term "psychedelics" in referring to the study of certain manifestations of the human mind, as it is aided by the use of certain chemical substances, notably LSD 25 (lysergic acid diethylamide) and mescalin.

The Conference, organized by the Parapsychology Foundation, Inc., established a Continuity Committee to:

"(a) Examine terminology in order to establish definitions that will aid in the development of criteria leading to a generally accepted basic for future research;

"(b) Examine and recommend methods that will utilize experiences accumulated in both fields, with the aim of developing an integrated and unified structure of research technique;

"(c) Establish a system that will facilitate the rapid exchange of data relevant to future studies in these fields."

The Continuity Committee will function under the Joint Chairmanship of Dr. Abram Hoffer (Saskatoon, Saskatchewan, Can-

ada) and Dr. Humphrey Osmond (Weyburn, Saskatchewan, Canada). Members of the Continuity Committee are Mr. Eugene Exman, Mr. Francis Huxley, and Dr. Karlis Osis (all of New York). Dr. Osis is Director of Research, Parapsychology Foundation.

Following opening remarks by Mrs. Eileen J. Garrett, President of the Parapsychology Foundation, and Mr. Carlton Sherwood, Chairman of the Conference, participants and observers heard Dr. Osmond speak on "The Analogues of Mediumship and their Bearing on Parapsychology." The speaker compared the impact of mescalin as akin to experiences related by "mystics, visionaries, sensitives" and to "spontaneous happenings of a parapsychological sort." He expressed the view that psychedelic experiments appear to be influenced by "an emotional bond, or possibly the lack of an emotional blocking," and that these factors "may play an important part in the success or failure of these experiments."

"Great Advance in Psychology"

DR. Duncan Blewett (Regina, Sask.) and Dr. Ira Progoff (New York, N. Y.) spoke on "Psychedelics as a Potential Instrument of Depth Psychology." Dr. Blewett said that "the discovery of psychedelic drugs marks the greatest advance yet made in the field of psychology." He urged the "development of methods suitable to the material with which we are trying to deal," inasmuch as "using the scientific and experimental methods of present-day psychology in the field of paranormal investigation is like trying to measure the distance to the moon with a yardstick."

Dr. Progoff emphasized that psychedelics appear to activate "some of the factors in the deep unconscious psyche, and with this bring about a one-sided intensification of certain contents, brushing others aside." He added that "suggestion and the psychological condition prior to taking the drug have an important place" in the development of the experiment itself. He added that "group attitudes and especially expectations in terms of particular religious concepts and symbols may play a role in the way LSD works." Dr. Progoff concluded that the future use of psychedelics "warrants considerable research on the possibility that they can be used as a stimulant for the psyche which, with proper direction, can become part of an integrated program for the development of larger faculties of personality and spiritual perception."

Dr. Karlis Osis discussed the question "Can Psychedelics be Utilized in Quantitative Parapsychological Studies?" He observed

that, in tests concerned with the tracing of possible extra-sensory perception "a lively, spontaneous flow of visual or auditory imagery" on the part of the subject would seem desirable, whereas an "over-conscious, critical attitude" usually "inhibits the flow of mediumistic material." Insofar as psychedelics, or other pharmacological substances such as chlorpromazine, could help to create an attitude favorable to experimental tasks, their usefulness should be explored. Dr. Osis called for the translation of psychological problems of E.S.P. testing into biological terms that may suggest new avenues of research.

Psychedelics and E.S.P.

THE first day's proceedings concluded with a Symposium on "Methodology of Research," under the chairmanship of Dr. Thomas T. Paterson (Glasgow, Scotland). Dr. Paterson examined the questions whether there are "any distinguishing features" common to successful subjects of E.S.P. experiments; during what circumstances there is "optimum E.S.P. behavior," and whether the "controlled use of psychedelics" might induce "heightened awareness" among subjects.

Participants in the symposium included Mr. J. Fraser Nicol and Dr. Betty H. Nicol, who observed that "a number of the qualities" generated by psychedelics "seem peculiarly relevant to psychical experiences." They proposed that future research should seek to answer the following questions:

"Are there substances which can allay the critical, rational aspects of mind in such a way as to permit the unimpeded emergence of psi impressions to consciousness? Do substances which create the experience of depersonalization and self-transcendence facilitate psychic expression? Does the drug-produced feeling of insight into the feeling of others really provide veridical information about those fellow beings?"

They concluded that "the experimental attack may be slow and laborious, but if we find substances to facilitate psi on demand in just a few subjects, we shall have taken a giant step forward."

Dr. Hoffer observed that a "scientific method useful in isolating phenomena and in studying their properties" should include the following four states: the description of the phenomena; creation of a hypothesis to account for the phenomena; an experiment designed to test the hypothesis; the final conclusion. He added that "statistical methods are incorrect" in the evaluation of parapsychological phenomena, as these "are not normally distributed" and it is "practically im-

possible to define a population gifted with the ability to sense these phenomena."

Dr. Hoffer called for use of "the methods of the biologists and chemists who have made much progress without being over-dependent on statistical methods." He suggested the following steps:

"(1) Study the incidence and prevalence of parapsychological phenomena; (2) Locate people who clearly are gifted; (3) Study environmental conditions which enhance the ability to perceive parapsychologically which will include the setting, the type of phenomena, etc.; (4) Demand a higher order of success, rather than accept successes which are mathematically significant, using statistical theory, but practically insignificant; (5) determine whether the psychedelics will enhance the proven ability of people to sense parapsychological phenomena."

"Realms of the Mind"

FRANCIS Huxley (New York, New York) emphasized that, in an experimental setting involving the application of psychedelics, the subject should have "a free and affectionate relationship with the other people present, so that he does not easily find himself cut off by his own projected emotions." He added that "the first mark to aim for," in future research, "is to explore the realms of the mind rather than trying to wield some of its more intriguing powers."

Dr. Cedric W. M. Wilson (Bethesda, Md.) pointed out that in order to investigate the effect of pharmacological agents on the extra-sensory abilities in man, two initial assumptions must be made:

(1) that E.S.P. is a physiological function of man; and (2) that, like other physiological functions of the brain, it is capable of being changed by pharmacological agents. He observed that recent experiments tend to indicate that "drugs which activate the trophotropic system may elevate E.S.P. ability, and drugs which inhibit this system depress the ability."

On the second day of the conference, Dr. Robert W. Laidlaw spoke on "Psychedelics: A New Road to the Understanding of Mediumistic Phenomena?" He began by answering the question, presented by the theme of his address, in the affirmative. He noted that "the psychedelic effect" has, as yet, had "a very negligible amount of attention in scientific literature." Dr. Laidlaw suggested that the study of psychedelic agents should be undertaken with the comprehension that it is not a study of a "hallucinogenic drug, which takes us into the realm of psychopathology," but a com-

pound that might offer "a greater understanding of what the universe and our place in it really is."

Dr. J. R. Smythies (Shrewsbury, Mass.) spoke on "Psychedelics in the Study of Brain and Mind." He observed that "the normal function of the brain is to keep certain activities of the mind under control," adding that the elimination of "this specific function of the brain" releases it from "inhibitory control," and the phenomena associated with psychedelics are the result.

Second Symposium

DR. Smythies also served as chairman of a symposium, taking place in the afternoon, devoted to "Qualitative or Quantitative Approaches in Future Research." He recalled an earlier question by Dr. Osis, as to how experimental situations utilizing psychedelics might best be arranged to test extra-sensory perception.

Mr. Huxley answered, saying that subjects "must want to" undertake such an experiment and should not be "pressed into it"; and that an "observer or director" should participate in the experiment as directly as possible. He noted that "group experiments" are valuable when the subject is made aware that these "other people shall be with you, and that they shall accompany you through the experience."

Dr. Blewett, noting the "fascinating difference which depends on group size," pointed out that "the group of three functions better than a group of two, and much better than a group of four, which tends to break down into pairs."

Dr. Hoffer offered examples from therapeutic research undertaken at the University Hospital, Saskatoon, Saskatchewan; he said that the number of available therapists remains too limited to permit extensive application of psychedelics in effective psychotherapy. Concluding the discussion, Dr. Hoffer suggested that a mediumistic sensitive should not be asked to "practice his art" during the first psychedelic session, as the subject must be familiar with the LSD experience before he is really incorporated into any design."

Moving the symposium toward what he called "the qualitative aspects of the problem," Dr. Smythies asked the participants to "take a diversion into the social and anthropological sciences." He said that there are "two things about parapsychology that make it different from other sciences," namely that "it is a heretical science in itself" and that "it is a value system as well as a collection of dry facts." Dr. Smythies then asked for comments on the

idea that psychedelics might be used as "a potent weapon for the conversion of people to the side of the angels"—that is, toward a favorable consideration of the facts and ideas of parapsychology.

"New Outlook on Life"

DR. Osmond compared the impressions gathered by selected individuals who had passed through a psychedelics experience with those who had changed their outlook on life after passing through "some great crisis," such as a religious experience. Commenting on this, Dr. Progoff raised the question of "what criteria we have for measuring the kind of change that has taken place in a person," particularly with regard to "the continuity of a religious experience."

An extensive discussion followed this symposium; a number of participants and observers took part in the exchange of views. Among others, Dr. Laidlaw said that he did not favor the expression "religious experience" in connection with psychedelics, as this implied "a certain amount of theological doctrine." He expressed preference for the term "spiritual experience."

Mr. Exman noted that, during a psychedelics experiment, the individual seems to undergo what he termed a "reduction of the ego," accompanied by a "sense of belonging" to the group of which he is a part. In this feeling, he added, "there is real affection, possibly because we lose the sense of the separateness of self." Mr. Exman noted that the religious connotations of psychedelics need to be explored with the deepest care. Mr. Nicol also warned that "we are going to get a great shock if we go forth to the world explaining how spiritual experience is attained by means of a chemical compound."

Capt. S. David Kahn stated that parapsychology suffers from the fact that "there are not many analogies to it in other branches of science" and that it has dealt with "improperly framed questions, rather than problems of method, problems of imaginative design, etc."

Dr. Osmond concluded the conference, noting "the excrutiatingly difficult nature of the work that has to be done." He said that one viewpoint had been "notably absent" during the conference: that of destroying someone else's hypothesis, without "contributing any truth of one's own." He appealed for the collaboration of scholars in various areas of science, including anthropologists and sociologists, in an effort to explore further the findings that link psychedelics with parapsychology.

Writers on psychic subjects, easy prey for pseudo-publishers, are warned to watch their missionary zeal and cash reserves

BEWARE THE "VANITY" PUBLISHERS!

Allan Angoff

MOST men cannot resist the lure of publication. Editors and publishers take that for granted. They know that by chanelling this deep desire to appear in print and court immortality, by working with skill and wisdom on this weakness—if weakness it is—they can approach with reasonable hope of success the most eminent men in any field for a book that will require time and effort out of all proportion to the material reward the writer can ever expect.

This is an extraordinary phenomenon of American business. In no other area, in no other crevice of the vast industrial structure, with its blinding variety of schemes for making money, is there anything comparable to book publishing on its highest levels, where so much is demanded of the creator, the producer of the book, and so little money is promised in return. Most extraordinary of all, only the book publishing industry—again on its highest levels—actually shuns investment capital which the creator may wish to contribute to the enterprise.

The publisher will risk his own money, his wife's money, that of his children, friends, banks when

he can get it, along with his judgment and his reputation; but he must never ask the maker of the only product he markets, the book, to help pay the cost of that marketing. For a publisher to do so, to accept money from an author to pay for editing, printing, binding, and distributing that author's book, would make that publisher a contract printer, a merchandiser, yet another manufacturer, but hardly the unique personage the true publisher is: a powerful sponsor of the printed word which sometimes earns his author varying degrees of fame and immortality.

The Writer Pays

THAT is the only light in which the layman should view the so-called "vanity publishers," who have always been with us, but who in recent years have been issuing about six hundred books a year. Putting it more graphically, these vanity presses, who prefer to be known as subsidy or cooperative publishers, received publishing fees from six hundred authors last year to bring out books no other publisher would accept in the usual maner, on a risk and royalty basis. In all but a few cases, these fees paid for the total cost of production, advertising, and distribution, yielded a profit to the publisher, and at best yielded the author a fraction of the money he invested in the book. Now and then a subsidized book actually pays for itself and sometimes even makes a profit, but in well over ninety per cent of these books, the author's subsidy is the price he pays to satisfy his vanity. Occasionally his book gets a favorable notice or review in a newspaper or magazine, but most of the time it is ignored.

Standard publishers also ignore such a book and its author when they seek new names for their lists. The best dealers in used books, always on the alert for copies in the hands of reviewers and critics, refuse to buy vanity press books at any price. The resale value of such books, even when brand new, is negligible; good booksellers regard them with disdain as the corrupting influence they are in the world of writing, publishing, and bookselling. Recently Wilfred P. Pesky, President of Schulte's Book Store on New York's Fourth Avenue, a famous store of the highest repute, which has been buying books from New York's leading reviewers for generations, as well as supplying universities and scholars with rare out-of-print titles, said, "We'll buy anything you get from the regular publishers. But, please, no vanity press books. And don't give them to your local library either. Never

do that. Get rid of them some other way."

Nevertheless, in spite of this attitude, which is commonly held by reputable professionals on all levels of the publishing business, the vanity houses continue to flourish. They have, however, attracted careful scrutiny from the Federal Trade Commission, which has said of the cooperative publisher: "The proffered cooperation results in the author paying all the costs and the publisher reaping all the profits."

Baseless Rumor, Strange Myth

THE titles on vanity press lists include history, biography, education, science, economics, fiction, and children's books. An increasing number of recent titles seem to pertain to psychic experience, spiritualism, the occult, and related phenomena. Most of these are pathetic, incompetent efforts which make no contribution whatsoever to their fields and will be utterly ignored by scientific workers of any standing or by bibliographers who seek original source material containing even the most minute data of value. And yet such manuscripts, accompanied by checks of $1,000 to $4,000, go regularly to vanity houses, because the authors have been led to believe (sometimes by the literature of the vanity presses, but probably more often by the baseless rumor and strange myths about the established publishers) that most publishers are prejudiced against books pertaining to psychic phenomena and that the only way to insure publication of such books, and others which don't fall into the usual niches, is to bring them out at one's own expense under the imprint of a cooperative publisher.

The fact is, of course, that standard publishers reveal no prejudice in their lists. There is nothing freer, more wide open than the list of an American publisher. No groups in our society, except the publishers and the libraries, can present with inpunity the newest ideas on any and all aspects of communism, psychic science, advertising, cancer, drugs, Democrats, single-taxers, Republicans, chiropractors, osteopaths, pediatricians, homeopaths, France, Khrushchev, De Gaulle. Macmillan published D. J. West's *Psychical Research Today;* Prentice-Hall published Alson J. Smith's *Immortality;* Phoebe D. Payne's and Lawrence J. Bendit's *Psychic Sense* is a Dutton book; J. B. Rhine's *Reach of the Mind* was issued by William Sloane; Rinehart published Sherwood Eddy's *You Will Survive After Death;* Harper's published M. M. Moncrieff's *Clairvoyant Theory of Perception;* Yale Uni-

versity Press has brought out books on extra-sensory perception; and Alfred A. Knopf has published P. D. Ouspensky's work containing the teachings of Gurdjieff. The list is much longer and it includes even more abstruse works brought out under the most famous imprints in American publishing.

No reputable American publisher, whatever his personal prejudices, will refuse to publish a book solely because it upholds an unpopular cause or presents views which orthodox scholars and scientists regard as suspect. If a book seems to have some validity, seems to make some kind of a contribution, seems to belong in the great reservoir of fact or opinion, and seems to have a chance of selling enough or almost enough copies to pay its way, then the publisher feels justified in publishing it. A good editor or publisher will, as part of his daily routine, discuss book projects with an Indian Yogi, an atomic physicist, a former Nazi field marshal, a Chinese Communist, an F.B.I. agent, a biographer of Sir Oliver Lodge, a Hoover Republican, and a Roosevelt New Dealer. The writer with a manuscript about his psychic experiences will get a fair hearing and a mature judgment from such a publisher, and it is only from such a publisher that he should expect a fair opinion. Such a publisher — and the writer should make certain his manuscript makes the full rounds of the established royalty publishers —will not only refuse to permit the writer to "cooperate" in publishing the manuscript, but he will sometimes accept the manuscript even if it represents a certain loss but has a quality he thinks will add enduring tone and luster to his list. Many publishers in the United States do that regularly, particularly with poetry. A writer who cannot make the grade with such publishers must accept the realities of the author's craft and of the publishing business and get on with other writing or non-writing chores. A vanity publisher will take his money, but will not present his ideas to an audience of any significance.

The University Presses

AS for the multitudes of inferior books on the lists of so many good publishers, they are merely merchandise for which the publisher knows there is a steady demand. He isn't particularly proud of this merchandise, not if he is a publisher in the grand tradition of the men who first presented Gibbon and Johnson and Boswell and Joyce, and many others who never achieved fame but in whom the publisher

believed; but he sighs that he too must be realistic as he brings out vapid books which sell in the hundred thousands and for which the movies compete—which pay for some of the poetry books which sell eight or nine hundred copies.

The university presses, which do not have to make a profit and can even sustain substantial losses in the interests of good scholarship, also accept quite a few of the very good books that must be published and will certainly lose money. However, they, too, must reject quite a few books they know they shouldn't but which they must, since they also have payrolls to meet and printers to pay. And it is then that a university press may accept a book which, while not hopeless, as so many of the books on the vanity press lists are, is pretty futile and serves little more than the vanity of the professor who happens to have or can raise the money to pay for publication of his book. Every university press editor knows the tired Ph.D. dissertation of the faculty member, now secure in tenure, who somehow has not been able to do any sustained and serious writing since his doctoral study days.

But then that faculty member, always longing for the immortality or at least the status a book brings, thinks back to his dull and plodding dissertation, exhumes the manuscript, and goes over it lovingly. The more he reads, the more he is convinced that it is good, that it is particularly appropriate now, and that with some revision here and there it would be a lot better than those books advertised in that impressive advertisement of his own university press in the Sunday *Times* Book Review.

During the next few days this professor brings in his manuscript to the editor of his university press or sends it off to one of the forty-five or so university presses in the country. In time he learns from most of them that his manuscript has "considerable merit," that the university press would like to bring it out, but that "budgetary limitations" just won't permit it to take on manuscripts of quality even when they have been approved by the faculty editorial committee. That usually sends the manuscript back into the trunk or the attic closet of most professors.

But there are always a few in every university who understand that publication of a book, even of a dreary dissertation, ultimately pays off—in research grants, study abroad, promotions, and stronger faculty status—and counter with a proposal to get the subsidy somehow for this book whose publication only "budge-

tary limitations" are holding up. Such books are accepted and published, with varying degrees of enthusiasm, by university press editors and press editorial committees because they see no harm in a doctoral dissertation by a colleague who will pay for a book which at worst is respectable even if unnecessary.

Thus, even the university presses, which in the main publish some of our most enduring books, are sometimes vanity presses also, and that is perhaps their most glaring weakness. No university press will ever accept the shoddy material the vanity presses accept, but quite a few will and do accept subsidized manuscripts which would serve adequately all potential readers by reposing where they are now, in the dissertation section of university libraries or on microfilm.

By making it impossible for an author to subsidize his own book, university presses would achieve an impregnable position in American publishing. This does not, of course, rule out obtaining funds for university press publication from foundations, from Ford, Bollingen, and others who have already made generous grants to university presses, and from the central administration of a university. There simply must be more and greater grants than are now available to publish some of the best books, which now require a subsidy if they are ever to appear.

More than a few of the most respected regular trade publishers will—if they know you well enough—confess with embarrassment that in the past they have brought out books for a fee. Or, if you study the lists of books published in recent years by some standard publishers, you will sense that some of those biographies, autobiographies, histories of special groups, and a variety of other books which don't seem terribly important, have an aura of subsidy about them. A keen student of publishing doing research on the beginnings of some of our most distinguished firms would note the continued recurrence of this same phenomenon, the subsidized book—not to speak of the subsidized advertising and the commitment to buy a block of 2500 copies of the book—occasionally appearing among them, when the going was hard.

Subsidy money is legitimate and respected and sometimes absolutely essential in most American business, but in book publishing it is bad money. As that seasoned British publisher, Michael Joseph, once put it, "It is probably true that in terms of publishing lists, bad money drives out the good. To publish inferior books on a large scale, even if

they are profitable, is to frighten away good authors."

Subsidy money perverts the judgment of a publisher, and a publisher's judgment is the creative ingredient of his most unbusinesslike business, which sets him off from all other businessmen and gives him now, as it always has, a kinship with poets. Without that judgment, without that mystical feeling that the manuscript he holds may have the stuff of eternity in it, the publisher becomes little more than a job printer.

ESOTERIC TRADITIONS

A PICTORIAL ANTHOLOGY OF WITCHCRAFT, MAGIC AND ALCHEMY. By Emile Grillot De Givry. Chicago and New York: University Books. 1958. 394 *pp.* $10.00

THIS attractive anthology makes delightful reading for all who desire to know more of the world of necromancy and man's search for power, since his appearance on this planet. The author of this unique and valuable source book offers us many manifestations of the supernatural. No matter what else has disappeared from our existence, in this our so-called age of progress, there is—make no mistake!—as much preoccupation with the bizarre practices of the magician and alchemist as ever.

No history that has become our inheritance, has ever been quite free of reference to man's method of seeking to benefit by the practice of necromancy. There is more than a trace of the occult tradition of the past. In fact, divination in all its diverse forms and invocations, the elements, the gods, and the departed, are still an integral part of the esoteric traditions of all people.

If we pursue the literature of the world, from Homer onward, we will find historians, philosophers, and poets turning from their remote heights to examine the claims of the magician, or the witch of the Bible; the alchemist of the Middle Ages, who claimed powers to restore the bloom of youth to give us everlasting vitality, has his modern counterparts busily producing spells, creams, and pomades. The exotic beliefs of all continents are encompassed by this book, so that one

can derive universal knowledge of the basic structure of religious beliefs and practices, as well as of the innumerable techniques used by sorcerers, diviners, healers, and fakirs.

Let it not be thought that this is a lighthearted presentation of mystical and esoteric practices down the ages. It is, indeed, a veritable anthology culled from the mists of ancient legends. Rare books have been combed to bring illumination, lucidity, and documentation of man's curiousity, within his social and religious life. In addition to its historical scope, this work presents hundreds of pictures, all of them characteristic of their time. To the serious reader who would like to know more about sorcery, magic, astrology, chiromancy, cartomancy, and alchemy, this collection will open new avenues of study and exploration.

The author, Emile Grillot De Givry, has given us not only a readable book, but has examined the sources from which he has culled his material with objective care. He presents us with a world which is little known or understood, with precise and remarkable scholarship.

Eileen J. Garrett

ORIENTAL TRICKS AND TREATS

JADOO. By John Keel. New York: Julian Messner, Inc. 249 pp. 1957. $3.95.

JOHN Keel, a young American free lance writer, is a self-confessed "cliff-hanger." His spirited curiosity has been directed toward the exotic and the mysterious. It is therefore natural that he would be attracted by Oriental magic, for despite the number of European and American observers who have written about this magic in the past, it remains to this day "untamed" by Western culture.

Compounded of ancient superstition, masterful trickery, jealously guarded secrets, and genuine

psychic substance, Oriental magic has held out against the impact of modern civilization. Its surviving practitioners do not welcome foreign curiosity. The governments in the Orient are anxious to discourage its practice. Much of it has scattered, some of it has gone underground, and the weaker magic has been crushed by the modern wizardry of motion picture entertainment.

It has become a challenge for the foreigner to observe a traditional magic performance. To unravel a single Oriental mystery would seem to require the combined efforts of a diplomat, a trained team of psychic researchers, a magician, and a lion tamer. Nevertheless, John Keel made a personal exploration of all the major Oriental mysteries. *Jadoo,* is the record of that search.

Traveling on limited funds, but fortified by limitless bravura, Mr. Keel covered the Orient, delving into such diverse and fascinating mysteries as the Indian rope trick, levitation, living burials, X-ray vision, clairvoyance, and Abominable Snowmen. Not only did Mr. Keel witness phenomena, but quite often he attempted to reproduce some of them personally. Usually, he found nothing but trickery: clever tricks, dangerous tricks, tricks originating in the deep Oriental insight into human psychology and physiology.

Those phenomena which could not be reproduced by trickery, such as clairvoyance and telepathy, gained Keel's respect, and his account of them will be of particular interest to psychic research. Nevertheless, the discriminating reader may have some qualms about Keel's tendency toward shrill sensationalism in his narrative and his attitude toward all opposing explanations of the phenomena he investigated. These he terms "bunk."

The Rope Trick Exposed

A representative sample of Keel's investigative technique can be seen in his search for the secret of the Indian Rope Trick. For centuries men have attempted to explain the apparent ability of the trickster to toss a limp rope into the air, watch it grow rigid and vertical to the ground, and see the rope actually climbed by the performer. The answer to this has often been "mass hypnosis" or hallucination. These answers are high on the list of "bunk" in Mr. Keel's account. While traveling about Hyderabad, Keel found a practitioner who was willing to give him the "true" answer. According to Keel, the secret is amazingly simple.

He writes, "The terrain of India holds the answer. The rope trick was usually done in mountainous regions or hilly areas, never in

desert countries. The site of the performance was always in a valley between two hills or two rocky knolls. . . . [An] invisible wire was stretched from the summit of one hill, across the valley, to the summit of the other hill. With higher hills in the background, even ordinary wire is invisible. . . . Remember, this trick was introduced when 'invisible' wires, now a standard magician's gimmick, were completely unknown. And it was always performed at dusk, at the conclusion of the juggler's performance . . . With the advantage of dusk or darkness, there is little chance the wire could be seen because it's human nature to think the rope's support must be vertical, not horizontal . . ."

Of the rope itself, he comments, "A thinner rope or thread dangled over it, with one end trailing to a concealed spot where an assistant could pull it. A small hook was on the other end and hung near the magician. The rope itself was unprepared except for a wooden ball on the end [which] gave the end weight so it could be thrown upward, and the holes in it held the hook used in the trick."

The psychology of the audience played a major role in the effect. The magician would condition his audience by repeated failures of the trick, "relaxing the spectators so they wouldn't see him when he deftly connected the ascension to one of the holes in the ball. Then his assistant would jerk the thread and the rope would begin to rise on the final throw. By this time it was fairly dark . . . repeated failures would have lulled the audience and the stage would be set for the great illusion . . . To casual observers, it looked as if the rope were suddenly climbing into the empty sky without support."

Buried Alive

SNAKE charming, another of Keel's fascinations, is the Orient's most deadly trick. Since snakes are deaf, they do not hear the tune played by the charmer on the traditional flute. Rather, they move in time with the motion of the snake charmer's hands. Living burials are also explained as trickery. Keel had himself buried alive to prove it. He maintains that sufficient air comes through the earth-and-wood covering of the grave to permit breathing for long periods of time. Nevertheless, the buried man makes his escape from the grave with the aid of an accomplice when the grave is unguarded, and returns to be reburied under similar circumstances shortly before the appointed time for "unburial." In the case of X-ray vision, Keel contends that the bandages and devices covering the eyes of the trickster can be manipulated to

permit enough light for normal vision.

Where then does Keel find "unexplainable phenomena" – events which defied his skeptical view that all magic is trickery? Once, despite all his efforts to discover the secret of the trick, he witnessed levitation. A lama in Calcutta "pressed one hand at the top of his stick, a heavy branch about four feet long, frowned a little with effort, and then slowly lifted his legs up off the floor until he was sitting crosslegged in the air! There was nothing behind him or under him. His sole support was his stick, which he seemed to use to keep his balance." At long last, Keel admits, "I was astounded." The lama refused to teach him the secret of his strange balance, insisting that "it is not something you can learn overnight. It is a matter of will."

Before the Unknown

KEEL was equally impressed by the extra-sensory perception of the monastic lamas who practiced the power they call *linga sharrira.* He found lamas who had developed this power into perfectly tuned instruments for obtaining knowledge of the outside world. The chief lama led him to a room where meditating monks practiced this skill, explaining that "these men are in constant contact with the outside world . . . they can project their minds to other places."

A background in psychic research might have taken some of the edge off Mr. Keel's amazement at their demonstration; nevertheless, it provided him with a rare moment of humility before the unknown.

Scholars in psychic studies may smile indulgently at Mr. Keel's tendency to jump to conclusions, but Mr. Keel has jumped from heights where scholars rarely have the stamina to climb. Although "truth" is not so easily arrived at as Mr. Keel tends to believe in his singleminded exposure of trickery, he does not seem to be too far from the mark. He seems to realize that truth does not always remain domesticated in the laboratories of America and Great Britain.

Courageous curiosity, even if it is not reinforced by cool-headed observation, is a valuable quality in these timid times. Perhaps at some future date a man with Keel's courage and a more discerning intellect will help to dispel these Oriental mysteries. But for those who are not likely to take a hell-ship to Bombay, find themselves broke in Baghdad, unwelcome in Singapore, or hot on the trail of strange Tibetan creatures, *Jadoo* will provide an exciting travelogue of the occult.

Sherman Yellen

DIVINE ART OF HEALING

THE CASE FOR SPIRITUAL HEALING. By Don H. Gross. New York: Thomas Nelson & Sons. 1958. 260 *pp.* $3.95.
THE STORY OF HEALING: THE DIVINE ART, By Manly Palmer Hall. New York: Citadel Press. Rev. edit. 1959. 341 *pp.* $4.00.

THE Reverend Don Gross's book, *The Case for Spiritual Healing*, is a unique contribution to the growing library of literature on the revival of spiritual healing within the Christian Church. Don Gross is a minister of the Episcopal Church, a trained physicist and scientist as well.

His survey of the resurgence of spiritual healing does not pretend to have a reporter's objectivity but it develops a unique spiritual objectivity in which he dares to explore both the accepted and the more difficult metaphysical areas of modern Christian faith and practice, particularly in the field of spiritual healing. Thus, whether he is speaking of Charismatics, such as Kathryn Kuhlman, Oral Roberts, Agnes Sanford, or others, of concepts such as demonic possession and exorcism, he maintains a bold objectivity in examining the facts within the scope of his own point of view. It is clear he believes in the "gifts" as spoken of in the Bible, in the power of the sacraments, and of public healing services.

He buttresses what he has to say, however, with case history after case history. Further, he brings to his argument the underlying power of his own faith and his own understanding. One of the most moving of the cases he cites is that of a critically ill Jewish man who was healed after a young woman in Gross's congregation prayed for him. This healing also helped to reunite this family with a nephew who had married a Christian wife. "So it is," Gross writes, "that love can reach across every barrier to elicit love in return. We do not know exactly what part those prayers for David played in his own recovery. We believe they helped, though we do not know just how

much or in precisely what way. But we thank God that He healed David. And we thank Him that through prayers for the strengthening of David's sick body, love was rekindled between Jew and Christian. It was rekindled through the compassion of one young woman who shared her concern with her Christian brothers and sisters in the Church."

Approaching the subject from a different angle, Manly Palmer Hall in *The Story of Healing: The Divine Art* examines the history of religious healing across time and various religions and civilizations. This is a scholarly work with much valuable information and research into the occult, arts of healing past and present, from the witch doctors and priest physicians to the latest psychoanalytical couches. One may accept or reject: it makes fascinating reading in any case.

Will Oursler

CHRISTIAN SCIENCE TODAY

CHRISTIAN SCIENCE TODAY: POWER, POLICY, PRACTICE. By Charles S. Braden. Dallas, Texas: Southern Methodist. Univ. Press. 1958. 432 *pp.* $5.95.

THIS volume is an exhaustive, scholarly, highly informative history of the Christian Science movement since the death of its founder, Mary Baker Eddy, in 1910. Dr. Braden, a Methodist minister, formerly Professor of the History and Literature of Religion at Northwestern University, has obviously studied with meticulous care all the primary source material and basic writings on Christian Science available to him. Use of the great archives of the Mother Church in Boston was refused him, but he talked with Christian Science leaders and was able to obtain and study a great deal of hitherto unpublished first-hand source material, such as memoirs and diary records of persons who knew Mrs. Eddy intimately.

The result is a well-organized and absorbing study of the struggles for power during its early days, the overall organization of the Church today, the influence of its central authority over Christian Science teachers and Branch Churches, Christian Science and

the civil law, the Church in wartime, dissent within the Church, and the future of Christian Science. Dr. Braden notes Mrs. Eddy was not only one of the great religious leaders of the nineteenth century, but also a great organizer and even a promoter—as perhaps she had to be, in order to give her movement its powerful impetus.

Despite the abundance of authenticated factual data and a studied effort to be objective, the author is clearly disturbed by what he regards as growing authoritarianism within the Church today. He asks, at the conclusion, if an organization as authoritarian as the Christian Science Church can continue to exist in a democratic society without protest revolt from within its own ranks. He grants that many Christian Science leaders consider the powerful central authority of their Church as evidence of its intrinsic strength; but he points out that dissatisfaction with the present policies of the Church may well shake its foundations, an eventuality which he hopes will not, if it comes, destroy what he regards as the unquestioned values Christian Science has introduced to all men.

An excellent bibliography and index make this a most useful starting point and guide for anyone who may want to go on from this volume to a broader view of the fascinating Christian Science movement. *A. A.*

AFTER SLOCUM'S RETURN

INDIAN SHAKERS. A Messianic Cult of the Pacific Northwest. By H. G. Barnett. Carbondale: Southern Illinois University Press. 1957. 378 pages. $5.75.

IN 1881, an American Indian named John Slocum, living near Olympia, Washington, fell sick and, to all outward appearance, died. His body was laid under a sheet and his two half-brothers were sent in a canoe to get a coffin. The women, including his wife, Mary, who had received instruction in the Christian religion, were watching the body, when Slocum stirred, and "came back to life." On regaining his strength, he began to preach, and told the story of his feelings and experiences while he was "dead." His message was simple and contained the elements of the Chris-

tian faith—"if man don't be Christian, he will suffer and see what is bad. . . This is good road for us to travel if we hold on. If we do, God's angels are near to our souls."

A church was built and the number of followers grew to include, at the present time, converts in all the Indian reservations from British Columbia to Northern California, including Washington and Oregon. In 1885, however, when John fell into another serious illness, Mary Slocum in her prayers and agitation, came upon the practice of "shaking." This physical shaking of the hands and head was credited with therapeutic powers when he again recovered. Thus, the practice of shaking was begun, and continued as one of the important elements of the religious services, as well as a procedure for healing the sick.

H. G. Barnett, Professor of Anthropology at the University of Oregon, has done a thorough job of documenting the history and present state of this religious group. Written in clear, interesting fashion and illustrated with photographs, this book will have real value for persons interested in unorthodox healing and in religion. As the subtitle indicates, the author also has a few parallels to draw between a cultural group and the appearance of a "messiah," who can lead his people into a better way of life. *D. L.*

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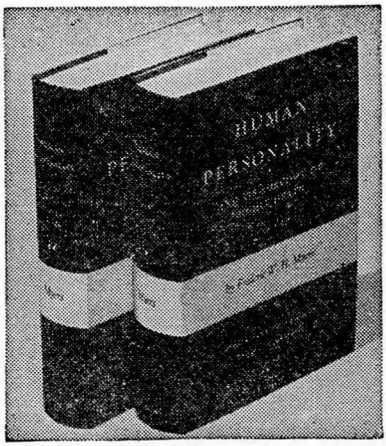
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RENAISSANCE MYSTERIES

PAGAN MYSTERIES IN THE RENAISSANCE. By Edgar Wind. New Haven, Conn.: Yale University Press. 1958. 230 pp. 77 plates. $7.00.

TO those of us who are curious to know how discord arose in the heart of man, this book will have strong appeal. It is an attempt to reveal hidden meanings to be found in some of the great paintings and statuary, as well as popular medals and charms, of the Renaissance. In seeking to penetrate the surviving pagan traditions at that time, it was necessary to go back to the original Greek mysteries, such as the rites and festivals held at the town of Eleusis. These rituals, though now no longer meaningful, must have originally been those of initiation.

Within the inner meaning of the Eleusian mysteries, the neophytes were finally purged of the fear of death, and were admitted to the sacred country of the blest to which they were forever bound with vows of silence. But since, finally, these sacred rites became no more than a festival for the multitudes, the philosophers of the day neglected the Muses, or looked upon Eleusis with frowning distaste. Thus, too, the mysteries of the early Christians lost their kinship with true mystical initiation to develop patterns that no longer stir the emotions.

Mystical experience from the beginning of time has been man's effort to join himself to the Absolute of which he is a part, usually by the cleansing of the soul. Along with this desire came the wish to welcome death rather than fear it, and to so dwell closer to the threshold of communication with the beyond.

Any attempt to penetrate the mysteries of Greece, Rome, and Renaissance Europe, whose meaning has been blurred through the passage of centuries, must be an almost lifetime task, requiring a high degree of scholarship and patience; the scholar must spend effortful years among elaborate myths and ancient accounts as well as symbolic medals and

charms to find the truth behind the disguise used by all occult philosophies, past and present.

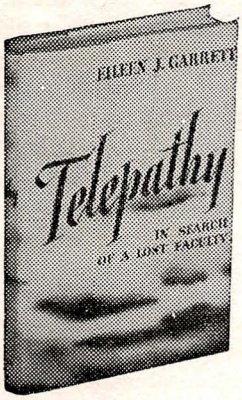
Such a work has been prepared by Edgar Wind, first occupant of the Chair of History of Art at Oxford University. By pursuing the philosophical meanings in the art of the Renaissance, he has brought us a work of great distinction, without erring too far on the side of abstruse symbolism and involved philosophies. It is a truism that if the doctrine of a mystery be deep, the references to be found in written works will be almost obscure, and symbolic meanings might well have been preserved in art forms. A fine example of religious meanings disguised in art forms is found in the rooms of vases in Athens, wherein much of Minoan and Cretan history has been revealed.

The rites of Dionysius advised the faithful that divine illumination cannot reach us unless it is covered in poetic veils. Thus, before printing became a universal practice, artists preserved secret knowledge in art forms.

This interesting book contains an introduction dealing with the language of mysteries, several useful indexes, and some excellent photographs of the works of art that are discussed.

Eileen J. Garrett

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A LOST FACULTY

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Swedish sensitive Helga Braconnier was in hypnotic trance when she said, "It was an odd time of the year to be drowned . . ."

THE ESARP MYSTERY

Edmond P. Gibson

WAS it suicide? There was a post-mortem on her. I see white coats about her. She had been ill in her stomach before. You look up books about her. There is a nasty smell around her. Was there something to do with her neck?

"She was alone when it happened, at first she was indoors and then outside. She lay prone with her face downwards. She has floated against something. She was not undressed. One ring on her finger. Were there reeds or something of the kind there?"

The hypnotized psychic had been speaking. She was a test subject of Dr. John Björkhem of Lund, Sweden. Dr. Björkhem, a famous psychic researcher in that country, is a Doctor of Science and Theology associated with the University of Lund. He was conducting an experiment and he did not answer any of the psychic's questions. In fact, he did not know many of the answers. The psychic, Mrs. Helga Braconnier, had been a subject in several experiments conducted in the field of extra-sensory perception by Dr. Björkhem. This experiment was being held on November 22, 1945.

Mrs. Braconnier had been shown six envelopes, each open at one end. Each contained an object about which she could give impressions if she wished. These psychometric objects she could

touch inside the container but she did not withdraw them nor look at them. Preceding her hypnosis, she was permitted to choose the envelope to be used in her test. She was allowed to feel the object inside the test envelope. She was then placed under hypnosis by Dr. Björkhem and remained *en rapport* with him. He recorded her remarks as she made them in trance.

The envelope chosen by Mrs. Braconnier held a photograph of a Mrs. Hanna Andersson, taken following her death under strange circumstances on February 21, 1932. Mrs. Andersson was found drowned in a millpond at Esarp, Sweden, on the morning of February 22. A short pier extended into the millpond from the direction of the mill. Mrs. Andersson, the miller's wife, was known to wash out her coffeepot on the pier after supper, throwing the grounds into the pond. The coffeepot was found in the pond near the end of the pier, together with some of the grounds, when the pond was later dragged for evidence. It appeared that Mrs. Andersson had fallen or had been thrown into the millpond when she was emptying her coffeepot on the evening of February 21....

The psychic, in the drowsy monotone of the hypnotized, continued to give statements to Dr. Björkhem:

"This lady is fond of wool, she is very chilly. She is a nice person, but she cries very much. Does she cry because she is ill, or what is the matter with her? Has she some illness in her side? Had she asthma? It is hard for her to breathe, she has singing in her ears. When she was young she was so cheerful. She is unhappy about something. Very unfortunate! Thinks she has nothing to live for, she is anxious, has she been ill before?"

The psychic went on:

"It was an odd time of the year to be drowned; it was not bathing time and she was not undressed either. I see no leaves on the trees. Was it autumn or spring; most likely autumn? I see slush there; it was thawing. A blouse and a skirt. The blouse was not properly put on. Blue blouse, some buttons are done up, not all. She was rather untidy. She was swollen up above the heart. A hard fight for her. Was it suicide, but did she regret it?

A Man Called Nils

A MAN is involved in it, but he is not guilty of her death. She was at loggerheads with her husband. He was taken up with someone else, and she knew it. Was he not called Nils, or Johan or Jons? Did he sell corn? He had to do with corn. Many people came and went. They talked

about him. He was mean towards her. She seemed to work a lot. He often went away. Strong feelings are involved. They think of moving from the place. Another lady means much to him. Everyone knew that the marriage was not happy because of certain circumstances. The other lady is in difficulties now." The psychic paused and went on:

"She was a little older than he. She had, so to speak, taken him in hand and helped him. Her parents did not want her to have him. She liked someone when she was young who went to America. Now she has to share her husband with another woman. Had she a sister who was perhaps called Mary? I hear that name. She was married.

"I see a photograph of her in an oval frame. She was fond of her mother. Seldom happy in later years. Able in her way but she didn't understand love. She had thick arms and a high forehead.

"Many people at the burial. She was not popular, but they were moved by the report of her death. A light rain afterwards; I see yellow flowers. A bell rings somewhere. She lies to the left as one enters the churchyard, beside a little grave. Did they have a child who died young? The grave is ill-kept, I see leaves and weeds. Probably no stone there. It was best for her to die. She was older than he.

"There were three rooms in their house, it was in the country. The house has been enlarged. Something has been found in the drawers. Were there complications with a savings book? Had she a loom there? She had home-woven aprons with tassels. Something which she had begun had to be finished afterwards. On the sideboard stood a shell frame. There was an ornamental dog, too.

"The husband likes to lead a rather gay life. He takes a grog now and then. He is a little foxy; I don't like him.

"Was something on her torn? Had it got torn because she had hit against an edge? Had she an abrasion on her leg or had she varicose veins?

"They lived in the country. It was a mill. I see a mill. I see her go down, but she went on the other side of the mill. It happened in autumn in the evening. She stood up on an edge. There was a jetty there. But what was she doing with a little tub, then? I see a small tub. It lays there, it was bound with iron. He can't bear to see it. The tub explained certain things, but it has not been there all the time.

"There was a hoop there near the pile. The tub has been mentioned in the police report. Men

in uniform came there in a car. One of them is fat and strong. Her husband does not mourn much for her, she had sometimes neglected him. He thinks that is painful. He is not guilty of her death. He did not push her in, but the circumstances looked black for him. Is the man ill, or where is he? In some way he still has to do with her. In some way he is not free from her. Where is he? Away somewhere?

"He has been under investigation in an office several times."

Confirming Evidence

A NUMBER of confirmatory items of information which came to light at the time of the death of Mrs. Andersson supported the testimony of the psychic. The lid of the coffeepot was found on the pier at the time the body was found. The pot itself was dredged up from the bottom of the pond. Mrs. Andersson herself must have gotten into the water while washing out the coffeepot. On February 24, Prof. E. Sjovall performed a post-mortem examination on the body at the pathological institute in Lund. He established at the inquest that the deceased was 170 cm. in height (or less than 5′ 5″). The body weighed 108 kilograms (238 pounds). The right leg showed an abrasion of the shin immediately below the knee. The neck showed an abrasion and two red streaks which ran up to the right and to the left side. The left streak was quite noticeable. She was dressed in a bodice, a woolen vest, an undervest and a chemise. She was poorly clad, some of the garments being ragged. The photograph contained in the envelope had been taken before the autopsy.

The heart of Mrs. Andersson was enlarged and the liver was also large. The stomach contained undigested food. The large arteries showed extensive arteriosclerosis and lime deposits. Mrs. Andersson was 53 at the time of her death.

The inquest report stated that the cause of death could not be determined with certainty, but that Mrs. Andersson was probably alive when she entered the freezing water of the millpond.

The police investigation brought out many facts bearing upon the relations of Mr. and Mrs. Andersson:

(a) They had been considering selling the mill and the house.

(b) There had been talk of a legal separation.

(c) Mr. Anderson maintained a liaison with an 18-year-old girl who had previously worked for him. His wife knew of this relationship.

(d) He and his mistress often visited the town of Malmo and nearby Copenhagen. He had spent the night with her, either on February 20 or February 21, in Malmo. Away from home he lived a rather gay life.
(e) About 200 restaurant bills were found at the house.
(f) Family relations in the home were not especially discordant except when he came home drunk.
(g) His driving license had been revoked for drunken driving.
(h) He had been accused of forgery.
(i) He was "much talked about" in the district around Esarp.
(j) He was described as sly and deceitful.

In his testimony, Nils Andersson stated that his wife liked to wear plenty of clothing, that she had suffered from singing in the ears for several years, that she occasionally had attacks of giddiness, and that she did the minimum possible of housework.

A Life Sentence

NILS Andersson was subsequently accused of the willful murder of his wife. He pleaded not guilty. No criminal assault was actually proved. He declared himself to be innocent, but the court held that the circumstantial evidence against him was so serious that he was sentenced to life imprisonment in March, 1932. The sentence was confirmed in the Lower Court of Appeal and by the Supreme Court of Sweden, although there was some argument against these findings in each tribunal. When he had served about ten years of his sentence, it was suggested to him that he appeal for pardon. He refused to do this, asking how he could seek pardon for a crime "which I did not commit."

In 1947, an appeal for a new trial was granted by the Supreme Court, and on November 29, 1947, he was declared innocent. He was granted compensation by the government for his long incarceration.

Dr. Björkhem states that Mrs. Braconnier was wrong in her statement that it rained on the day of Mrs. Andersson's funeral and that her grave was unmarked. He also states that many details given in the trance could not be verified. He further stated that a more detailed investigation than he had time to make might have resulted in more points of agreement between the statement and the tragedy.

When the experiment was made, Dr. Björkhem had only a casual knowledge of the drowning, and he knew none of the details. Mrs.

Braconnier also had a faint memory of the tragedy but did not know any details. Dr. Björkhem states that many of the correct details which she brought out by means of extra-sensory perception would not have been available to her in 1932, even if she had taken a special interest in the case.

Dr. Björkhem further stated that while it was not impossible for Mrs. Braconnier to have looked into the envelope, he was aware of her activities during the trance and is reasonably sure that she did not. Again, if she had done so, the picture of the dead woman could not have brought any such mass of information into her conscious mind.

Dr. Björkhem further stated that the experiment was "neither better nor worse than most of those that I have carried out with Mrs. Braconnier."

The first report of this interesting case was written by Dr. Björkhem and published in the Swedish journal *Samtid och Frantid* (*Present and Future*), in the issue of December 1947. It was translated by Dr. C. D. Broad of Oxford University and was condensed and republished (with the help of Mrs. Eva Hellström of Stockholm) in the *Journal* of the Society for Psychical Research, September 1948.

This case has never achieved the publicity it deserved. It is of exceptional interest in that the information conveyed by the psychic seems to run entirely along the lines of clairvoyance and other forms of extra-sensory perception and does not, at any point, partake of mediumship. Mrs. Braconnier appears to have operated as a sort of seeress. She was able to put herself into a past situation and become a part of the action of the principals. The quality of evidence was sufficient to impress the Society for Psychical Research, and to assure its publication of the case.

It is with the permission of the Society that this brief version of the case is presented to the readers of TOMORROW.



The horror passage of a book had become a telepathic dream, or so it seemed to the man who had sat quietly in Peekskill

"NAIL IT UP TIGHT!"

C. W. Weiant

WHILE reports of telepathic dreams are no novelty and have been abundantly reported in psychoanalytic literature, the case which I am about to describe is of interest because it demonstrates unmistakably the capacity of the unconscious to pick up telepathic impressions while the recipient is fully conscious, the transmitted material not rising to the conscious level until after a considerable lapse of time (in this instance about seven hours) as the result of a dream.

On the night of Thursday, October 31, 1957, Dr. Jean Worth, a colleague of mine on the faculty of the Chiropractic Institute of New York, who shares my interest in the paranormal, sat quietly in her New York apartment between the hour of 11 P.M. and midnight, browsing in a book entitled *Thirty Years among the Dead.* This book, written by a physician, Dr. Carl A. Wickland, a member of the Illinois State Medical Society, was published, without date, by the Spiritualist Press, Ltd., of 49 Old Bailey, London, E.C. 4. The doctor's wife was a medium. The section pertinent to this story reads as follows:

"Upon another occasion, when I had been appointed assistant demonstrator for a class in dissecting, the body of a colored man had been selected as a subject but the body had not been dis-

turbed when, one evening, Mrs. Wickland became entranced, and a strange spirit speaking through her, exclaimed:

" 'You ain't goin' to cut on dis colored man, Boss!'

"I told him that the world called him dead; that he was not in his old body, but was now controlling a woman's body. He would not believe this, and when I showed him my wife's hands, saying they were not colored but white, he replied:

" 'I'se got whitewash on dem; white washin' is my business.'

"This spirit proved to be very obstinate, offering a variety of excuses and explanations rather than accept the truth, but he was finally convinced and departed."

A Disagreeable Dream

WHILE reading this passage, Dr. Worth was also thinking intently of me and wondering what my reaction to the story would be. At about seven o'clock of the following morning, October 31, I awoke from a very disagreeable dream. This is what I dreamed: the Chiropractic Institute of New York was offering a course in dissection. The demonstrator had just finished dissecting the body of a colored man. He then replaced the viscera and other parts of the cadaver which had been removed. The body was then laid in a wooden box. As the box was about to be nailed shut, the body suddenly began to stir and succeeded in rising. Horrified, I exclaimed, "Why, he's not dead!" Dr. Worth, who was standing beside me, countered with, "Don't be silly; it's just a bundle of reflexes." Then, with some difficulty, a group of students succeeded in subduing the seemingly animated cadaver and proceeded to nail up the box. One of the onlookers yelled, "Nail it up tight."

At this point I awoke, astonished that I should have had such an absurd dream.

Later in the day I was talking to Dr. Worth on the telephone and related the dream. "I can explain that dream," she said, and a few days later she brought me the Wickland book and indicated the passage I have quoted. The elements of correspondence between those lines and my dream are so striking that a causal relationship seems inescapable.

It should be added that at the time Dr. Worth was reading and thinking of me, I myself was sitting in my den at my home in Peekskill, working on the manuscript of a book in no way related to the occult.

This French physician turned his back on a long medical career to devote himself full-time to the study of psychic phenomena

EUGENE OSTY: PIONEER RESEARCHER

Marcel Osty

ONE of the most important figures in the history of psychical research was the French physician Eugene Osty. He was the first to adopt infrared and ultraviolet photography for use in darkened seance rooms. In addition to serving as director of the Institut Métapsychique International in Paris for thirteen years, his studies of paranormal capacities of the human mind and of "mind over matter" established new standards for scientific study in psychical research.

Although his work in psychical research started as early as 1909, he will be chiefly remembered for the activities spanning the years between the retirement of Prof. Charles Richet and the death of Dr. Gustave Geley in the mid-twenties, to the modern period of parapsychology and his own death in 1938.

Eugene Osty was born in Paris on May 16, 1874. His father was the owner of a restaurant, who later settled on a small farm. Eugene was an outstanding pupil and his teachers encouraged him to continue into higher education. He chose the study of medicine, and completed the course with honor, even though the cost of tuition meant some sacrifice on the part of the family.

On obtaining his degree in 1901, he took up practice in a small town in central France,

Jouet sur l'Aubois, in the Department du Cher. The turning point of his life came in 1909, when he attended a demonstration of thought transference and palm reading. This event aroused his curiosity, and was the beginning of his interest in psychical research. This is what Dr. Osty wrote concerning his experience:

"Like the average person, I had heard, rather unthinkingly, of palmistry, card reading, astrology, and clairvoyants At that time I was one of those persons who deliberately refuse to acknowledge or study psychic phenomena. However, I was greatly startled when this uneducated woman, through a quick examination of palms, in a few minutes drew a fairly accurate psychological analysis of some persons totally unknown to her a few moments before, but well known to me.

"As for myself, I had to grant that she described my character in its main features, as clearly as I might have done in my own words. From this day on, my mind was restless. I reflected that coincidence and chance could not sufficiently explain the fact that these personalities were faultlessly revealed, any one of which might have been confused with an entanglement of tendencies, feelings, qualities of character, or faults, and that, supposing the palm-reader had achieved this feat through reading symbols shown on the hands, palm reading was a science really worth studying. If, on the other hand, this woman was endowed with a faculty outside any science, this faculty should be investigated."

Part-time Psychic Researcher

DR. Osty then began a thorough investigation of palmistry. He became convinced that information revealed by the palmist may be obtained solely by "intuition." Delving into the subject, he soon realized that a full study of clairvoyant phenomena would demand a good deal of time and energy. He therefore began to divide his time between his medical practice and the examination of clairvoyant subjects, which he undertook for several days each month in Paris.

Eugene Osty soon felt that he had what seemed to be indisputable proof that some persons are indeed able to receive, unhampered by the usual barriers of time and space, knowledge available to them outside the ordinary senses or reasoning powers. In 1910, Dr. Osty began a long-range methodical study of clairvoyance (then often referred to as *metagnomie*). He utilized the services of a great number of professional sensitives. In his subsequent writings Osty observed that, while engaged in such a study, it was

essential that the experimenter "preserve his anonymity," as the experienced sensitive might otherwise, "knowingly or unknowingly, use conscious intelligence to make up for any deficiency in purely intuitive powers, thus warping the course of subconscious thought."

Osty published his initial findings in 1913 under the title *Lucidity and Intuition.* Hoping to create wider scientific interest in the subject matter, he wrote in this book that "it is to be wished that a learned society will appoint a commission for the purpose of verifying the actual existence of phenomena of clairvoyance." He expressed confidence that, "once the facts are known," investigation would move toward the "ultimate riddle of the human mind."

In continuing his work, Osty collaborated extensively with such authorities as Charles Richet, the well-known philosopher, Henri Bergson, and Emile Boirac, Rector of the Faculty of Dijon. After service with the French Army's Medical Corps, through the first World War, Dr. Osty published *The Meaning of Human Life* (*Le sens de la vie humaine,* Paris, 1919); here, he linked the mental evolution of man with his psychic potentialities and expressed his views with regard to possible future evolutionary developments.

The war over, Dr. Osty resumed his experiments in clairvoyance. In 1921 he settled in Paris permanently and joined the governing committee of the Institut Metapsychique International. Osty lectured widely, became a Corresponding Member of the Society for Psychical Research (London) and in 1922 published an up-to-date volume on his findings in clairvoyance under the title *Supernormal Knowledge* (*La Connaissance supra-normale,* Paris, 1925).

This work superseded Dr. Osty's earlier work, and he stated in a foreword that twelve years of research had prompted him to seek "to define the problem of supernormal knowledge in its main features and perform a general psychological study of the conditions under which it yields further enlightenment." This work was translated into English and Spanish, and remains a parapsychological classic.

The Institut Metapsychique

IN 1924, Dr. Gustave Geley, director of the Institut International, died in an airplane accident on his return from Warsaw. Dr. Osty was asked to take over the direction of the Institute. In order to accept this appointment, he had to give up his medical practice and devote himself entirely to psychical research. The

directorship proved to be an arduous task.

The Institute had been established in 1919, largely due to the initiative of Prof. Richet and of Prof. Rocco Santoliquido, an Italian Councillor of State. Financing had been provided by M. Jean Meyer, a well-to-do vintner. As the Institute's first director, Dr. Geley had interested himself particularly in so-called "physical phenomena" of mediumship. His efforts to prove such phenomena to be genuine had created a considerable controversy; at the time of his death, the Institute was the subject of critical publicity, even in the general press.

Dr. Osty thus took up the Institute's directorship at a critical moment. However, his appointment was greeted with general approval. One widely circulated Paris newspaper stated that "the choice could not have been more thoughtful; it would seem to assure more thorough-going application of tenacious scrutiny and of strict scientific method."

Thus from 1925, until his death in 1938, Dr. Eugene Osty was the virtual personification of the Institut Metapsychique International. All his subsequent works appeared in the *Revue Métapsychique*, the burden of which was entirely his. He was, however, unable to undertake any important experimental research, for want of adequate financial means. This Institute had been founded with the grant of a slender annual income. Thus, for thirteen years fund-raising was one of the director's main tasks. In 1931, financial needs compelled him to resume his medical practice. Inevitably, the work of the Institut Métapsychique had to be cut down.

Studies in Precognition

AS the head of the Institut Métapsychique, Eugene Osty inquired into many cases of apparent supernormal powers. His most important achievements were, on the one hand, the experimental study of supernormal knowledge, and, on the other that of physical phenomena (telekinesis, materialization, etc.). He defined "supernormal knowledge" as "knowledge which comes into being other than through the action of some intelligence working on the direct or indirect data of our senses." He felt that the clairvoyant does not draw supernormal knowledge from the material world, but from the more or less subconscious thought of the human person, knowledge that, in some way, exists independently and whose course lies in the present as well as in the past or future.

Dr. Osty's findings suggested that clairvoyance often shows itself through error. Phantasizing, willful or unwillful omissions,

conscious or unconscious wishes on the part of the sitter may intermingle with the most positive thoughts and obscure them. Dr. Osty devoted one special study to these mistakes. He observed: "Through this study of errors, one obtains confirmation of what experimental practice in the pure production of supernormal knowledge had suggested. When considered as a whole, clairvoyant work is an occult cooperation between two or several human beings, induced when a given personality, under proper conditions, is influenced by a given subject. What is the nature of this collaboration? How is it effected? This still remains to be discovered."

When he uses his faculty, Dr. Osty noted, the clairvoyant often avails himself of some object that has been in touch with the personality of whom he is to gain an impression. How does this object act? Dr. Osty made a thorough analysis of this point. The object —a piece of clothing or a letter— does not in itself stand for the source of information; it only makes it possible to isolate one trace out of many influences which will establish a relationship with the individual in question. The best proofs lie in the following observation: if the same object is presented at successive sittings, it will reveal deeper and deeper penetration into the personality and a progressive unfolding of the person, even if the sittings are held at intervals of several years. The source of information, Dr. Osty maintained, is not the object but the individual himself.

A number of experiments pointed to the fact that, in Dr. Osty's view, a "clairvoyant's gift is not confined to knowledge of that part of life already lived; it also takes in the future." Dr. Osty thought that "the phenomenon of precognition" is "interwoven" with the "different aspects of psychical and physical properties (as yet unknown as to their nature) of the human person." He suggested that the study of precognition may lead to eventual "comprehension of what the human psyche is and what the human individuality stands for in the universe."

Dr. Osty carried out an experimental study of precognition in relation to the sensitive as well as to the person to whom supernormal knowledge is applied. In both cases he sought to observe psychological, physiological, and physical factors. A first account of this study was presented to the Third International Congress of Psychical Research, held in Paris in 1927. Dr. Osty had hoped to base far-reaching conclusions on the data collected, but his death prevented its publication.

Dr. Osty did, however, arrive at this conclusion: "When a subject supplies accurate information, which cannot rationally be foreseen, about the future of a person brought into his presence, this person is the source from which such precognitive information is derived." He suggested that "every human being possesses knowledge of his personal future, on a psychical plane where means of information other than the recognized senses are available and where thought is no longer limited by space and time which affect ordinary sensory data."

Psycho-Physical Phenomena

OSTY also studied physical phenomena, the paranormal action of the human mind on matter. After he had unmasked several fraudulent subjects, he had the Polish medium Jan Guzik at his disposal for two months. He was thus in a position to test the validity of the phenomena; he also realized how difficult it would be to establish test conditions that would be scientifically acceptable and yet not inhibit the medium's activities.

Dr. Osty believed that a medium who would make a study possible would be one who could operate under perfect control, notwithstanding the use of registering apparatus. If the scientific world was ever to accept these facts, the scientist would have "to discover the physico- and physio-psychological determinism of human supernormality, to ascertain in what respects a medium differs physically and physiologically from an ordinary person, so that the mediumistic gift might be stimulated in those who are lacking in these faculties . . ."

In order to study phenomena which generally occur in darkness, Dr. Osty developed machinery in the Institut Métapsychique's Laboratory which would take photographs in the dark, using ultraviolet light. But this technique, the only one available in 1926, proved ineffective, as ultraviolet rays, owing to fluorescence, were too bright. Present-day advances in infrared photography make it possible to take good photographs even in complete darkness.

In 1930, Dr. Osty invited a young Austrian medium, Rudi Schneider, to the Institut Métapsychique. Schneider, who was widely known in psychical circles, had previously been investigated by Baron Albert von Schrenck-Notzing of Munich. In trance, this young man developed an accelerated breathing rhythm and continued at this rate during the entire session, while displacement of objects at some distance sometimes occurred.

Dr. Osty used special equipment to demonstrate that Schneider emitted a substance which, however invisible, was able to affect infrared rays, and that the subject had a conscious command over it. These experiments were utilized to ascribe physical characteristics to this mediumistic energy, whose display might be registered by recording equipment. After one year of research, the first results were published in a book, *Unknown Powers of Mind upon Matter.*

In a pamphlet printed in 1938, Drs. Jean-Charles Roux and François Moutier comment that these experiments with Rudi Schneider, including "emission of a force which could displace objects to some distance," had "confirmed the earlier works of Prof. William [Crookes] on 'psychical forces'; but also introduced new and utterly unlooked-for principles to science."

At this time, other demands on his time forced Dr. Osty to conclude his investigations into psycho-physical forces. This was of considerable concern to him, as he had placed high hopes into his inquiry methods. As he put it, these methods appeared to provide "the most direct way towards the discovery of a relationship between the two faces of life: matter and thought—a great enigma that binds the fate of man."

Dr. Eugene Osty's life and work, outlined here only briefly, provided a fruitful and lasting achievement, a substantial contribution to the development of psychical research—metapsychics, as we call it it France—and modern parapsychology. Some of his procedural innovations remain relevant to this day in accord with accepted, scientific methods.

One sentence, better than longer expositions, would seem to reflect the personal dynamics that motivated Eugene Osty. He wrote: "If we know that a thought can come into the mind, independent of the known senses—does this not give us a little hope, dawning on the horizon like a tiny light in the depths of an unfriendly night?"

Division of the mind into conscious and subconscious is now accepted by many — but is there a superconscious mind as well?

"YOU ARE RISING HIGHER AND HIGHER. . ."

Hereward Carrington

THIS is the last article written by Hereward Carrington, who died December 26, 1958, at the age of 78. A personal evaluation of Carrington's career and personality, from the pen of Eileen J. Garrett, will be found in the editorial of this issue of TOMORROW. *Probably no other writer-researcher in the field of psychical studies could rank with Dr. Carrington, who headed the American Psychical Institute at Hollywood, California, until his death.*

Carrington was born on Jersey, one of the English Channel Islands, on October 17, 1880. He came to the United States as a young man, not yet twenty years old. Nevertheless, British traditions of psychical research and the religio-cultural patterns of Channel island mysticism appear to have strongly influenced his thoughts and work. In addition, Irish and Polish blood were mixed in Dr. Carrington's ancestry—an unusual combination of Slavic and Gaelic elements that may well have contributed to his choice of interests and to his poetic-scientific outlook on life, its philosophy, and content.

Hereward Hubert Lavington Carrington—his full name, as few knew it in his lifetime—has left an immense literature behind. The number of books, pamphlets, popular and scientific articles that he wrote literally escapes accurate calculation. His writings span half a century. One of his earliest works was The Coming Science, *(Boston, 1908). In his introduction to this volume, James H. Hyslop, Secretary of the American Society for Psychical Research, speaks of Carrington's work as "a very clear and intelligible way to main points of interest in the problems which concern the psychic researcher."*

Fifty years later, in The Case for Psychic Survival *(New York, 1958), Carrington himself was still forced to observe that "orthodox scientists have built up a definite cosmic scheme which they are reluctant to upset," a "mechanistic scheme" which seeks to ignore psychical research as "the Cinderella of the Sciences."*

While ill, and knowingly or unknowingly moving toward death—which came after a serene Christmas in his Hollywood home—Hereward Carrington, always the indefatigable and thoroughly professional writer, completed the article that is presented here.

THERE are one or two aspects of hypnotism as it relates to psychic phenomena which, it seems to me, have received too little attention in recent years. This fact encourages me to offer some tentative suggestions in TOMORROW, in the hope that further research may be stimulated along what seem to me to be productive lines.

Aside from the conscious mind—which is often eliminated as effectually as possible in hypnotic practice—the only "mind" dealt with and discussed by most writers is the subconscious mind, the powers of which are thought to be responsible for the results obtained. But what sort of results? The inhibition of pain, curative action in certain diseases, relaxation, the cure of certain habits, the appreciation of time, and so forth—the very things which a "subconscious" mind might well be expected to do when subjected to forcible suggestions. So far, so good. But what of the "higher aspects" which Edmund Gurney and Frederic Myers wrote of in their essay (*Proceedings* of the Society for Psychical Research, 1885) "Some Higher Aspects of Mesmerism"?

What of clairvoyance and telepathy which they mentioned, to say nothing of the cases of prognostication and the development of medi-

umship, which sometimes occur? Are these also attributable to the subconscious? Does the normal subconscious mind possess this curious and paradoxical make-up, "half lumber-room and half divine," as I believe Myers somewhere expressed it? Where, aside from these phenomena, is there evidence for that belief?

The Function of the Superconscious Mind

THERE IS perhaps an escape from this dilemma, which, however, involves an assumption that orthodox psychologists have thus far been unwilling to make, but which certainly clarifies the situation, and which has been defended by a number of serious students of the subject. I refer to the theory of a "superconscious" mind. Mrs. Edith Lyttleton, for example, in her book *The Superconscious Mind* (New York, 1931), defends this possibility as follows:

". . . The ultra-marginal I have divided into subconscious and superconscious, not because I think there are two other and separate minds, but because the subconscious, and with it the broader term, the unconscious, has, owing to the work of certain psychologists, become largely identified with the physical desires and passions of our nature and with individual and collective memory. It seems to me that the word superconscious may be used to define enlarged faculties of intellect, perception and intuition, of which the ordinary conscious mind is not aware. . . . All that can be done is to examine in turn different manifestations of heightened faculty which seem, at least to the writer, to reveal the existence of a superconsciousness as well as a subconsciousness."

It is interesting to note that this idea is in complete harmony with the old Polynesian idea of a Higher Self, a Middle Self, and a Lower Self—the three being quite distinct. Of these, the Higher Self is responsible for all psychic phenomena, the Lower Self corresponds to the subconscious, and the Middle Self to the ordinary wake-a-day consciousness. (See Max Freedom Long, *The Secret Science Behind Miracles*, Los Angeles, 1948.)

Let us then assume for the moment, and for the sake of argument, that such a superconscious mind exists, representing a "higher" self as opposed to a "lower." Let us assume that it is in this realm that psychic phenomena occur. How might this conception be thought to affect current hypnotic procedure? Would such an idea help us to understand the relative infrequency of psychic phenomena in the ordinary trance state? An analysis of the current methods will show, I believe, that such might well be the case.

What are the typical suggestions given by an operator to a subject as he is being placed under hypnosis? Usually they are somewhat like these:

"You are becoming more and more drowsy as you sink down deeper and deeper into a quiet, restful sleep . . . Your nervous system is relaxed, and you are becoming sleepier and sleepier as you go down deeper and deeper into a relaxed, peaceful condition . . . down deeper and deeper . . ." and so on.

All this is calculated to drive the subject into a passive, subconscious condition, which is excellent for therapeutic purposes. But, assuming that a superconscious mind exists, ought not the suggestions to be: "You are rising *higher* and *higher*. . . . You are passing into a superconscious realm where it will be possible for you to receive telepathic and clairvoyant impressions . . ." and so on. Such suggestions would assuredly have the effect of imparting to the subject a feeling of exaltation, and should stimulate his inner faculties instead of merely deadening them and making them static and quiescent. If the exercise of supernormal powers be in any way dynamic, this assuredly should be facilitated rather than hindered—which suggestions of the right sort might be counted upon to do.

Stimulating Inner Mental Activity

THE REASON this approach has been overlooked is perhaps because the usual hypnotic state is associated with *sleep*. In outward appearance this may well be so, but if the character of the inner mental activity be entirely different, then the states themselves are different, and the methods employed in producing such states should be different also. On the theory of a superconscious, the usual hypnotic procedure would be precisely contrary to the one desired, and one calculated to inhibit more than ever the emergence of supernormal information.

If the above argument be in any sense valid, this would account for the relative scarcity of truly psychic material manifested in the ordinary hypnotic trance. The subconscious *is* reached, and remarkable results are often obtained by this means; but the activities of the superconscious would be cut off completely and prevented from manifesting. It would be because of this fact that so few hypnotic operators encounter any psychic phenomena in the course of their practice.

It must always be remembered that hypnotic suggestion of any kind merely serves to turn the key in the lock, so to speak, and that what happens when the door is opened depends upon the inner work-

ings of the subject's deeper self. In the last analysis, every subject really hypnotizes himself. All that the operator does is to divert the physical and mental energies in this or that direction. Ensuing psycho-physiological results follow. What has happened inwardly to render these possible? In certain cases these results may be relatively clear, but in others—when supernormal phenomena make their appearance—no one has the slightest idea as to what happens to render these possible. The actual mechanism involved in telepathy, clairvoyance and kindred states is still shrouded in mystery.

But one thing is certain. The hypnotic subject is above all else extremely suggestible, and if suggestions are constantly given him to go down deeper and deeper, and become more and more sleepy, he will certainly tend to do so. Surely, if inspirational and psychic material is desired, the idea of rising from the body should be emphasized rather than the idea of sinking into it. Hence the value of suggestions such as those indicated.

"Mediumistic Trance" versus "Hypnotic Trance"

OLDER MESMERIC practice was at least free from these adverse counter-suggestions (of "deeper, deeper," etc.), inasmuch as suggestion played only a minor role in their procedure. A subjective state was indeed induced, as it is in hypnosis; but were the two states similar? Analagous conditions would seem to show us that they probably were not. We know, for example, that the "medium-trance" is different from the ordinary hypnotic trance, just as it differs from the ordinary psychopathic states—the main observable difference being that, in the former, supernormal information is given, while in the latter it is not. Mrs. Piper, the well-known American medium, as we know, proved very refractory to hypnosis when Richard Hodgson and William James tried to hypnotize her—though her mediumistic trance was easy, spontaneous and exceptionally deep (See William James, *The Principles of Psychology, Vol. I*, New York, 1890, and my discussion of this point in *The Problems of Psychical Research*, New York, 1914).

Without, at the moment, entering into a discussion as to the possible *modus operandi* involved, the undoubted *fact* remains that, despite the outward similarity of the two states, they were inwardly very different.

My argument thus far may therefore be summarized as follows: There are various types of trance and they differ from one another fundamentally. They are not merely varying degrees of the same state,

but different states, possessing essentially different characteristics. Pathological conditions (coma, catalepsy, syncope, suspended animation, etc.) are all indicative of unconsciousness, as are states resulting from certain diseases or the action of drugs. This degree of unconsciousness is certainly far greater than it is, for example, in cases of somnambulism, sleep and ecstasy. These again differ from the trance state, and here once more it is my contention that the hypnotic trance and the mediumistic trance essentially differ—the former being a subconscious state, while the latter is a superconscious state. Both of these, though different, may be led up to by the same procedure, namely, quiescence and suggestion. The end products are, however, dissimilar, and it is only in the latter condition that truly supernormal phenomena are evoked.

Opening the Channels

IT IS doubtful if the operator ever really imparts anything *to* the subject. All that he does is to remove obstacles and elicit what is already within the subject. The operator assists in the production of the subjective state and lessens natural inhibitions. No operator can force the production of psychic phenomena; all that he can do is to open the channels for their manifestation. If he has opened the door to the subconscious, he gets subconscious material, while if he has opened the door to the superconscious, he may receive supernormal phenomena. Hypnotic practice has nearly always been directed to the former objective, and, under the circumstances, it is only natural that a minimum of psychic material should have been noted.

The subject can express only what he receives, and (assuming the above theory to be correct) it is impossible to *force* psychic material from the subconscious, because it does not possess it. Even if it had telepathic access to other living minds (conscious and subconscious) it could not obtain such information either, with the exception of certain memories and current events. Prognostic and truly supernormal material could be obtained only by contacting the other's superconscious mind, and this could only be done (on theory) by the superconscious mind of the subject. It is useless, therefore, to subject the subject to a barrage of questions, in the hope of forcing information from him in this way. Such a procedure may have, in fact, a precisely opposite effect.

This was emphasized by Dr. Hodgson, of the American Society for Psychical Research, in his second Report on Mrs. Piper (*Proceedings*

of the S.P.R., 1898), and is applicable to any trance state. The character of the questions asked should vary according to the state itself, and it is no more possible to extract supernormal information from an ordinary trance than it is to "squeeze blood from a turnip." The analogy of dreams should guide us here: most dreams are "what they are"; while the relatively rare supernormal dreams would emanate (on this theory) from the superconscious self.

I cannot do better, perhaps, than to quote, in this connection, the words of Dr. J. P. Deleuze (*Animal Magnetism,* Paris, 1819) when he says:

"Somnambulists may give erroneous views to those who consult them with too much confidence, not only in regard to the treatment of diseases, but also in regard to things not less important . . . In somnambulists there are developed faculties of which we are deprived in the ordinary state; such as seeing without the aid of the eyes, hearing without the aid of the ears, seeing at a distance, reading the thoughts, appreciating the time with rigorous exactitude, and, what is still more astonishing, having a presage of the future. There is often with somnambulists an extraordinary exaltation of the faculties with which we are endowed. Thus, among them, the imagination may assume a prodigious activity; the memory may recall a thousand things which were entirely effaced; the elocution may become so elegant, so pure, so brilliant, as to seem the product of inspiration. But all this does not exclude error. The exercise of the faculties peculiar to somnambulists has need of being attended with careful conditions, in order to give us exact notions. . . We are ignorant of the qualities necessary to the free unfolding of the new faculty of the somnambulist. Further, this faculty acts alone, while the testimony of each of our senses is rectified by that of the others . . ."

The Need for Experimentation

DELEUZE here draws the distinction between subconscious and superconscious phenomena—precisely the same sort of differences which we find in mediumistic sittings, where excellent "hits" are often interspersed with much "padding." This fusion or interblending may be due to faulty development, leaving the "channels" partly blocked, or opening *both* of them to a certain extent, so that this admixture becomes evident. Greater understanding of the inner mechanism involved would doubtless shut off one of these channels, permitting a far freer flow of desirable material to pass through the other. But this

can be accomplished only, I believe, when the reality of the superconscious mind is recognized.

If such a mind exists, it would assuredly throw light upon the mechanism of "rapport," telepathy, trance revelations and many other psychic phenomena. It would help us to understand many seeming paradoxes and confusions. I do not feel it necessary, at this late date, to apologize for introducing this conception, which has met with a certain resistance, perhaps, because it had not been introduced when Frederick Myers contributed his classical papers on the subliminal consciousness to the *Proceedings* of the Society for Psychical Research. But it is very evident that he was led to virtually the same conclusion, though couched in other language. Those who desire a more detailed exposition of it may consult Mrs. Lyttleton's book, already mentioned. Meanwhile, the suggestions contained herein are offered for what they may be worth. It would be interesting to see to what extent experimental investigations (if undertaken) would tend to confirm them.

A Personal Note

By Nandor Fodor

The author of the following biographical notes is Nandor Fodor, who for several years collaborated with Hereward Carrington. Their best-known joint work was the book Haunted People: Story of the Poltergeist Down the Centuries (New York, 1951). *Dr. Fodor, who has worked as a journalist and psychical researcher both in the United States and Great Britain, is a practicing New York psychoanalyst.*

TO say farewell to Hereward Carrington is a melancholy task. He was more than a personal friend, co-worker and co-author. He had a profound influence on my life, ever since I discovered his book, *Modern Psychic Phenomena,* in a bookshop on New

York's Fourth Avenue in 1921. This work was a revelation to me. From then on I spent my lunch money on books, feasting on psychic knowledge in preference to the nourishing food of the Hungarian restaurants near my work.

I was, consequently, thin and scrawny—but full of awe and wonder—when I rang his doorbell early one morning to ask for an interview that I hoped to publish in the New York Hungarian language daily of which I was a staff member. It tookquite a while for Carrington, wrapped in a purple bathrobe, to come to the door. Instead of giving me an interview, he invited me to a reception he was giving for Sir Arthur Conan Doyle, the psychic researcher who today is best known for his Sherlock Holmes stories

The reception was a most exotic affair, complete with white-clad, turbaned servants who offered Oriental delicacies. I managed to interview Conan Doyle, but not Carrington. Later I sent him translations from Hungarian newspapers, containing accounts of the activities of a materialization medium, Laszlo Laszlo. This daring faker was soon exposed. If I remember rightly, his supposed ectoplasms were made from the thinnest Japanese silk, rolled up and hidden in a hollow tooth. Carrington wrote me a letter of thanks. That ended our contact for a period of ten years.

The next time, we met through the mails. I had published, in England, the *Encyclopedia of Psychic Science,* and sent a copy of it to Carrington. He acknowledged it on February 17, 1934. He complimented me on the "tremendous amount of work" that had gone into the making of this volume. I did not then know that he had been thinking of a project almost identical to my *Encyclopedia.* Two years later he sent me the copy of a prospectus of this project, recalling that it had been "submitted shortly before yours appeared, and in ignorance of it."

This meeting of minds augured well for joint efforts. Our first cooperative attempt was *Bulletin I* of the International Institute of Psychical Research, to which I contributed an account of "The Saragossa Ghost." We renewed our contact after my return to the United States in 1939, when Carrington took me to lunch and introduced me to his wife Maria. Our social contacts were strengthened by mutual devotion to the bridge game. We both defied the rule that husbands and wives should never play as partners—but I never saw him lose his temper.

He was a good friend, even in small things. The time when I moved from Great Neck, Long Is-

land, to New York City, Hereward Carrington dropped in and helped me unpack heavy cartons of books and gave me a hand in arranging them on the shelves. His capacity for empathy was inexhaustible. To praise, to congratulate, to enjoy the success of a friend, was natural to him. I have a note of my own on record: my congratulations to him in 1949, on his 115th published work.

He was no enthusiast about psychoanalysis, which I made my profession. But he did not hesitate, in January 1949, to send me a report of one of his dreams. Its subject was the British crown jewels, and it seemed to me to point to a retrojection into his own archaic past, as well as to an as yet unrealized forward-expansion. In spite of his reluctance to deal with phychoanalysis, Carrington reviewed Sigmund Freud's famous *Interpretation of Dreams* for the New York *Times*. Back in 1921, he had invited Freud to join the advisory council of the American Psychical Institute. Although Freud seems later to have forgotten his reply, he nevertheless did write to Carrington, and this is what he said:

"Dear Sir,

"I am not one of those who, from the outset, disapprove of the study of so-called occult psychological phenomena as unscientific, as unworthy, or even dangerous. If I were at the beginning of a scientific career, instead of as now, at its end, I would perhaps choose no other field of work, in spite of all difficulties. However, I ask you to forego the use of my name in connection with your undertaking, for several reasons:

"First, because I am a complete layman and novice in the field of the occult, in which I have no right to claim any degree of authority,

"Secondly, because I must sharply delimit psychoanalysis, which has nothing occult about it, from that unconquered area of knowledge and give no occasions for misunderstandings in this respect,

"Finally, because I cannot rid myself of certain skeptic-materialistic prejudices and would carry them over into the research of the occult. Thus, I am entirely incapable of considering the 'survival of the personality' after death, even as a mere scientific possibility. Nor would I do better with the 'ideoplasma.'

"I think, therefore, it is better if I continue confining myself to psychoanalysis.

Very sincerely yours,
Freud."

Carrington and I continued our correspondence on matters of

common interest through the years that followed. Our letters dealt with such subjects as the integrity of the late Harry Price's investigation of England's "most haunted house," Borley Rectory, and with certain geological theories regarding poltergeist phenomena. One of the last letters I received from Carrington dealt with my book *On the Trail of the Poltergeist* (New York, 1958). In it, he refers to my presentation, published earlier and in part in TOMORROW (Volume 5, No. 2; Winter, 1957).

He wrote that it was "an extraordinary case and, aside from the fraud, it is very evident that supernormal phenomena constantly occurred—both physical and physiological."

A few months later, in October, he wrote, "I am well and fairly busy—though I have semi-retired. After all, I am getting along in years, though I guess I am good for a while yet."

ONE LAST LOOK AROUND

ESSAYS IN THE OCCULT. By Hereward Carrington. New York: Thomas Yoseloff. 326 pp. $2.95.

THREE weeks before his death, Hereward Carrington's last work was published. These *Essays in the Occult* are sub-titled "Experiences out of a Lifetime of Psychical Research." They are in the nature of an anthology from Carrington's writings, and they cover a great variety of subjects, ranging from haunted houses to yoga.

In his introduction, Carrington states that even after a lifetime of study, he is not yet sure of the explanation of psychic occurences, although he is certain of their reality. He expresses the view that psychic research has substantially strengthened the concept that "space and time may be transcended, that man is not a mere animal reacting to his environment, but that he possesses within him powers inexplicable by mechanistic science."

In Carrington's opinion, "Man must represent a duality rather than a unity, a spiritual being no less than a material structure." He adds: "The past century was one of material progress. May we

not hope that the coming years will see the investigation, by science, of these supersensible, psychical manifestations? Rightly understood and interpreted, they may furnish us with the keys to many of the enigmas of life, and prove to us that mankind is indeed one great spiritual brotherhood, encompassed by the One Great Mind."

The various sections of the book represent a cross-section of Carrington's interests and views. They reflect a lively, probing mind that absorbed and communicated an enormous variety of detailed information. To the student of psychical research, there is nothing actually "new" in this volume—its value, particularly at the time of the author's passing, lies in its specific function of summing up, of giving the field of psychic studies one last look around.

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A CHRISTIAN VIEW OF REINCARNATION

Leslie D. Weatherhead

The City Temple, London

DOES the human soul, after death, return to take up life in a new body? Those who believe in the doctrine of "reincarnation" answer this question in the affirmative. Dr. Robert Ernest Hume states in World's Living Religions *that "all four of the religions which originated in India—Hinduism, Jainism, Buddhism and Sikhism—preach the doctrine of reincarnation (transmigration) and that, through the power of the inexorable law of Karma, a person's soul becomes reincarnated after death into some earthly body, according to his conduct in present life."*

Western philosophy and religious doctrine have frequently touched upon the reincarnation hypothesis. The thinkers of ancient Greece, including Pythagoras and Plato, discussed it at length. The early Christian Church had favored a belief in the rebirth of the soul; however, the Council of Constantinople in 553 A.D. ruled against this concept. Since then, a positive attitude toward the reincarnation concept has

been reflected in the writing of some leading Protestant and Catholic authorities, including St. Augustine, St. Francis of Assisi, Dean Inge of St. Paul's Cathedral (London), and Cardinal Mercier of Belgium.

Viewed against the background of this century-old search for a greater understanding, the Reverend Weatherhead's exposition must be regarded as an original and challenging effort to provide a modern interpretative approach. The paper excerpted on the following pages is based on a lecture first presented at the City Temple Literary Society, London. Reflecting a sweep of thought characteristic of Dr. Weatherhead as an original religio-philosophical thinker, this essay reflects a Christian theologian's earnest desire to leave no significant evidence unconsidered.

Among the Rev. Weatherhead's recent published works are Psychology, Religion and Healing; Over His Own Signature; *and* Prescription for Anxiety.



THE question I wish to discuss is whether we have lived before in some other bodily form and whether we may do so again after death.

I certainly shall not press any conclusions upon the reader, asking him to accept this theory. My own mind is not finally made up on the matter. It is not a sign of intellectual enlightenment to believe in it or disbelieve in it. Conclusions about it are bound to be speculative. There is no proof.

Yet the doctrine of reincarnation is interesting for several reasons. Firstly, millions of our fellow human beings believe in it—one hundred and fifty million Buddhists and two hundred and thirty million Hindus, for instance—and secondly, certain problems to which there seem to be no answers, do find a solution or partial solution, if reincarnation is accepted.

Some persons feel that a belief in reincarnation is not compatible with Christian orthodoxy. If this could be substantiated, it would be a formidable indictment, but, in my opinion, it cannot. Let us look at this matter first.

Christ Himself never taught the idea of reincarnation directly, though it was taught by the Essenes, a prominent sect of His day. However, He seems to me to have referred to it as though it were part

of the accepted ideas of His day. He never repudiated or denied it, or taught that it was false.

What did He mean in Matthew 11:14, when, speaking of John the Baptist, He said, "This is Elijah which is to come"?

Or again, in Mark 9:11, "They asked Him saying, 'The scribes say that Elijah must come first.' And He said unto them, 'Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man that He should suffer many things and be set at nought? But I say unto you that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.'"

It would be hard to put into clearer language the idea that John the Baptist was a reincarnation of Elijah.

In Matthew 16:13, we read that Jesus asked His disciples, "'Who do men say that the Son of man is?' And they said, 'Some say John the Baptist; some Elijah: and others, Jeremiah, or one of the prophets. . . .'" Obviously, then, the idea of reincarnation was a common one. And though the argument from silence is not convincing, it is noteworthy that Christ did not rebuke them for talking nonsense, or condemn the idea.

An interesting passage for our study is found in John 9:2, where we read that a man *born blind* was brought to Jesus with the question: "Master, who did sin, this man or his parents that he was born blind?" We must not stay with the answer, but we must note the currency of the idea of reincarnation. If it were contemplated that a man *born* blind was being punished by blindness for sin committed, then the sin committed must have been done in an earlier life before he was born into this world.

From the New Testament it cannot be deduced that reincarnation is taught. I feel that the conclusion must be that reincarnation is seen to be a current idea and nowhere in the New Testament is it denied or criticized. The early Church accepted it until the Council of Constantinople, A.D. 553, and then discarded it by a vote of 3-2. Even then Origen, St. Augustine and St. Francis of Assisi accepted it.

The Great Christian Affirmations

THE second question I want to ask is whether the idea of reincarnation harmonizes with other ideas that are implicit in Christian teaching.

To this question I feel the answer must be that reincarnation supports several great Christian affirmations. Let us look at some of them.

The Christian affirms that God is just, that ultimately life is just, that justice is what we call an "eternal value." It will be vindicated at last. No one—if we may put this point popularly—will be able to turn round finally on God and say, "Life wasn't fair to me. I had an unfair deal. I never had a chance."

Now if we take this life as we often see it, how terribly unfair and unjust it seems. I have known people who, humanly speaking, have never had a chance, born with defects that appear to mar their lives, or else meeting with a whole series of misfortunes that shut them off from the happiness others know.

I think of Betty Smith, born into a prosperous home, surrounded by every opportunity, given an ideal education, loving and marrying a man well able to keep her in the same kind of environment, giving her half-a-dozen happy, healthy children, and passing into middle and later life with full health and every possible amenity.

Then I think of Jane Jones, born blind or deaf or crippled, into a poverty-stricken home, where a drunken father makes life a hell for everyone. Jane cannot escape, can never marry and have her own home, can never be given the things Betty enjoys. Some will recall author and lecturer Helen Keller, who was stricken both deaf and blind at age two, and similar cases of triumph over great obstacles, but how few they are. Others imagine that "things will be squared up in heaven." Is Betty then to suffer in heaven because she was happy on earth? What would that do in the matter of justice? Nothing. And certainly it would do Jane no good. Nor is she vindictive or mean enough to desire it. Is Jane to be "rewarded" or "compensated"? But what kind of *compensation* makes up for half a century of earthly misery? We cringe when we hear of a grant of money given to a man wrongfully imprisoned. How can that make up to him for the mental distress, the wasted years, the misery and pain to all his relatives?

Is human distress just luck, then? If so, how unjust is life! Is it God's will? Then how unlike any human father He must be, for a human father who thus exerted his will would be clapped into jail.

But if we accept the idea that all these inequalities are the result—in a cosmos of cause and effect—of earlier causes, the product of some distant past, the fruit of earlier choices, then our sense of justice is preserved. The mangled body then is not a greater mystery than the mangled body at the foot of a cliff, mangled because its owner did not look where he was going. We often *do* see suffering which is clearly the result of *recent* folly or ignorance or sin. None of these,

but, indeed, their opposites—wisdom, knowledge and holiness—are the "will of God." What if *all* apparently unjust suffering is the result of either recent or older folly, ignorance and sin? "Whatsoever a man soweth that shall he also reap," may indeed be a law that applies to the sowing to lives before this and for the reaping to lives after this time. Reincarnation is not usefully thought of in terms of rewards and punishments, but of causes and effects, and would refer to good as well as to evil happenings in our lives.

Let us look at some of the "good" things for which there seems no accounting at all save on the hypothesis of reincarnation.

I list among the good things the ability of a child like the Italian Gianella de Marco, aged eight years. The London *Times* of March 13, 1953, reported that Gianella conducted the London Philharmonic Orchestra at the Albert Hall, London, in works by Weber, Haydn, Wagner, and Beethoven. I quote from the *Times*:—

> "She plies a clear, generous beat and plainly has the music at her finger-ends . . . There is an unnerving maturity in her intellectual accomplishment . . . Her musicianship is surely to be admired, but it were better if, at eight years of age, such gifts were allowed to unfold gradually and quietly."

Speaking of child musicians, the London *Evening Standard*, September 23, 1953, described a girl four years of age, Danielle Salamon, who played the piano before she could talk, can play Mozart's works and has composed several pieces of music and written the scores in a book. She is the daughter of English parents living in South Tottenham, London.

Similarly we learn of Sir William Hamilton, who started to learn Hebrew at the age of three, that at the age of seven he was pronounced by one of the Fellows of Trinity College, Dublin, to have shown a greater knowledge of the language than many candidates for a fellowship. At thirteen he could speak thirteen languages. Among these, besides the classical and modern European languages, were included Persian, Arabic, Sanskrit, Hindustani, and Malay.At fourteen he wrote a letter to the Persian Ambassador, who happened to visit Dublin, and the latter said that no one in Britain could have written such a document in the Persian language. At six he would look up from his toys and answer a difficult mathematical problem, and at eighteen the Astronomer Royal of Ireland, Dr. Brinkley, said of him, "I do not say that this young man will be the first mathematician of his age. I say he *is* the first mathematician of his age."

We could all contribute stories of these infant prodigies, but how are we to account for them? Mozart wrote a sonata when he was four and an opera when he was seven. Marcel Lavallard had a picture accepted by the Paris Salon when he was twelve. A boy called Zerah Colburn, in his eighth year, could solve difficult mathematical problems. On being asked how many minutes there are in forty-eight years, he replied, without making a mark on paper, twenty-five million two hundred and eighty-eight thousand eight hundred. Is it an accidental grouping of genes that makes a little girl of eight a musician far in advance of grown men and women, who have slaved for many years in that field? Is it a piece of luck that a boy of fourteen can write perfect Persian? If so, life seems whimsical, as well as unjust. Or is it that they have been here before? Plato believed wholeheartedly in reincarnation, and his famous "Theory of Reminiscence" asserted that "knowledge easily acquired is that which the enduring self had in an earlier life, so that it flows back easily."

We see the problem less definitely, but puzzlingly, in other fields. In the same family some children seem to have a strange wisdom, to be "old souls," to have a maturity beyond their years or an appreciation of some forms of art, whereas some adults behave like silly children, and we find grown women reading comic books and grown men made peevish and irritable by losing at Scrabble. Confucius, that wise old philosopher and founder of a religion which millions still follow, distinguishes those who are "born wise" from those who "learn by toil."

Life Should Make Sense

THE intelligent Christian asks not only that life should be just, but that it shall make sense. Does the idea of reincarnation help here? I think it does.

Let us suppose that a depraved or entirely materialistic person dies. Let us suppose that, from a religious point of view, he has entirely misused his earth-life. Will his translation to a spiritual plane accomplish all that needs to be done? Will it not be like putting a person who has never given himself any chance to understand music, into an everlasting concert, or a person who has never learned how to appreciate art, into an art gallery from which he cannot escape? Can a man who has entirely neglected spiritual things be happy in a spiritual environment? If you say, "Oh well, he can learn in the next phase"—can he? Doesn't such speculation make the earth-life meaningless?

Let me take a crude example. Suppose a man lives only for sex, indulging his sex desires without thought of others or of his own higher nature, can this man, having failed to master physical desire, pass to a higher life of the spirit? I don't think we shall be able to skip the examinations of life like that. It would be as incongruous and unsound as telling a medical student, who failed his qualifying examination, not to bother, but to go on treating people as if he had qualified. If I fail to pass those examinations in life which can only be taken while I dwell in a physical body, shall I not have to come back and take them again?

This seems relevant not only to matters like sex, but to the physical domination of others. Is Hitler now a bright angel making progress in a purely spiritual realm, or will he have to come back, perhaps as a slave in a Siberian mine, and take the examination of living in a body all over again, tasting subservience instead of tyrannical despotism and power?

I think it possible, not that *all have* to come back, but that *some* have to, and that many *may* be allowed to return when it dawns on them that such is for them the path of progress. Perhaps they are even allowed to choose their own "place of trial." If so, they would doubtlessly choose in a way which would give them maximum opportunity, so they would choose parents with the right make-up. What looks like heredity then may be partly wise choice on the part of a spirit eager to realize his possibilities in new circumstances.

Bach was born into a very musical family, but why attribute this to heredity, when many great musicians have had unmusical children? Clearly there is nothing inevitable about musical heredity. Perhaps the soul now called Bach chose the kind of vehicle and environment needed for further progress and adequate expression. The soul may possibly determine heredity, as much as heredity determines the soul.

The intelligent Christian believes that God is working out a plan in the lives of all men and women, and that the consummation of this plan will mean that His will is "done on earth as it is in heaven."

Now if every birth in the world is the birth of a new soul, I don't see how progress can ever thus be consummated. Each has to begin at scratch and passes away from the life of the earth seventy or eighty years later. How then can there be progress in the innermost things of the heart? We can pass on *some* wisdom and, in outward circumstances, those who follow us can in some ways go on where we left off. They will not have to re-discover electricity or atomic energy.

But they *will* have to discover, for example, each for himself, the vital supremacy of love. Each child is born a selfish little animal, surrounded, it may be, by those who are enlightened, but not able in character to begin where the most saintly parent left off.

An illustration may be provided if a person revisits one's old school. When I did this I found better lighting, better blackboards, better maps, better desks, but two boys were standing outside the headmaster's study waiting to be caned, just as I used to do. The progress is in outward things. It cannot be in inward things as long as naughty boys keep joining the school.

How can a world progress in inner things—which are the most important—if the birth of every new generation fills the world with unregenerate souls full of original sin? There can never be a perfect world unless gradually those born into it can take advantage of lessons learned in earlier lives instead of starting at scratch.

These thoughts make me agree with the late Dean Inge, former Dean of St. Paul's Cathedral and no mean thinker, who said of reincarnation, "I find it both credible and attractive."

Strange Pieces of Evidence

NATURALLY, men ask for proof. The doctrine may be attractive, but can it be proved? It is not proof to say that the doctrine is in harmony with Christian thought, that it provides an answer to many problems, or that it is held by a great number of scholarly men.

The answer must be that there is no proof. Yet, when one adds together some strange pieces of evidence, one is impressed by the cumulative effect.

Let me cite some of these strange, but true, happenings.

1. We find people writing accurately about matters they have not studied and could not have experienced in their present life. Joan Grant, a contemporary English author, for instance, has written books on ancient Egypt with amazing accuracy of detail, afterwards verified by scholars, and she actually claimed that in an earlier incarnation she had been an Egyptian princess. I find it very difficult to explain the facts by any other theory.

2. Again there is the familiar phenomenon which many people have experienced that "they have been through certain experiences before." Readers of the life of Shelley may remember that when walking with friends in a part of the country which he had never before visited, he suddenly said to a companion, "Over that hill, there is a windmill."

As they breasted the hill and saw the windmill, Shelley fainted with emotion.

There may be other theories to account for this kind of experience, clairvoyance, for instance, or the alleged wandering of the self during sleep, but reincarnation offers itself as one possible hypothesis.

John Buchan, in his volume of reminiscences called *Memory Hold the Door* (London, 1940), says: "I find myself in some scene which I cannot have visited before and which is yet perfectly familiar; *I know that it was the stage of an action in which I once took part and am about to take part again.*" Clearly Mr. Buchan believed that the explanation of such an experience was reincarnation.

Dr. Hereward Carrington, a most trustworthy psychical researcher, tells of a man who visited a castle which he had never read about or seen before, and who stopped before a brick wall and said, "There used to be a door here." No visible evidence of such a door existed. No one present supported the statement, but subsequent inquiry proved that there had been a door at one time, but it had been built up years before. Many stories of this kind exist and point to reincarnation as a possible explanation.

3. Side by side with such an experience we can put one like this: Captain and Mrs. Battista, Italians, had a little daughter born in Rome, whom they called Blanche. To help look after this child they employed a French-speaking Swiss "Nannie," called Marie. Marie, the nurse, taught her little charge to sing a lullaby song in French. Blanche grew very fond of this song and it was sung to her repeatedly. Unfortunately Blanche died and Marie returned to Switzerland. Captain Battista writes. "The cradle song which would have recalled to us only too painful memories of our deceased child, ceased absolutely to be heard in the house . . . all recollection of [it] completely escaped from our minds."

Three years after the death of Blanche, the mother, Signora Battista, became pregnant, and in the fourth month of the pregnancy she had a strange waking-dream. She insists that she was wide awake when Blanche appeared to her and said, in her old, familiar voice, "Mother, I am coming back." The vision then melted away. Captain Battista was skeptical, but when the new baby was born in February, 1906, he acquiesced in her also being given the name Blanche. The new Blanche resembled the old in every possible way.

Nine years after the death of the first Blanche, when the second was about six years of age, an extraordinary thing happened. I will use

Captain Battista's own words: "While I was with my wife in my study which adjoins our bedroom, we heard, both of us, like a distant echo, the famous cradle song, and the voice came from the bedroom where we had left our little daughter Blanche fast asleep . . . We found the child sitting up on the bed and singing with an excellent French accent the cradle song which certainly neither of us had ever taught her. My wife . . . asked her what it was she was singing, and the child quickly answered that she was singing a French song . . ."

" 'Who, pray, taught you this pretty song?' I asked her."

" 'Nobody; I know it out of my own head,' answered the child, and she ended by singing it gaily as if she had never sung another song in her life."

The Captain ends with a sentence which, short of calling him a liar, is hard to set aside. "The reader may draw any conclusion he likes from this faithful narrative of facts to which I bear my personal witness. For myself, the conclusion I draw from them is that the dead return." (Quoted from *The Problem of Rebirth*, by Ralph Shirley, London, 1924.) I should want to say, "It looks as though, in certain circumstances, the dead are permitted to visit the world again in another body."

It would not be fair to advance any of these illustrations if they were isolated. I can only vouch for the fact that the literature of this subject abounds in similar well-authenticated stories. Paramhansa Yogananda, in his *Autobiography of a Yogi* (New York, 1946), tells a striking story similar to that of Captain Battista. Men feel they have visited a place before, that is common—(a striking instance is that of Shanti Devi of Delhi, who described, and later identified, buildings in a city, Muttra, she had never visited, five hundred miles from Delhi)—but they manifest information that they have not acquired, like Joan Grant's knowledge of life in Egypt three thousand years before Christ. Men confront a wall and "remember" there was a door in it, which turns out to have been true centuries earlier. Geniuses show powers which could not have been acquired at such an early age, and a child of six, who has never learned French, sings a French cradle-song which no one has taught her.

All these stories have numerous parallels. There is room for doubt, of course. But not of all of them added together. And to the doubter the challenge is rightly made: "Very well; given that these things happen—and that cannot be doubted—what is your own explanation?"

If you believe, as I do, that the poets in a matter like this ought to be heard, you will be interested to note their testimony.

Here, for example, is the Poet Laureate himself—John Masefield:—

"I hold that when a person dies,
His soul returns again to earth;
Arrayed in some new flesh-disguise
Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the road again."

Says Dante Gabriel Rossetti:—

"I have been here before,
But where or how I cannot tell;
I know the grass beyond the door,
The sweet, keen smell,
The sighing sound; the lights around the shore
You have been mine before,
How long ago I may not know;
But just when at that swallow's soar
Your neck turned so,
Some veil did fall—I knew it all of yore."

Walt Whitman, Longfellow, Tennyson, Browning, Swinburne, W. E. Henley, Morris, Rudyard Kipling—all have been quoted in support of reincarnation. It is an impressive witness, and to the poets, Dean Inge, in *God and the Astronomers* (London, 1933), tells us we can add Maeterlinck, Ibsen, Lavater, Schopenhauer, Hume, Goethe, and in the ancient world, Cicero, Seneca, Pythagoras, and Plato. A belief held by so many and by such distinguished thinkers is not to be brushed aside lightly, especially when it throws light on some otherwise very dark problems, though I admit, of course, that some alternative hypothesis—such as access to the cosmic pool of memory—may yet explain the phenomena.

"But I Don't Remember . . ."

FINALLY, we must face some of the criticisms of the theory of reincarnation not already covered.

1. The commonest is—"But if I don't remember past incarnations, what is the point? I might as well be another person altogether."

I find this objection unintelligent. What is more likely than that the formation of a new body would mean, for most people, the obliteration of the memories of an earlier life? Further, we cannot remember much of our own early years. Yet any psychologist would stress their importance. They would have no importance if they happened to another person, but they happened to us, they determined our reaction to life, they fixed—only too firmly some of us think—the character pattern of our whole life. We don't need to remember them to be influenced by them. The fruit of experience doesn't depend on remembering the details. Thank God we can—and tend to—forget many unpleasant happenings.

If in an earlier bodily life I was the kind of poor specimen which I must have been if this life is an improvement on it, then I am glad I don't have to remember it, even if I suffer the effects of faulty reactions made during it.

2. A second objection seems to have more point. It runs thus: "But I count on meeting my dear ones again after death." "Supposing," writes a friend of mine, "that my dear one has gone back to be an Italian organ-grinder and I am robbed of the joys of reunion." More seriously a friend writes, "Didn't Christ promise to be with the dying thief that same day in Paradise? Supposing the thief was reincarnate in some other body."

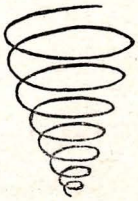
Christ did thus speak and the words are among the most precious in the world. For me they take away all fear of not meeting my loved ones again. But no one in all the literature of reincarnation suggests that it follows the earth-life at once. Much has to be learned on a different plane first. It may be, however, that—counting in earth time—after a hundred years or so, the soul may feel that the only way to progress—a progress for which he increasingly hungers—is to do what I have called "taking again the exams that he failed on earth." The time between incarnations may be considerable.

Joan Grant, whose books I commend to you as fascinating, particularly her autobiography called *Time Out of Mind* (London, 1956), puts five thousand years between her two incarnations. Dr. Alexander Cannon, in his book, *Powers That Be* (London, 1950), speaks of an average interval of a thousand earth years between each earth-life, during which interval astral life is lived on other planets.

3. A third objection is, to my mind, not nearly as cogent as it can be made to sound. "But," says the objector, "I should lose my identity in a number of incarnations."

I don't think you would, any more than you have lost it already half-a-dozen times. You are William Tompkins, let us suppose. All right. Are you the little, runny-nosed Willie Tompkins that got tanned for being late at school? Do you want to keep your identity with him? Are you the Will Tompkins who wrote those wet verses and slipped them into the hand of that girl of sixteen with blonde plaits? Do you want to assert your identity with him? Are you the William Tompkins who got fired for being unable to account for money received on behalf of the firm? Do you feel robbed if he passes out of your sense of identity? Are you W. Tompkins, with rheumatic joints and poor hearing and peering sight, whose body is now a nuisance? Try this experiment: Say "William Tompkins, William Tompkins, William Tompkins" over to yourself aloud a hundred times. Imagine a hundred thousand angels all round you doing the same thing. All heaven chanting "William Tompkins." How important is it that the whole personality of Tompkins should go on for a hundred, a thousand, ten thousand, a hundred thousand years? Still William Tompkins . . .!

An actor in his lifetime plays many parts and wears many costumes. I would not wish to be identified with only one part, let alone one costume, called "my present body." I am a very different person—in body, mind and spirit—from the man I was a score of years ago. I want to be the player who has been made a better actor by every part that he has played, and I want the *play* to be a success, not just my acting; and *life* is God's play. No one can wisely judge a play by one act. Surely William Tompkins living at 18 Slugger Row, Wigan, England, is only a temporary expression of an immortal soul that has the ability to be expressed in other incarnations.



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research, its whys and wherefores, but employed research methods to bring about interesting results. He has also contributed more than 100 books on the subject, and was well versed in the literature of the Tarot; he was more of a mystic than an objective researcher, and used symbolism himself as the most catholic expression in concealment.

Sleeping whenever he could through the day, he read, studied and worked through the night. His reading was extensive and covered almost everything in the world of the seen and unseen. He was concerned with bodily health and fitness, he exercised, ate sparingly, and was given to long periods of fasting. His lean, well-dressed figure testified to the care which he gave to his physical as well as his spiritual and mental needs. He was a fine bridge player, and a good conversationalist. He was quietly humorous, and as I said before, strangely secretive.

While many knew him through his extensive writings, Carrington maintained a quiet reserve with all but the very few. I last saw him in California in 1952, when he was still pursuing the unknown and writing with easy and fluent grace. The years had dealt with him lightly. His figure was upright, his step quick. The white shock of hair had not receded, and his eyes were as blue and youthful as when I had first met him, some thirty years before.

THERE is no doubt but that Hereward Carrington was one of those personalities who clarified the meaning of psychical research for many people, and although he had never made up his mind about the continuity of existence, or the meaning of the manifold psychic manifestations, his was a significant contribution; his presence will be missed, for there is none other with such spiritual curiosity to take his place.

Carrington was something of a medieval poet, but a mystical one. He was never unsure of his materials, and he dealt with metaphysical and psychical concepts readily and easily. He spoke and wrote simply and with humor, and kept clear of the festering feuds within psychic research. Nature had determined him for a scientist, but his brain was hungry for the unknown—philosopher, he was. He belonged to a race of people fast disappearing before the atomic monster; the bards, the story-tellers, the dealers in myths and science fiction, and finally, the spinner of yarns. About psychic research he continued to remain interested and reasonable.

Eileen J. Garrett